

THE NEED AND USE OF INDIAN LANGUAGES

Diversity, Vernacularity, and the Future of Knowledge

This volume brings together a rich constellation of scholarly voices that interrogate language not merely as a medium of communication but as a living archive of memory, power, pedagogy, creativity, and social transformation. Emerging from the national webinar hosted by Government College Khaniyadhana, this volume situates Indian languages at the very heart of intellectual inquiry, examining how vernacular traditions shape cultural identity, democratize knowledge, and challenge inherited hierarchies of language and learning.

Traversing domains as varied as literature, education, policy, digital humanities, artificial intelligence, economics, health, and media, the essays collectively argue that linguistic diversity is not an obstacle to modernity but its ethical and epistemic foundation. From mother-tongue pedagogy and subaltern speech to digital vernacular futures and literary hybridity, the contributions reveal Indian languages as dynamic, adaptive, and future-facing systems of thought.

At a moment when globalized knowledge economies risk flattening linguistic plurality, this proceedings volume offers a timely, rigorous, and deeply humane intervention. It invites scholars, educators, and policymakers to reimagine knowledge production through the many tongues of India, affirming that the future of learning, equity, and cultural sustainability depends upon listening more carefully to the languages that have always spoken from within.



Dr. Shabina Fatima is an accomplished scholar of English literature whose academic work is distinguished by its sustained engagement with gender studies, resistance narratives, vernacular cultures, and marginalized voices. She holds a PhD on feminist resistance in the works of Ismat Chughtai and Qurratulain Hyder and has taught across diverse institutions in India, currently serving as Assistant Professor at Government College Khaniyadhana, Madhya Pradesh. Her research spans feminist theory, postcolonial studies, translation, Indian writing, pedagogy, and emerging intersections between literature, technology, and knowledge systems. A prolific contributor to peer-reviewed journals, an active reviewer and editor, and the editor of several academic volumes and conference proceedings, she is widely recognised for her commitment to inclusive scholarship and intellectual accessibility. Her editorial vision is marked by scholarly rigour, ethical sensitivity, and a deep belief in linguistic plurality as a foundation for democratic knowledge production, qualities that meaningfully shape the present volume.



The Need and Use of Indian Languages

Diversity, Vernacularity, and the Future of Knowledge



Editor

Dr Shabina Fatima

**The Need and Use of Indian Languages
Diversity, Vernacularity, and the Future of
Knowledge**

**भारतीय भाषाओं की आवश्यकता और उपयोग
विविधता, स्थानीयता, और ज्ञान का भविष्य**

**Editor
Dr Shabina Fatima**

**Webinar Proceedings
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Table of Contents

Opening Reflections

Language, Identity, and the Architecture of Knowledge 11
Dr Shabina Fatima

Section I — Tongues of Tradition: Language, Culture & Identity

A Critical Survey of Bhojpuri Language and its Impact on Culture
in the Context of Nepal 32
Prakash Qattari

Indian Culture and Tribal Society in Amish Tripathi's *Shiva Trilogy*..... 41
Karthiyayini L & Chitra Shobana R

Language, Culture, and Education: Exploring Indian Vernaculars
in Sudha Murty's Stories 43
Prashant Thote & Gowri S

Language, Nostalgia, and Displacement: The Migrant's Voice in
Tagore's *Kabuliwala* and *Kshudhita Pashan*..... 46
Sangeeta S

Voices of Everyday India: Multilingualism, Oral Traditions, and Creative
Hybridity in the Stories of RK Narayan..... 48
Prashant Thote & Gowri S

Understanding the Linguistic Identity of Tripura: The Role of
Regional Languages and Mother Tongue in Knowledge Transmission,
Education, and Cultural Integration 51
Dr Sujit Kumar Das

Proverbs, Folktales and Social Decorum 57
Rashmika Goswami & Rijushna Gogoi

When the Subaltern Sings: Folk Resistance and Literary Value in Dooars 64
Dr Utpal Rakshit

The Many Indias Within:
How Linguistic Diversity Shapes Cultural Consciousness 68
Ajay Arya

उत्तराखण्ड की कुमाऊँनी और गढ़वाली भाषाओं का क्षेत्रीय व्यापार, पर्यटन और उपभोक्ता संबंधों पर प्रभाव 71
गगन दीप सिंह

Section II — Politics of the Spoken Word: Power, Policy & Resistance

The Need and Use of Indian Languages:
Diversity, Vernacularity, and the Future of Knowledge..... 78
Dr A Sumyirra

Language Politics in India: Unity, Diversity, and Policy Debate 84
Dr Mamta Goutam

