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on

Classical Languages & Literatures : Past, Present & Future

अभिजात भाषा आणि साहित्य : भूत, वर्तमान आणि भविष्य

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: FOUNDER :
Dr. PATANGRAO KADAM
M.A., LL.B., Ph.D.

MESSAGE

It gives me immense pleasure to extend my warm greetings on the occasion of the International Conference on "Classical Languages and Literatures: Past, Present and Future", organized by Bharati Vidyapeeth's Dr. Patangrao Kadam Mahavidyalaya, Sangli on 13th February, 2026.

Classical languages and literatures form the intellectual and cultural foundation of human civilization. They are not merely repositories of ancient knowledge, but living traditions that continue to influence modern thought, philosophy, linguistics, ethics and aesthetics. In an era of rapid technological advancement and globalization, revisiting classical wisdom enables us to achieve a meaningful balance between tradition and modernity.

This international conference provides a valuable academic platform for scholars, researchers, academicians and students to engage in critical dialogue, exchange research insights and explore the relevance of classical studies in contemporary and future contexts. Such scholarly initiatives play a vital role in preserving linguistic heritage while encouraging innovative interpretations and interdisciplinary research.

As an institution dedicated to excellence in higher education, we strongly encourage such academic initiatives that promote dialogue, critical inquiry and collaborative research. I am confident that the deliberations and research papers presented in this journal will contribute significantly to the academic community and inspire further exploration in the field of classical languages and literatures.

I extend my best wishes for the grand success of the conference and congratulate all those associated with this scholarly endeavor.

With best regards,

Dr. Vishwajit Kadam
Secretary, Bharati Vidyapeeth
Pro Vice Chancellor,
Bharati Vidyapeeth (Deemed to be University), Pune

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MESSAGE

It is with profound pleasure and a deep sense of academic fulfilment that I extend my warm greetings to the distinguished scholars, academicians, researchers, students, and delegates gathered for the International Conference on Classical Languages and Literatures: Past, Present and Future. I am honoured to be associated with this intellectually enriching academic endeavour, which seeks to celebrate, reinterpret, and reimagine the timeless legacy of classical traditions across cultures and civilizations.

Classical languages and literatures constitute the living archives of human consciousness. They embody the collective wisdom, aesthetic sensibility, ethical reflections, and philosophical inquiries of civilizations that have shaped the course of human history. From foundational ideas in philosophy and science to enduring literary forms and moral frameworks, classical texts have served as the bedrock upon which modern knowledge systems have been built. Their study is not merely an engagement with antiquity, but a dialogue with enduring ideas that continue to inform and inspire contemporary thought.

In the present era—marked by rapid technological transformation, cultural homogenization, and accelerating globalization—the relevance of classical knowledge systems assumes renewed significance. Classical texts nurture critical thinking, moral discernment, linguistic sensitivity, and a refined aesthetic consciousness. They enable us to transcend temporal boundaries, fostering intercultural understanding and offering insights that remain strikingly relevant to present-day intellectual and social challenges. Revisiting these traditions allows us to anchor modern progress in enduring human values.

..2..

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This conference, by bringing together diverse scholarly voices from across the globe, provides a vital platform for meaningful academic dialogue. Through interdisciplinary perspectives, comparative literary studies, translation practices, and innovative pedagogical approaches, it seeks not only to reaffirm the relevance of classical studies in the contemporary world but also to chart visionary pathways for their future preservation and dissemination. Such scholarly engagements are essential for ensuring that classical languages and literatures continue to thrive as dynamic and evolving fields of study.

I am confident that the deliberations, research presentations, and interactive discussions during this international conference will lead to fruitful intellectual exchanges and inspire collaborative research across disciplines and geographical boundaries. Platforms of this nature play a crucial role in strengthening the humanities and instilling a deeper appreciation for our linguistic and literary heritage among younger generations of scholars and students.

I place on record my sincere appreciation of the Organizing Committee for their academic foresight, dedication, and meticulous efforts in conceptualizing and executing this international conference. The conference souvenir stands as a valuable scholarly document, capturing the intellectual ethos, academic rigor, and collective aspirations of this gathering.

On behalf of Bharati Vidyapeeth (Deemed to be University), Pune, I extend my best wishes for the grand success of this conference. May it contribute meaningfully to the conservation, revitalization, and global dissemination of classical languages and literatures, and may it inspire continued scholarly engagement with humanity's rich intellectual inheritance.

With best wishes for an intellectually stimulating and rewarding academic experience.

With warm regards,

Prof. Dr. Shivajirao Kadam
Chancellor

प्रा. (डॉ.) सुरेश गोसावी
एम.एस्सी., पीएच्.डी.
प्रभारी कुलगुरू

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MESSAGE

It gives me immense pleasure to extend my warm greetings to the organizers, scholars, and participants of the International Conference on Classical Languages and Literatures: Past, Present and Future. I heartily congratulate Bharati Vidyapeeth's Dr. Patangrao Kadam Mahavidyalaya, Sangli for organizing this significant academic event that brings together eminent scholars and researchers to have discussion upon the enduring legacy and contemporary relevance of classical languages and literary traditions.