Cartographies of Language: Bureaucracy, Border, and Bilingual Drift
in Arundhati Roy's *The Ministry of Utmost Happiness* 90
Mr Kure Kishor Vishwanath

Indian Languages and the Politics of Power:
Foucault, Biopolitics, and the Perspective of Samit Basu 96
Afzal Khan & Dr MS Vimal

Reclaiming the Vernacular: The Role of Indian Languages
in Decolonizing Knowledge 100
Dr Richa Biswal

The Role of Indian Languages in Extending the Indian Knowledge System 107
Krati Sharma & Ashish Laddha

Promoting Odia in Indian Knowledge Systems:
Policy and Pedagogical Resistance to Language Imperialism 112
Dr Manas Ranjan Misra

भारतीय भाषाओं की आवश्यकता और उपयोग 114
डॉ संगीता शर्मा

भारतीय भाषाओं की उपयोग, आवश्यकता एवं विविधता: एक ऐतिहासिक अध्ययन 119
डॉ मोहम्मद शाहनवाज

भारतीय भाषाओं की बहुभाषिकता और सह प्रतिष्ठा 121
डॉ एस प्रीति लता

राजनीति एवं विधि: संघवाद, भाषा अधिकार और विधिक सुलभता 123
डॉ भगवान सिंह

इतिहास एवं दर्शन: औपनिवेशिक विरासत, भाषा का भारतीय दर्शन: एक ऐतिहासिक अध्ययन 127
डॉ मु शाहनवाज

Section III — Pedagogies of Belonging: Language, Learning & the Classroom

A Statistical Analysis of Mother Tongue Pedagogical Issues among
College Students in Chengalpattu, Tamil Nadu 130
MR Ramesh

Comprehensive Study of Decline in Local Language and Cultural
Knowledge in English Medium Schools at Primary Level 135
Prachi Ahirwar & Dr Divya Guru

Mother Tongue as a Medium of Instruction:
A Pedagogical Imperative for Early Childhood Education 139
Himanshu Mohan

Opportunities and Challenges of Teaching in Indian Languages 143
Dr Kumar Surendra Pratap

Linguistic Tapestry: Weaving Indian Languages into the Educational Fabric of NEP 2020 in Mumbai University Affiliated Colleges	150
Dr Sunil Krushna Gondhali	
Local Languages, Global Learning: Vernacular Education in 21st-Century India	154
Dr M Sandra Carmel Sophia	
Learning Unlocked: Psychological Insights for Effective Education.....	157
Ms Keerthana S	
Harnessing Multisensory Interventions to Enhance Reading Skills among Dyslexic Learners	160
Syed Shafiulla Basha, Nittela Noel Anurag Parshanth & Puro Vezolu	
Democratizing Learning: The Role of Literature in English Language Teaching	164
Krupa Anadkat	
Linguistic Diversity and Vernacular Expression: Reclaiming India's Knowledge Systems through Language	166
Dr R Abeetha	
Importance of Mother Tongue: Knowledge and Creativity	172
Dr Yatinkumar J Teraiya	
<i>Section IV — Digital Dhvani: AI, Technology & the Vernacular Future</i>	
AI and Algorithms in ELT: Ethical Practices and Innovative Pathways for Global English Education	176
Ms M Kowsika, Ms V Priyanka & Dr RD Gomathi	
Artificial Intelligence in Teaching: A Review.....	180
Dr Sonal R Zanwar	
AI and Vernacular Journalism: Bridging the Digital Divide	182
Harivarshini K & Sridevi T	
Digital Untouchability? The Political Economy of AI and the Marginalization of Non-Standard Indian Dialects	188
Abu Saad Shaikh	
Technolinguistic Strategies for Safeguarding Indigenous Knowledge: A Corpus-Informed, AI-Driven Pedagogical Framework	193
Mohammad Rafiq Sheikh & Aleeza Sheikh	
The Revival of Indian Languages in the Age of AI and the Internet: Vernacular Voices in the Digital Public Sphere	197
Dr Kaushalkumar H Desai	
Vernacular Voices in Digital India: Empowering Local Languages through Technology	204
S Nirmala Devi	

Embracing Ethical Considerations of ChatGPT in the Teaching-Learning Process: A Systematic Literature Review from 2020 to 2024212
Dr Swati Raturi

Enhancing Foreign Language Learning through Virtual Worlds: A Model-Based Approach Using Second Life.....221
Ms Niveditha R & Dr Govarthini S