Classical languages are the living repositories of human knowledge, culture, philosophy, and wisdom. They have shaped civilizations, enriched intellectual traditions and cultures. They have also laid the foundations of modern languages and literatures across the world. Revisiting classical languages is not merely an academic pursuit but a cultural responsibility in an era of rapid globalization and technological advancement. It is an essential for preserving our rich heritage and sustaining intellectual continuity.

This conference provides a timely and meaningful platform to explore classical languages and literatures from interdisciplinary and comparative perspectives, addressing their historical roots, present interpretations, and future possibilities. Such scholarly engagements encourage critical thinking, research innovation, and a deeper understanding of cultural diversity.

I am confident that the, discussions, and scholarly exchanges during this conference will contribute significantly to the advancement of knowledge and inspire future research in classical studies. I wish the conference every success and hope that it serves as a catalyst for meaningful academic collaboration at national and international levels.

With best wishes,

31 JAN 2026

Prof. (Dr.) Suresh Gosavi
Ag. Vice Chancellor

प्रा. (डॉ.) जे. पी. जाधव
एम.एस्सी., पीएच्.डी.
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MESSAGE

It gives me great pleasure to extend my heartfelt greetings to the organizers, scholars, and participants of the International Conference on Classical Languages and Literatures: Past, Present and Future. I congratulate the host institution Bharati Vidyapeeth's Dr. Patangrao Kadam Mahavidyalaya, Sangli for taking this meaningful academic initiative that provides an excellent platform for intellectual exchange and scholarly engagement at the international level.

Classical languages and literatures are invaluable repositories of human thought, culture, philosophy, and wisdom. They have played a pivotal role in shaping civilizations, preserving cultural identities, and enriching intellectual traditions across generations. In the contemporary academic landscape, the study of classical languages not only deepens our understanding of the past but also offers critical perspectives that are essential for addressing present challenges and envisioning future possibilities.

This conference, by bringing together diverse perspectives from scholars and researchers, seeks to explore the continuity and transformation of classical traditions across time. Such academic deliberations foster interdisciplinary research. It also promotes cultural awareness, and contributes significantly to strengthening the academic and research ecosystem.

I am confident that the discussions, research paper presentation, and scholarly interactions during this conference will generate valuable insights and inspire future research in the field of classical studies. I wish the conference every success and hope it proves to be a rewarding and enriching experience for all participants.

With best wishes,

31 JAN 2026

Prof. (Dr.) Jyoti Jadhav
Ag. Pro-Vice Chancellor

संपादकीय

'भाषा आणि साहित्याची अभिजातता आणि वर्तमानाचे उत्तरदायित्व'
परिषद आयोजना मागील भूमिका आणि संकल्प साकारताना...

प्राचार्य डॉ. विवेकानंद अर्जुनराव रणखांबे
भारती विद्यापीठाचे
डॉ. पतंगराव कदम महाविद्यालय, सांगली

ज्ञानेश्वरीच्या सात दिवसांच्या पारायणात, प्रत्येक दिवशी कोणत्या आशयाचा अभंग निरूपणासाठी निवडावा? याचे काही संकेत आहेत. पहिल्या दिवशी नाम-रूपाचा तर शेवटच्या दिवशी (काल्याच्या कीर्तना आधी) धन्यतेचा अभंग निरुपणासाठी घेतला जातो. चक्रधरांच्या जीवनावरील 'लीळा चरित्रापासून', तसेच जैन साहित्याच्या 'श्री चामुंडराये करवियले, गंगराये (गंगाजे) सुत्ताले करवियले,' या एकाच ठिकाणी तमिळ, कन्नड आणि मराठीत सापडणाऱ्या श्रवण-बेळगोळ येथील शिलालेखा पासूनच्या आजवरच्या मराठी भाषा आणि साहित्य परंपरेतील ३ ऑक्टोबर, २०२४ हा दिवस, मराठी सारस्वताच्या इतिहासातील 'धन्यतेच्या अभंग गायनाचा दिवसच' म्हणावा लागेल. तुकारामांच्याच भाषेत सांगायचं तर:

धन्य मी मानीन आपुले संचित, राहिलीसे प्रीत तुझ्या नामी ।
धन्य झालो आता यासी संदेह नाही, की पडो हा देह काळ ॥