डिजिटल युग में भारतीय भाषाओं की प्रासंगिकता और संभावनाएँ223
डॉ मिलिंद बा पाटील

Section V — Literary Cartographies: Language, Imagination & the Word

A Study in DR Nagaraj's Essays: Misplaced Anger, Shrunk Expectations, Fruitful Reservation228
Dr Sanjay Kumar

Beyond the Human Dialect: Exploring Affective and Non-Linguistic Communication in NK Jemisin's *The Broken Earth Trilogy*231
J Samuel Santhosh & Dr G Youveniya

Haunted Memories: The Psychological Landscape of Childhood in *The God of Small Things*234
Mrs V Nandhini

Empathy, Morality, and Social Justice in Harper Lee's *To Kill a Mockingbird*.....238
A Saranya

Linguistic Crosscurrents: Creative Hybridity in Selected Bangla-English Texts241
Dr Aliya Halim

From 'Desi' Words to Global Readership: Multilingualism and Vernacularity in Sarnath Banerjee's Graphic Novels247
Dr S Keerthy

From Page to Pixel: Reclaiming Female Agency through Feminist Adaptation in *The Empire*.....253
Shaya Jamal

From Texts to Tweets: Multilingual Experiments in Indian Literature and Digital Communication256
K Jasmine & Dr KM Keerthika

The Empire of English: Linguistic Elitism and Subaltern Voices in Anita Desai's Works261
Dr K Premabharathi

Vernacular to Global: Translation as Cultural Negotiation in Indian Literature263
Ezhilarasi MH

The Interplay of Śṛṅgāra Rasa and Hāsya Rasa in George Bernard Shaw's *Arms and the Man*.....268
Disha P Kariya & Dr Hetal J Mehta

Section VI — Languages of Livelihood: Economy, Society & Expression

Economic Empowerment through Vernacular Commerce: Bridging Language Barriers in Digital Marketplaces – A Comprehensive Study of the Nilgiri District274
Dr Dhanya C Mathai & Alex K Baby

Impact of Vernacular Language Advertising on Consumer Trust and Purchase Decisions in Indian Markets280
Dr Jithin Scaria, Mr Praveen KP & Ms Chippy Surendran

Financial Literacy in Vernacular Languages: Effectiveness, Challenges, and Policy Imperatives under NEP 2020287
Ms Reshma M, Ms Farisha L & Dr Jithin Scaria

Health & Social Welfare: Linguistic Barriers in Health Care, Mental Health and Welfare293
Rajni Bhargav & Shweta Hingwasiya

Vulnerable Voice: How Socio-Economic Status and Welfare Access Shape Health in Rural India.....295
M Shruthi

The Role of Vernacular Journalism in Promoting Democracy and Knowledge Society298
Dr Sathish K Itagi & Ms Rubina Yeasmin

Linguistic Barriers in Healthcare, Mental Health, and Welfare Communication305
Ms M Shanmugapriya & Ms G Sowbarani

अर्थशास्त्र एवं विकास: भाषा का आर्थिक एवं सांस्कृतिक पूँजी के रूप में महत्व.....307
डॉ श्याम किशोर वर्मा

अर्थशास्त्र में भाषाई आयाम: सांस्कृतिक पूँजी और विकास के नए दृष्टिकोण311
रश्मि पाराशर & डॉ बी के अग्रवाल

Section VII — Polyphonic Futures: Multilingualism, Media & Meaning

Semantic Shifts in Lexical Choices: Multilingual Word Formation Strategies in Social Media Posts.....316
Dr D Ramya & Shobana S

The Impact of Working from Home (WFH) and Work at Home (WAH): A Comprehensive Review321
Dr Sonal R Zanwar

The Regional Language Entropy: Diversity, Vernacularity, and the Future of Knowledge Dissemination — An Analysis of Kuchelavritham Kathakali.....325
Lakshmi U

भारतीय भाषा दर्शन और अनुवाद का अंतर्संबंध328
डॉ. हरप्रीत कौर

हिंदी समाचार पत्रों में भाषिक प्रयोग, शाब्दिक त्रुटियाँ और उनके प्रभाव का विश्लेषण.....	330
ईशा रानी & डॉ संजू झा	
भारतीय भाषाओं में हिंदी भाषा की उपयोगिता.....	334
डॉ मनोज कुमार भार्गव & डॉ वंदना खरे	

Linguistic Diversity and Vernacular Expression: Reclaiming India's Knowledge Systems through Language

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Abstract

There is a great deal of linguistic variation in India, where language is used as a means of intellectual expression as well as a symbol of cultural identity. With more than 19, 500 dialects and 22 designated languages, India's linguistic environment is a microcosm of both unity and heterogeneity. However, native phrases have been suppressed as English has become more and more dominant in administration, education, and research. The necessity of reviving Indian languages as essential tools for knowledge, creativity, and inclusive education is examined in this essay. This study makes the case that using Indian languages is crucial to regaining epistemological autonomy, encouraging innovation, and advancing equitable access to education by examining the ideas of linguistic diversity and vernacularism and examining the National Education Policy (NEP) 2020 framework. In order to preserve India's multilingual culture in an increasingly globalized world, the article also looks at policy-driven initiatives, technology interventions, and the cultural significance of languages. It ends by stating that vernacular expression and linguistic diversity serve as links between India's past legacy and its future innovation rather than as obstacles to progress.

Keywords: Indian languages, linguistic diversity, vernacularism, multilingualism, cultural identity, NEP 2020, epistemological autonomy, and Inclusive education

Introduction

Language is a live representation of a civilization's cultural, ethical, and intellectual awareness; it is more than just a means of communication. Languages have long served as archives of local knowledge, artistic expression, philosophical ideas, and social cohesiveness in India. In *Decolonising the Mind*, Ngũgĩ wa Thiong'o observes that "culture carries, especially through literature and literature, the entire body of values by which we come to perceive ourselves and our place in the world, and language carries culture" (13). This observation strikes a deep chord in the Indian setting, as the nation's diverse linguistic landscape reflects its intricate cultural mosaic.

The linguistic diversity of India is unmatched. The 2011 Census of India found that 270 mother tongues and 121 significant languages are spoken throughout the country. These languages, which represent centuries of migration, synthesis, and development, are members of the four main linguistic families: Indo-Aryan, Dravidian, Austro-Asiatic, and Tibeto-Burman. Some of the world's oldest literary traditions are found in manuscripts written in Sanskrit, Tamil, and Pali, while contemporary literature, film, and education are still produced in languages including Hindi, Bengali, Telugu, and Marathi.

Nevertheless, in spite of this cultural abundance, vernacular languages are sometimes viewed as inferior due to the hierarchy of languages established by English's dominance in administration and education. This mismatch, according to academics like G.N. Devy and E. Annamalai, not only reduces language variety but also distances students from their cultural heritage. The "knowledge traditions in Indian languages were marginalized by colonial education systems that privileged English as the sole medium of intellectual legitimacy," according to Devy (24 *Amnesia*). Post-independence India sought to address this imbalance through linguistic reorganization of states and the inclusion of regional languages in governance and education. However, globalization and digitalization have further reinforced English as the dominant medium, often sidelining local languages in academic and technological spheres. As a result, the contemporary challenge is not just about preserving Indian languages but reintegrating them into the mainstream of education, research, and innovation.

The concept of vernacularity—the use and valuation of the native or regional language—lies at the heart of this discussion. Vernacularity represents authenticity, inclusivity, and cultural self-expression. It allows communities to narrate their experiences in their own voices rather than through the borrowed idioms of a colonial past. In this sense, promoting Indian languages is an act of intellectual decolonization. As Ngugi further argues, "The domination of a people's language by the languages of the colonizing nations was crucial to the domination of the mental universe of the colonized" (16) thus, reclaiming Indian languages is tantamount to reclaiming intellectual sovereignty.

Recent policy interventions, particularly the National Education Policy (NEP) 2020, have attempted to reverse this linguistic imbalance by promoting mother tongue-based education and the use of Indian languages in higher learning. The NEP emphasizes that "wherever possible, the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be the home language/mother tongue/local language/regional language" (NEP 2020, 13.5). This policy reflects a philosophical shift from colonial models of education to culturally grounded pedagogy. In the

The Need and Use of Indian Languages: Diversity, Vernacularity, and the Future of Knowledge

context of technology and globalization, the role of Indian languages is equally significant. The rapid growth of digital media, regional OTT platforms, and multilingual AI tools is gradually expanding the visibility of vernacular content. According to the *KPMG Report on Indian Languages – Internet 2023*, nearly 75% of new internet users in India prefer to consume content in local languages. This trend indicates that linguistic diversity is not merely a matter of heritage but a driving force for digital inclusion and innovation.

Thus, this paper seeks to examine three interrelated dimensions:

The diversity of Indian languages as a cultural and epistemic strength.

The vernacularism of Indian languages as a pedagogical and political act of empowerment.

The integration of Indian languages into modern education, technology, and research.

The paper argues that the sustainable development of India's multilingual ecosystem requires not only policy commitment but also a cultural and intellectual reorientation toward valuing the vernacular as the foundation of knowledge and creativity.