मराठी भाषेला अभिजात भाषेचा दर्जा मिळाल्यानंतर मा. पंतप्रधानांच्या अभिनंदनासाठी मुंबई येथे एक विशेष सभा पार पडली. त्यावेळी श्रोत्यांच्या मध्ये बसले होते या देशाचे पंतप्रधान श्री. नरेंद्र मोदी, महाराष्ट्राचे मुख्यमंत्री श्री. देवेंद्रजी फडणवीस आणि समस्त मराठी श्रोत्यांच्या वतीने व्यासपीठावरून बोलत होते, जगद्वंद्य जगद्गुरू संतश्रेष्ठ, संतशिरोमणी श्री. तुकाराम महाराज यांचे वंशज डॉ. सदानंद मोरे. मराठीला अभिजात भाषेचा दर्जा दिल्या बद्दल मा. पंतप्रधान यांचे आभार मानित, मराठी माणूस मराठीच्या अभिजाततेचा आदर करील, भाषेच्या संवर्धनासाठी, ती वैभवाप्रत नेण्यासाठी जाणीवपूर्वक प्रयत्न करील, असे आश्वासनही डॉ. मोरे सरांनी आपल्या भाषणातून दिले. पुढील काळात त्या आश्वासनाला पुष्टी देण्यासाठी भारती विद्यापीठाने काय केले? शिवाजी विद्यापीठाने काय केले? मराठी ही ज्यांची मातृभाषा आहे, त्यांनी नेमके काय केले? व्यावसायिक उत्तरदायित्वाची जबाबदारी असलेल्या प्राध्यापकांनी या विषयी काय योगदान दिलं? या आणि अशा कितीतरी प्रश्नांची उत्तरं घेवून आणि भाषा आणि साहित्य विषयक उत्तरदायित्वाचं नैतिक ओझं स्वीकारून, या परीषदेचं यज्ञोपवीत धारण करण्याचं आम्ही ठरवलं.

परंतु या परीषदेच अवकाश केवळ मराठी भाषेपूरतं मर्यादित असू नये, ते थोडं व्यापक असावं या हेतूने, प्रथम भारतीय अभिजात भाषां आणि नंतर परदेशी अभिजात भाषांचा समावेश करण्याचं सुतोवाच झाल आणि व्यापक स्वरूपाचा 'अभिजात भाषा आणि साहित्य: भूत, वर्तमान आणि भविष्य' असा विषय डॉ. तारा भवाळकर यांच्याशी चर्चा करून निश्चित केला गेला.

नाट्याचार्य श्री. कृ. प्र. खाडिलकर यांच्या वास्तव्याने धन्य झालेल्या सांगलीवाडीच्या या भूमीत, याच भूमीची लेक असलेल्या डॉ. तारा भवाळकर यांच्या संमेलनअध्यक्ष पदाच्या संधीकाळात, एकही दिवस न-चुकता असे अनुक्रमे सुमारे १२५ वर्षे आणि १०२ वर्षे सुरु असलेल्या ह. भ. प. गुरुनाथ महाराज कोटणीस आणि ह. भ. प. केळकर कुलांच्या जिथे अखंड कीर्तन परंपरा साजऱ्या होत आहेत, शतकोत्तर वाटचाल केलेल्या शिक्षण संस्था जिथे वसल्या आहेत, तिथे 'अभिजात भाषा आणि साहित्य: भूत, वर्तमान आणि भविष्य' याची चर्चा व्हावी, या हेतूने हा संकल्प महाविद्यालयाने उरीशिरी धरला.

या आधीच नमूद केल्याप्रमाणे ३ ऑक्टोबर, २०२४ रोजी मराठीला अभिजात भाषेचा दर्जा मिळाला आणि मराठी भाषा इतिहासाचा एक महत्वाचा टप्पा गाठला गेला. मुळात अभिजात भाषा अशा संकल्पनेवर आधारित भाषेकडे गांभीर्याने पहाण्यास सुरुवात झाली त्यालाच जवळपास दोन तपांचा काळ उलटला आहे. भाषेला अभिजात दर्जा मिळणे हा काही मुलभूत गरजांच्या इतका गांभीर्याने घेण्याचा विषय नसला तरीही भाषिक अस्मिता, अभिजात दर्जा मिळाल्यानंतर त्याबद्दल सर्व, ज्ञानी आणि अज्ञानी, निरागस लोकांच्या प्रतिक्रिया बघितल्यावर आपल्या सामाजिक परिपक्वतेची स्थिती-गती आणि शहाणपणाची कल्पना येते.

भारती विद्यापीठाचे संस्थापक, कुलपती डॉ. पतंगराव कदम साहेब यांनी सर्वांना बरोबर घेऊन काम करायला शिकविले. आपल्या मंत्री पदाच्या काळात साहेब आणि डॉ. विश्वजित कदम दोघेही मराठी भाषा विभागाचे मंत्री होते. अभिजात भाषेच्या मान्यतेचा आग्रह दोघांनीही आपापल्या मंत्रिपदाच्या काळात धरला होता. साहजिकच 'अभिजात भाषा आणि साहित्य: भूत, वर्तमान आणि भविष्य', या आंतरराष्ट्रीय परिषदेचे संयोजन करताना, साहित्य परिषद, पुणे, शिवाजी विद्यापीठ, कोल्हापूर, कर्मवीर भाऊराव पाटील विद्यापीठ, सातारा यांसारख्या काही संस्थां सोबत असणे अपेक्षित होते.