Linguistic Diversity in India

India's linguistic landscape is one of the most complex in the world, a living archive of history and identity. The *People's Linguistic Survey of India* led by G. N. Devy records over **780 languages** in active or endangered use, many of which have never been documented formally (Devy xv). These languages belong to several linguistic families—**Indo-Aryan** (spoken by nearly 75 percent of the population), **Dravidian**, **Tibeto-Burman**, and **Austro-Asiatic** (Annamalai 12). Each linguistic family preserves unique worldviews, grammatical patterns, and oral traditions that collectively embody the civilizational continuity of the subcontinent.

From the hymns of the *Rig Veda* in Sanskrit to the *Sangam* poetry of ancient Tamilakam, the evolution of Indian languages illustrates how multilingualism shaped India's literary imagination. Sheldon Pollock, in *The Language of the Gods in the World of Men*, describes this multilingual continuity as “cosmopolitan vernacularism,” a phenomenon where multiple literary languages coexist without displacing one another (Pollock 47). This coexistence enabled mutual enrichment: Sanskrit philosophical thought influenced Tamil and Kannada bhakti poetry, while Persian and Arabic vocabulary entered Hindi and Urdu during the medieval period. Such exchanges demonstrate that diversity in India is dialogic, not divisive.

The linguistic reorganization of states after independence (1956) institutionalized this diversity. As E. Annamalai observes, “language became the primary index of regional identity and a functional instrument of governance” (*Managing Multilingualism in India* 63). Yet the coexistence of multiple languages also produced new hierarchies. English, retained as an associate official language, gradually became the gatekeeper of higher education and employment. According to the *Census of India 2011*, while Hindi is the most spoken first language, the majority of Indians remain bilingual or multilingual, switching effortlessly between mother tongue, regional, and national languages. This **multilingual competence** is India's greatest intellectual resource. Pattanayak reminds us that “in India, multilingualism is not a problem to be solved but a resource to be developed” (*Multilingualism in India* 21).

Linguistic diversity, therefore, embodies India's democratic ethos. Every region's idiom—be it Kashmiri, Meitei, or Malayalam—represents local knowledge systems, ecological vocabulary, and indigenous philosophies. UNESCO's *Atlas of the World's Languages in Danger* (2022) warns that nearly **250 Indian languages are endangered**, which makes the effort to sustain vernacular education urgent. Preserving linguistic diversity is not nostalgia; it is essential for maintaining epistemic plurality and cultural self-understanding.

Concept of Vernacularity

The term *vernacular* historically denoted the speech of the common people, distinct from the elite or sacred language. In the Indian context, vernacularity assumes a richer dimension—it becomes a space of **cultural assertion and intellectual autonomy**. During the medieval *Bhakti* movement, saints like Kabir, Mirabai, and Thiruvalluvar employed vernacular idioms to make spiritual and ethical discourse accessible to ordinary people. As A. K. Ramanujan notes, “vernacular poetry in India broke the monopoly of Sanskrit and Persian, democratizing both devotion and literature” (Ramanujan 9).

Colonial education, however, altered this balance. The *Minute on Indian Education* (1835) by Thomas Babington Macaulay established English as the medium for cultivating a class of intermediaries, thereby marginalizing indigenous languages. Gauri Viswanathan argues that colonial language policy “reconstituted literature as an instrument of moral and cultural control” (*Masks of Conquest* 53). The result was a dual consciousness—Indians learned to revere their mother tongues emotionally while depending on English intellectually.

Postcolonial scholars have sought to restore vernacular legitimacy. G. N. Devy frames vernacularity as “a discourse of resistance against the epistemic domination of colonial modernity” (*After Amnesia* 18). Similarly, Ashis Nandy

The Need and Use of Indian Languages: Diversity, Vernacularity, and the Future of Knowledge

emphasizes that using one's own language is a form of psychological decolonization because "vernacular life sustains cultural self-worth" (*The Intimate Enemy* 78). These perspectives situate vernacularity not merely as linguistic choice but as **an ethical stance**—a reclamation of voice and worldview. In the modern era, vernacularity intersects with democratization of education. Paulo Freire's concept of "dialogic pedagogy" in *Pedagogy of the Oppressed* resonates here: authentic learning occurs when knowledge is shared in the language of the learner (Freire 74). When children learn through their mother tongue, cognitive development and cultural identity reinforce each other. Vernacular education thus becomes an act of empowerment, especially for first-generation learners in rural India.