भारतात उदयास आलेल्या हिंदू, जैन आणि बौद्ध तत्वज्ञानाचा काही वर्षांपूर्वी शिवाजी विद्यापीठात संस्कृत, प्राकृत, अर्धमागधी, पाली, उर्दू, कन्नड आदी भाषांचे समृद्ध विभाग होते. आज २०२६ मध्ये हे सर्व विभाग हे तासिका तत्वावरील प्राध्यापक चालवितात. अगदीच एखाद्या ठिकाणी पूर्णवेळ प्राध्यापक उपलब्ध आहे. विद्यापीठातील सातारा, कराड, कोल्हापूर, सांगली, उमदी, इचलकरंजी आदी ठिकाणी असलेले अभिजात भाषां विभाग शक्य तेव्हडे योगदान देत पुढे चालले आहेत. परंतू, यातील कितीतरी विभाग आज मरणासन्न अवस्थेत आहेत. ही अत्यंत शोचनीय बाब आहे.

इंग्रजी साहित्याच्या इतिहासात एक निबंध आहे. त्या निबंधात एक सैनिक आपल्या पेशाच्या, व्यवसायाच्या महानते बद्दल, घोडेस्वारीच्या कौशल्याबद्दल मोठ्या अभिमानाने बोलतो. ज्याचा जो व्यवसाय त्याने त्या बद्दल किमान अभिमानाची भावना राखणे, हे रास्तच आहे. अशा वेळी अभिजात भाषेचा विषय जेंव्हा समाजाच्या पटलावर चर्चिला जातो, तेंव्हा त्याच्या साधक-बाधक पैलूंची चर्चा करून समाजाला योग्य-अयोग्य हे सांगत असतानाच काही सजातीय विचारांची मांडणी करण्याचे कामही साहित्यिक, समिक्षक, भाषा-अभ्यासक, प्राध्यापक, शाळांमधील भाषा-शिक्षक आणि भाषेबद्दल अभिमान बाळगणाऱ्या सर्वांनीच केले पाहिजे. अभिजात भाषेचा दर्जा मिळण्यासाठीचे निकष काय असावेत? याचे उत्तर साधे सोपे आहे. अभिजात भाषेचा दर्जा मिळण्यासाठी केंद्र सरकारने निश्चित केलेले प्रमुख निकष खालीलप्रमाणे आहेत, जे भाषेच्या प्राचीनतेला आणि समृद्धतेला अधोरेखित करतात:

- भाषा प्राचीन आणि साहित्य श्रेष्ठ असावे.
- भाषेचे वय दीड ते अडीच हजार वर्षांचे असावे.
- प्राचीन भाषा आणि तिचे आधुनिक रूप यांचा गाभा कायम असावा.
- स्वयंभूपण (Originality): भाषेची परंपरा स्वयंभू असावी, ती दुसऱ्या भाषेतून उसनी घेतलेली नसावी.
- वेगळेपण: अभिजात भाषेचे स्वरूप आणि तिचे साहित्य हे आधुनिक भाषेपेक्षा वेगळे असावे, आणि प्राचीन व आधुनिक रूपात मोठी तफावत असू शकते. सोप्या भाषेत, ज्या भाषेचा पाया अत्यंत प्राचीन, स्वतंत्र आणि समृद्ध साहित्याने भरलेला आहे, तिला 'अभिजात भाषा' (Classical Language) मानले जाते.

अशा पार्श्वभूमीवर, भाषेच्या अभिजाततेच्या विविधांगी पैलूंवर प्रकाश टाकणे गरजेचे आहे. कारण भाषेला अभिजात दर्जा मिळण्यासाठीचा पाया हा कित्येक शतकांपूर्वीच्या पिढ्यांनी रचला आहे. त्या काळी त्यांना कदाचित 'अभिजात नावाची संकल्पना, भविष्यात कधीतरी जन्माला येईल', हे कदाचित माहीतही नसेल. पण त्यांनी अनाहूतपणे, अजाणतेपणे, कोणत्याही

लाभा खेरीज केलेल्या भाषेच्या सेवेमुळे आज हे भाषा वैभव शक्य झाले आहे. याला कधी यश येईल? याचा विचार न करता, कित्येक पिढ्यांनी त्यासाठी योगदान दिले आहे.

तथापि काही मान्यवरांनी 'अभिजात भाषा म्हणजे अनुदान मिळविण्याचा एक मार्ग', असा अत्यंत क्षुद्र आणि संकुचित अर्थ काढून दिशाभूल केली आहे, असे माझे स्पष्ट मत आहे. किमान भूतकाळातील त्या पिढ्यांच्या परिश्रमांचे अवमूल्यन तरी होऊ नये, इतकी रास्त अपेक्षा आपण त्यांच्या कडून ठेऊ शकतो. अन्यथा, 'देशसेवेत आयुष्य काढलेला आणि लढाईची संधी मिळाली नाही म्हणून जो जगला, असा एखादा जवान केवळ पेन्शनसाठीच जगला, असे जसे म्हणता येत नाही', अगदी त्या प्रमाणेच अभिजात दर्जा हा अनुदानासाठी केलेला खटाटोप नव्हे, हे त्यांनी ध्यानी घावं.