Indian Languages in Education and NEP 2020

Education in India has long been mediated through English, often creating barriers for learners whose first language differs from the language of instruction. Research consistently shows that students comprehend concepts more effectively in their mother tongue. A UNESCO report (2016) on *Multilingual Education in India* asserts that "children who begin schooling in their home language achieve higher literacy outcomes and participate more confidently" (UNESCO 34). Recognizing this, the **National Education Policy 2020** proposes a paradigm shift. It explicitly recommends that "the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be the home language/mother tongue/local language/regional language" (NEP 2020 13.5). The policy also promotes the establishment of **Indian Language Institutes** and translation initiatives under the *Bharatiya Bhasha Samiti* to create high-quality textbooks and digital resources in local languages. Linguist E. Annamalai interprets this shift as "a movement from language accommodation to language empowerment" ("Linguistic Democracy in Education" 84). The pedagogical logic is clear: when learners encounter mathematics, science, or philosophy in a familiar linguistic structure, they internalize concepts rather than memorizing alien terms. Studies conducted by the Azim Premji University (2021) in multilingual classrooms demonstrate significant improvement in student participation when bilingual methods are used.

However, challenges remain. English continues to be perceived as the language of upward mobility. Parents in urban India often prefer English-medium schools despite limited comprehension among students. This paradox reveals what B. Pattanayak calls the "linguistic schizophrenia" of postcolonial societies—simultaneous pride in mother tongues and dependence on foreign ones (*Multilingualism in India* 56). Therefore, implementing NEP 2020 requires not only administrative support but also **attitudinal change** among educators and parents. Higher education, too, is beginning to adapt. The University Grants Commission (UGC 2022) launched initiatives to translate standard science and technology textbooks into twelve Indian languages, thereby aligning research with linguistic inclusion. Such steps reaffirm that knowledge is not confined to a single language; rather, every language is capable of producing and transmitting complex thought.

Indian Languages in Technology and Research

In the twenty-first century, the digital sphere has become the new frontier for linguistic empowerment. The integration of Indian languages into information technology, artificial intelligence, and online communication has opened unprecedented possibilities for inclusion and creativity. However, the digital revolution initially privileged English and a few global languages, marginalizing non-Latin scripts and vernacular expressions. It is only in the past two decades that significant progress has been made to bring Indian languages into the digital mainstream.

The **Government of India's Technology Development for Indian Languages (TDIL)** program, launched in 1991, was among the earliest attempts to develop language-processing tools, fonts, and translation engines for Indian scripts. As the Ministry of Electronics and Information Technology notes, the initiative aimed to "create and disseminate linguistic resources and technologies for all Indian languages to ensure equal participation in the information society" (*MeitY Annual Report 2019–20*). This effort has since expanded to include machine translation, optical character recognition (OCR) for regional scripts, and voice recognition systems that support multiple Indian languages.

A 2019 *KPMG–Google Report on Indian Languages* revealed that **over 75% of new internet users in India prefer content in their native languages** (KPMG 22). This shift has profound implications: it democratizes access to information, enabling millions who are not fluent in English to participate in digital learning, e-commerce, and governance. The rise of **regional content platforms** such as Dailyhunt, ShareChat, and regional YouTube channels further demonstrates how digital vernacularity is reshaping media consumption patterns. As media scholar Robin Jeffrey observes, "Indian language media have become the true public sphere of democracy, voicing the aspirations of a linguistically diverse population" (*India's Newspaper Revolution* 141).

Linguistic technology has also influenced **academic and scientific research**. Traditionally, research output in India has been overwhelmingly English-centric. Yet, the National Translation Mission (NTM), initiated by the National Book Trust, and the *Anuvadini* project by IIT Kanpur have sought to bridge this gap. They aim to translate technical

The Need and Use of Indian Languages: Diversity, Vernacularity, and the Future of Knowledge

and scientific material into Indian languages and promote the development of domain-specific vocabularies. According to Devy, translation initiatives in Indian languages are crucial “to create epistemological parity between global knowledge systems and local intellectual traditions” (*After Amnesia* 67).

In recent years, universities and technical institutes have begun producing **bilingual course materials**, particularly under the *Bhashini* initiative of the Government of India, which envisions “a national public digital platform for Indian language technologies.” This program integrates **Natural Language Processing (NLP)**, **speech-to-text**, and **machine translation** systems to make education, healthcare, and e-governance more inclusive. As the *Bhashini* vision document states, “Language should not be a barrier to digital empowerment; rather, it must be the bridge to participation and equality” (*Digital India Report* 2022).