'अभिजातता' या शब्दातून भाषेच्या वैभवा-बद्दल, वारश्या-बद्दल, तिच्या प्राचीनते-बद्दल, एक औसुक्यपूर्ण आदर व्यक्त होतो. तिच्या लालित्यपूर्ण, कांठीण्यपूर्ण, भावसामर्थ्याच्या अभिव्यक्ती बद्दल, साहित्य प्रकारांच्या रेलचेली-बद्दल, भाषेच्या आनंददायी उलगडी बद्दल, ती भाषा वापरणाऱ्याच्या मनी असणारा आणि कशानेच पुसला न जाणारा प्रभाव, महाकाव्यादी रचनांच्या साध्या नामोच्छारानेही त्याच्या मनी दाटून येणारा अनाहूत आदरभाव म्हणजे भाषेची त्या भाषेची अभिजातता.

जगाच्या इतिहासात काही भाषा जन्मास आल्या आणि मानवी औदासिन्यापोटी विसर्जन पावल्या. प्रत्येक भाषेच्या इतिहासात काही पिढ्यानी महाकाव्याच्या रचना केल्या, काहींनी व्याकरणाचा पाया घातला, काही पिढ्यांनी वृत्त-छंदांची निर्मिती केली. स्वत:च्या कुवतीप्रमाणे काही पिढ्यांनी गद्य-पद्य प्रकार हाताळले, काहींनी शब्द-भांडार वाढविले. कल्पनाविलासाचे वाडे बांधले. अशा वेळी जेंव्हा राजकीय आक्रमणे, धर्मसत्तांची आक्रमणे, ही आपसूकच भाषेवरील गंडांतरे ठरली, ज्यावेळी, अर्थार्जनाची भाषा म्हणून परकीय भाषांचा प्रभाव वाढू लागला, तेंव्हा देखील स्व-भाषिकांनी आपली साधना सुरूच ठेवली. त्यामुळेच तर इंग्रजी अंमलाच्या काळातही संगीत नाट्यसृष्टीचा सूर्य हा मराठीला शाश्वत वैभव प्रदान करीत असल्याचे इतिहास आपल्याला सांगतो. महाकाव्यांतील भाषा-सौष्ठवाशी नातं सांगणारी सावरकरांची कविता जन्माला आली.

भाषेतील वेगवेगळ्या प्रकारच्या कांठिण्य-पातळ्या या भाषेच्या साधकांना खुणावत गेल्या. साधनेतून त्यांचे अनुकरण करण्याचे प्रयत्न झाले. नाही जमले तर प्रसंगी काही पिढ्यांनी त्याचे वहन केले. भाषिक, राजकीय, धर्मसत्तांच्या आक्रमणात काही पिढ्यांनी याच वैभवशाली वारशाचे जीवापाड जतन केले. यासाठीच हजारो पिढ्यांच्या अनामिक साधनेची नोंद नसलेल्या, कितीतरी बिंदूंनी जोडलेल्या रेषेच्या दुसऱ्या टोकावर, ३ ऑक्टोबर २०२४ हा दिवस उभा आहे, याची वर्तमानातील पिढ्यांनी गांभीर्यपूर्वक नोंद घेतली पाहिजे. अन्यथा शाहीर राम जोशी म्हणतात, त्या प्रमाणे:

घेउनी उत्कंठेने, वाचावा गत-इतिहास, झिजवावी त्याची पाने, सोडावा दीर्घ-श्वास
आठवून त्या त्या गोष्टी, लक्षुनी आजची दृष्टी, अंतरात व्हावे कष्टी,
ऐसे-कैसे सहजची म्हणता? एक-काळ ऐसा होता, एक काळ ऐसा होता. (काव्य-प्रकार: फटका)

भाषा हे संवादाचे, समाजाला शाश्वत वैभव प्राप्त करून देणारे, जीवनाला आधार देणारे, भावभावनांची नेमकी अभिव्यक्ती करीत मानवी जीवनाची मानसिक भूक भागवणारी एक अधिभौतिक माध्यम आहे. साहजिकच तिचा विकास करणं, तिला वैभव प्राप्त करून देणे, तिचा ऱ्हास, पडझड थांबवणं, ही समाजातील भाषेचा वापर करणाऱ्या सामान्य माणसाची जबाबदारी निश्चितच नाही. ती जबाबदारी आहे विद्यापीठांची, महाविद्यालयीन प्राध्यापकांची, भाषा आणि साहित्य संशोधकांची, लेखकांची आणि महत्वाचे करून सरकारची, शासन व्यवस्थेची, राजाश्रयाची. सामान्य माणसाने त्या भाषा आणि साहित्याचे केवळ आग्रहपूर्वक वहन करायचे आहे. आपल्या भाषेबद्दल अभिमान बाळगायचा आहे.

नविन शैक्षणिक धोरणात भारतीय ज्ञान परंपरेचा जाणीव पूर्वक आग्रह धरला आहे. अशा वेळी या मुलभूत भारतीय तत्वाज्ञांनाच्या अभिजात स्त्रोतांचे पुढे काय होणार? कि राजकीय इच्छेच्या अभावापोटी या अभिजात भाषांचे हे विभागही बंद होणार का? शिक्षणाचा संपूर्ण संबंध हा केवळ अर्थार्जनाशी लावला गेलेल्या आजच्या या जगात कुणी भाषेप्रती असलेल्या उत्तरदायित्वाचा विचार करणार आहे का? भाषा आणि साहित्य विषयक संस्था, शासन, प्राध्यापक, विद्यार्थी, ज्या ज्या धर्मांचे तत्वज्ञान त्या भाषेत लिहिले गेले आहे, त्या त्या धर्म-संस्था, साहित्य संस्था, हे याचा विचार करून भविष्यातील काही नियोजन करणार आहेत काय? पृथ्वीवरील मानवी जीवनाच्या अस्तित्वासाठी, पर्यावरणाच्या क्षेत्रात अवकाशात केवळ ओझोनच्या स्तराला पडलेल्या छिद्रा इतकाच, भाषा-संवर्धनाचा विचार महत्वाचा आहे. या संकल्पाप्रति असणारी अनास्था परवडणारी नसेल. अन्यथा हजारो वर्षांपूर्वी लिहिली महाकाव्ये, नाटके, काव्य आदींचे केवळ गोडवे गात आणि भूतकाळाचे

स्मरण करीत नवनिर्मिती शिवाय पुढे जात राहू. यासाठीच भाषा आणि साहित्याची अभिजातता याप्रति वर्तमानाच्या उत्तरदायित्वाचा विचार मांडण्यासाठी या परिषदेचे आयोजन केले आहे.

या परिषदेसाठी सुमारे ११ देशांतील आणि भारतातील ६ राज्यातील सुमारे ३०५ हून अधिक लोकांनी सहभाग नोंदविला. संस्कृत, प्राकृत, मराठी, इंग्रजी, कन्नड, उर्दू आणि हिंदी अशा पांच भाषातून, भाषां आणि साहित्य या विषयांवरील एकूण १७७ लेखांचे लेखन झाले. भारतीय भाषांतील पहिला आणि इंग्रजी भाषेतील लेखांचा दुसरा अशा दोन समर्थ खंडात संशोधन लेख प्रसिद्ध करण्याचा मनोदय आहे. अर्थात ज्ञाननिर्मिती होत हा ज्ञानयज्ञ संपन्न होत आहे, याचा भारती विद्यापीठाला उच्च-शिक्षण क्षेत्रातील एक अग्रगण्य संस्थाम्हणून वाटचाल करताना अभिमान वाटतो.

ज्यांनी मराठी भाषा विभागाचे मंत्री म्हणून काम केलं असे भारती विद्यापीठाचे सन्माननीय कार्यवाह डॉ. विश्वजित कदम, महाविद्यालय विकास समितीच्या अध्यक्षा मा. विजयमाला कदम, या कॉन्फरन्सच्या फ्लायरचे अनावरण करणाऱ्या सौ. स्वप्नाली कदम यांच्या प्रति मनापासून कृतज्ञता व्यक्त करीत, या कॉन्फरन्सच्या नियोजनासाठी हातभार लावलेल्या प्रत्येक सहकाऱ्याने दिलेल्या सह्योगाबद्दल समाधान व्यक्त करीत, हा विशेषांक आपणास सुपूर्त करतो.

प्राचार्य डॉ. विवेकानंद अर्जुनराव रणखांबे
भारती विद्यापीठाचे
डॉ. पतंगराव कदम महाविद्यालय, सांगली

Editor's Message

It is my privilege to present this special journal issue comprising selected papers from the International Conference on Classical Languages and Literatures: Past, Present and Future. This publication seeks to provide a scholarly platform that brings together diverse academic perspectives on classical languages and literary traditions, highlighting their enduring relevance and interdisciplinary significance.

Classical languages serve as enduring repositories of human knowledge, culture, and wisdom, preserving the philosophical, ethical, and socio-political thought traditions associated with Gautam Buddha, Bhagawan Mahavir, Sant Dnyaneshwar, Sant Tukaram, and Chhatrapati Shivaji Maharaj. They have shaped civilizations, enriched intellectual traditions, and laid the foundations of modern languages and literatures across the world, thereby strengthening the academic ecosystem. In the contemporary academic context, critical engagement with classical texts offers valuable insights into linguistic evolution, literary theory, cultural history, philosophy, science, and the Indian Knowledge System.

We have received an overwhelming response from the academic community, with more than 188 research papers submitted in Sanskrit, Kannada, Pali, Prakrit, Marathi, Hindi, Urdu, and English. The papers included in this issue were selected after a rigorous peer-review process and reflect original research, critical analysis, and innovative methodologies. The wide linguistic and thematic diversity of the submissions underscores the vibrancy of classical studies and the continued relevance of multilingual scholarly traditions.