Moreover, **artificial intelligence (AI)** and **machine learning (ML)** models are increasingly being trained on Indian language datasets. Research at institutions such as IIT Madras and IIIT Hyderabad has led to open-source projects like **Indic NLP Library**, **AI4Bharat**, and **BERT-based Indian language models**. These initiatives mark a critical transition: Indian languages are not only modes of expression but also engines of innovation. As Dr. Pratyush Kumar, founder of AI4Bharat, notes, “Language AI for India is not just about translation—it’s about ensuring that our linguistic diversity powers our digital future” (AI4Bharat Interview, 2021). The integration of Indian languages into technology also contributes to **preservation of endangered tongues**. Projects such as the *People’s Linguistic Survey of India (PLSI)* and *Digital Dictionaries of South Asia* are archiving oral traditions, folk songs, and indigenous terminologies. Linguist David Crystal argues that “the death of a language is the loss of a unique vision of the world” (*Language Death* 42); digitization thus becomes a tool of cultural conservation.

At the research level, Indian language use encourages the inclusion of **local knowledge systems**—from Ayurveda and astronomy to agrarian and ecological traditions. The Ministry of Education’s *Indian Knowledge Systems (IKS) Division* now supports research in regional languages to “promote ancient Indian wisdom through modern frameworks” (*MoE IKS Portal* 2022). Scholars have begun to publish bilingual research papers and regional-language journals, such as *Bharatiya Bhasha Patrika* and *Jnan Vani*, fostering linguistic diversity in academic discourse.

Despite these advances, the dominance of English remains deeply entrenched in the global academic ecosystem. Most high-impact journals and citation indexes continue to prioritize English publications, creating asymmetries of recognition. To counter this, initiatives like **Multilingual Research Repositories** and **regional citation indexes** (e.g., Vidwan and Shodhganga) are helping to legitimize scholarly contributions in Indian languages. Alastair Pennycook emphasizes, “Linguistic diversity in academia is not merely about access—it’s about epistemic justice” (*Language and Mobility* 119). Hence, technology and research are not external to the language question; they are its new frontier. Digital and academic inclusion through Indian languages will determine the future of intellectual autonomy and equitable participation in India’s knowledge economy.

Challenges in Sustaining Vernacular Use

While the cultural and technological value of Indian languages is widely acknowledged, their sustained use faces structural, economic, and psychological barriers. These challenges emerge from the long-standing colonial legacy, urban-rural disparities, and the socio-economic symbolism attached to English. The most persistent challenge is **the prestige bias toward English**. English continues to function as the language of aspiration, mobility, and power. As sociolinguist Braj B. Kachru explained, India operates within an “extended diglossic model” where English occupies a high (H) function—used in administration, higher education, and science—while regional languages serve low (L) functions in informal and cultural contexts (*The Alchemy of English* 93). This structural imbalance reinforces class distinctions and linguistic hierarchies.

Educational institutions often lack **trained teachers and resources** for high-quality instruction in regional languages. The scarcity of textbooks, scientific terminology, and pedagogical material in local languages discourages educators from adopting vernacular mediums. Although the NEP 2020 has envisioned translation and content creation, the actual implementation requires sustained funding and collaboration between linguists, technologists, and subject experts. As Pattanayak points out, “language policy without language planning is a blueprint without builders” (*Multilingualism in India* 72). Another significant challenge is **urbanization and migration**, which contribute to language shift among younger generations. Parents increasingly prioritize English or Hindi for their children’s education, leading to the gradual decline of minority and tribal languages. UNESCO’s *State of the World’s Indigenous Languages* (2022) reports that “one Indian language dies approximately every four months,” signaling a critical cultural loss (UNESCO 12).

Technological challenges persist as well. Although regional content is expanding, much of India’s software ecosystem remains English-centric. Localization efforts—such as Unicode script standardization and language interfaces—require continuous investment. Without robust digital infrastructure for Indian languages, the digital divide will

mirror linguistic divides. Finally, **academic recognition** for work produced in regional languages remains limited. As Devy laments, “knowledge produced in Indian languages rarely enters national or global academic conversations” (*After Amnesia* 88), this exclusion perpetuates a cycle where scholars avoid vernacular publication due to lower visibility and citation impact. Thus, the challenges are not only linguistic but deeply socio-political. They demand comprehensive strategies that address **policy implementation, educational reform, and public attitudes** toward linguistic plurality.

The Way Forward: Revitalizing Indian languages requires a **multidimensional strategy** that combines policy implementation, institutional reform, technological investment, and attitudinal transformation. It is not enough to merely preserve linguistic diversity; the goal must be to empower Indian languages to participate fully in the global knowledge ecosystem.