This publication would not have been possible without the dedicated efforts of the reviewers, editorial board members, organizing committee, and contributors, whose academic commitment ensured the scholarly quality of this issue. I extend my sincere gratitude to all the authors for their valuable contributions and to everyone who supported the successful organization of the conference.

It is hoped that this journal issue will make a meaningful contribution to on-going academic discourse and inspire further interdisciplinary and multilingual research in the field of classical languages and literatures.

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On

'Classical Languages and Literatures: Past, Present and Future'
अभिजात भाषा आणि साहित्यः भूत, वर्तमान आणि भविष्य
Friday, 13th February 2026

Dr. Patangrao Kadam
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अभिजात भाषा म्हणजे नेमकं काय?

डॉ. तारा भवाळकर
अध्यक्षा
९८ वे मराठी साहित्य संमेलन, नवी दिल्ली

नमस्कार,

आपल्या महाविद्यालयाने 'अभिजात भाषा आणि साहित्य. भूत, वर्तमान आणि भविष्य' या विषयावर आंतर राष्ट्रीय परिषद आयोजित केली आहे या अनुषंगाने एक अत्यंत महत्त्वाचा आणि मूलभूत प्रश्न आपल्या समोर उभा राहतो. अभिजात भाषा म्हणजे नेमकं काय?

मराठी भाषेला नुकताच केंद्र शासनाकडून अभिजात भाषेचा दर्जा देण्यात आलेला आहे. त्यामुळे अलीकडे या विषयावर मोठ्या प्रमाणावर चर्चा होताना दिसते. हा दर्जा मिळाल्यानंतर मला जाणून घ्यावंसं वाटलं की अभिजात या शब्दाचा नेमका अर्थ काय आहे. म्हणून मी मुद्दाम शब्दकोश पाहिले. शब्दकोशात 'अभिजात' या शब्दाचा अर्थ देताना सुसंस्कृत, उच्च, अभिजनांचा असा अर्थ दिलेला आढळतो. म्हणजे जे काही उच्च दर्जाचं, सुसंस्कृत आहे मग ते साहित्य असो, माणसं असोत, भाषा असो किंवा कला असो त्याला अभिजात असं म्हटलं जातं.

पण इथेच एक महत्त्वाचा प्रश्न निर्माण होतो. हे 'उच्चत्व' ठरवायचं कोणी? आणि ते कसं ठरवलं जातं? अभिजात भाषेचा दर्जा देताना शासनाने एक अभ्यास समिती नेमलेली होती. त्या समितीला काही ठराविक निकष देण्यात आले होते. हे निकष भाषाशास्त्रज्ञांनी आणि अभ्यासकांनी ठरवलेले होते. मग अभिजात भाषा कशाला म्हणायची, यासाठी काही महत्त्वाचे निकष निश्चित करण्यात आले. त्यामध्ये प्रामुख्याने तीन गोष्टी महत्त्वाच्या आहेत. पहिली म्हणजे संबंधित भाषा किमान दोन हजार वर्षे अस्तित्वात असली पाहिजे. दुसरी गोष्ट म्हणजे त्या भाषेच्या अस्तित्वाचे लेखी म्हणजे लिखित आणि व्यावहारिक म्हणजे मौखिक-असे दोन्ही प्रकारचे पुरावे उपलब्ध असले पाहिजेत. तिसरी गोष्ट म्हणजे त्या भाषेमधून जे साहित्य निर्माण झालेले आहे, ते साहित्य आजही अस्तित्वात असले पाहिजे. तसेच ती भाषा लिखित आणि मौखिक—या दोन्ही स्वरूपांत सलगपणे वापरात असली पाहिजे. म्हणजे तिच्या प्रवासात कुठेही खंड पडलेला नसावा.

या सर्व निकषांवर ज्या भाषा उतरल्या, त्यांनाच शासनाने अभिजात भाषेचा दर्जा दिला. आता मराठी भाषेच्या बाबतीत बोलायचे झाले, तर आपण शिक्षणामध्ये किंवा पुस्तकांमध्ये जी मराठी भाषा वापरतो, तिला भाषाशास्त्रज्ञांनी "प्रमाण भाषा" असे संबोधले आहे.

प्रत्यक्ष जगण्यात आपण जे बोलतो, त्या भाषा म्हणजे 'बोली' असतात. या बोली निरनिराळ्या प्रकारच्या असतात. काही बोली प्रदेशविशिष्ट असतात, तर काही कालविशिष्ट असतात. म्हणजे भौगोलिक अंतर वाढले की बोली बदलते आणि काळ बदलला की बोलीत सुद्धा बदल होत जातो. उच्चार बदलतात, व्याकरणात बदल होतो, वाक्यरचना बदलते. हे सगळे बदल एकदम होत नाहीत; ते हळूहळू, कालमानानुसार घडत जातात. याचं मुख्य कारण असं आहे की भाषा ही बोलली जाणारी, जिवंत आणि जैविक संस्था आहे.