1. **Policy and Institutional Support:** The National Education Policy (NEP 2020) has laid the groundwork for a paradigm shift toward multilingual education. However, realizing its vision requires strong collaboration among universities, teacher training institutes, and linguistic research centers. As E. Annamalai argues, “The vitality of a language lies in its institutional presence—in schools, offices, media, and science” (*Managing Multilingualism in India* 79), universities must therefore introduce **regional language-based courses**, bilingual degree programs, and translation studies departments to encourage research in vernacular languages.

The **University Grants Commission (UGC)** and the **All-India Council for Technical Education (AICTE)** have already initiated steps toward developing textbooks in regional languages. Expanding these programs will democratize knowledge and reduce linguistic exclusion. Policy should also mandate that **research papers, theses, and public documents** be made available in at least one Indian language alongside English. Such measures will normalize bilingual scholarship and legitimize Indian language research.

2. **Teacher Training and Pedagogical Reform:** Language-inclusive education demands skilled teachers who are proficient not only in local languages but also in multilingual pedagogies. Teacher education programs must integrate **linguistic diversity training** so educators can bridge local and global knowledge. As Paulo Freire reminds us, “Dialogue cannot exist without humility and faith in the people’s capacity to create and recreate knowledge” (*Pedagogy of the Oppressed* 78), when teachers engage students in their home language, learning becomes participatory rather than hierarchical. Developing **digital teaching tools**—including multilingual e-content, subtitles, and open-source resources—will further support vernacular instruction. Initiatives like the *SWAYAM* platform and *DIKSHA* portal can play crucial roles in distributing free regional-language educational content.

3. **Technological Empowerment:** Technology is both a challenge and a solution. The future of Indian languages lies in **language technology innovation**—machine translation, voice assistants, and AI-driven learning platforms. The *Bhashini* mission, *A14Bharat*, and *Indic NLP* projects must be scaled up with open-access datasets for all 22 scheduled languages and endangered tongues. Public-private partnerships with technology firms can accelerate **local language digitization** and **software localization**. Furthermore, linguistic data collection must follow ethical guidelines to ensure community consent and data sovereignty, especially for tribal and minority languages. Incorporating **vernacular interfaces** in governance—such as local-language e-Governance portals and multilingual citizen apps—will make digital inclusion real rather than rhetorical.

4. **Cultural Revalorization:** Language preservation cannot succeed without cultural pride. Media, cinema, and literature must consciously celebrate linguistic plurality. Regional film industries—from Tamil and Malayalam cinema to Marathi and Assamese storytelling—demonstrate that vernacular creativity can achieve both aesthetic excellence and global recognition. G. N. Devy emphasizes that “a language lives through its speakers, its stories, and its songs; without these, no policy can save it” (*A Nomad Called Thief* 11). Therefore, community-level language festivals, translation residencies, and vernacular creative writing programs should be actively promoted.

5. **Research and Epistemic Inclusion:** The long-term sustainability of Indian languages depends on their role in **knowledge creation**. Universities must encourage publication in regional journals and establish **multilingual research databases**. The *Indian Knowledge Systems (IKS) Division* under the Ministry of Education is a significant step, but further collaboration between linguists, scientists, and historians is required to integrate indigenous epistemologies with modern science. As Nandy observes, “Cultures survive when they reinvent their traditions as living knowledge” (*The Intimate Enemy* 102). Such epistemic inclusion not only restores the dignity of Indian languages but also contributes to global scholarship by offering new perspectives rooted in plural rationalities.

Conclusion

India’s linguistic heritage is not a relic of the past—it is the foundation of its future. The need and use of Indian languages go beyond the sentimental; they are essential to **democracy, knowledge, and innovation**. Each Indian

The Need and Use of Indian Languages: Diversity, Vernacularity, and the Future of Knowledge

language represents a distinct cognitive system that shapes how communities think, perceive, and interact with the world. The coexistence of these languages has historically sustained India's pluralism, and their survival will determine the inclusivity of its modernity. Vernacularism, in this sense, is not isolationist; it is integrative. It allows the global and the local to coexist harmoniously. When education and technology embrace Indian languages, they dismantle the monopoly of a single linguistic hierarchy and open the doors to epistemic justice. The NEP 2020's emphasis on multilingual education marks an important shift from imitation to innovation—from dependency to self-definition.

As Mahatma Gandhi once wrote in *Hind Swaraj*, "To give millions a knowledge of English is to enslave them... but to teach them in their mother tongue is to open the doors of their minds" (Gandhi 112). The challenge today is to transform this vision into practice—to make every Indian language a vehicle of thought, science, and imagination. The journey toward linguistic equity requires patience, perseverance, and pride. But in that journey lies the promise of an India where diversity is not merely tolerated but celebrated, and where every language finds its rightful voice in the symphony of national progress.

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