भाषेचे मूळ कार्य काय आहे, तर समाजामध्ये माणसांच्या विचार, भावना आणि संवेदना यांची देवाणघेवाण करणे. ही देवाणघेवाण दोन्ही बाजूंनी झाली पाहिजे. म्हणजे नुसते बोलणाऱ्याने काहीतरी सांगणे पुरेसे नसते; ते ऐकणाऱ्याला समजले पाहिजे आणि आपण जे बोलतो ते ऐकणाऱ्याला समजले आहे, हे बोलणाऱ्यालाही कळले पाहिजे. त्यासाठी ऐकणाऱ्याकडून पुन्हा प्रतिसंदेश मिळणं आवश्यक असतं. म्हणून भाषाशास्त्रात याला संप्रेषण व्यवहार किंवा संदेशांची देवाणघेवाण असे म्हटले जाते.

भाषेमधून जे काही व्यक्त होतं, ते निरनिराळ्या प्रकारचे भाषिक संदेश असतात. या संदेशांमधून भावना, विचार, तत्त्वज्ञान आणि अनुभव यांची अभिव्यक्ती होत असते. आता ही देवाणघेवाण सुलभ व्हावी, विशेषतः एका भाषिक

प्रदेशामध्ये—ग्रंथनिर्मिती करताना किंवा शिक्षण क्षेत्रात—यासाठी एक गोष्ट लक्षात घ्यावी लागते. ती म्हणजे प्रत्येक व्यक्तीची बोली ही जन्मजात वेगळी असते. बोली म्हणजे उच्चारली जाणारी भाषा. दोन व्यक्तींचे उच्चार सारखे नसतात. ही परिस्थिती घराघरात, अगदी एकाच कुटुंबातही दिसून येते. इतकेच नाही, तर एखादी व्यक्तीही एकच शब्द आज ज्या पद्धतीने उच्चारते, तोच शब्द पाच मिनिटांनंतर तसाच उच्चारेल, याची खात्री देता येत नाही. कारण उच्चार करताना आपण दात, ओठ, घसा, श्वास अशा शरीरातील विविध अवयवांचा वापर करतो. या अवयवांचा जोर आणि स्थान प्रत्येक क्षणी कायम एकसारखे राहत नाही, त्यामुळे उच्चारात सूक्ष्म बदल होत जातो.

जसे एका व्यक्तीचा उच्चार बदलतो, तसाच दोन व्यक्तींमध्येही उच्चारात फरक असतो. आणि याहूनही अधिक, भौगोलिक अंतर वाढले की उच्चारांमध्ये बदल होतो, काळ बदलला की उच्चार बदलतात. म्हणूनच आपल्या आई-वडिलांची बोली आणि आपल्या आजी-आजोबांची बोली यामध्ये फरक आढळतो. या फरकाला भाषाशास्त्रात बोलीतील बदल (Dialect) असे म्हटले जाते. ही बोली पूर्णपणे वेगळी होत नाही; संपूर्ण बदल होत नाही. पण उच्चारांमध्ये, शब्दप्रयोगांमध्ये काही प्रमाणात बदल झालेला असतो. ही भाषा प्रामुख्याने उच्चारली जाते, आणि लेखन हे नंतर विकसित झालेले आहे. आधी उच्चार, मग लेखन आणि पुढे उच्चारानुसारी लेखन विकसित होत गेले. म्हणजेच जसा उच्चार, तसं लेखन.

लेखनासाठी जे संकेत किंवा खुणा वापरल्या जातात, त्यांना लिपी म्हणतात. जशा उच्चारांच्या खुणा असतात ध्वनीच्या, तशाच लेखनाच्याही खुणा असतात. प्रत्येक भाषेमध्ये या खुणा, म्हणजेच लिपी, वेगवेगळी असते. 'अ' या मुळाक्षराठी काय खूण करायची आहे, हे त्या त्या भाषेनुसार ठरतं. म्हणूनच प्रत्येक भाषेमध्ये त्या लिखित खुणा म्हणजेच लिपी वेगवेगळी असते. जशी मराठी भाषेची लिपी वेगळी आहे, इंग्रजीची लिपी वेगळी आहे, तशीच पाली भाषेची लिपीही वेगळी आहे. यावरून हे स्पष्ट होतं की भाषा आणि लिपी यांचा अतूट संबंध आहे. त्याचप्रमाणे बोली आणि लिपी यांचा अनुबंधही अत्यंत महत्त्वाचा असतो.

म्हणूनच प्रश्न असा निर्माण होतो की, कोणत्या भाषेसाठी कोणती लिपी वापरली जाते? आता भारतापुरते बोलायचं झालं, तर भाषेच्या आणि लिपीच्या दृष्टीने भारतात प्रामुख्याने दोन मोठे गट दिसून येतात. एक गट आहे उत्तरेकडचा म्हणजे उत्तर भारत, महाराष्ट्राच्या उत्तरेकडील प्रदेश. दुसरा गट आहे दक्षिणेकडचा म्हणजे महाराष्ट्राच्या दक्षिणेकडील प्रदेश. महाराष्ट्राच्या उत्तरेकडील ज्या भाषा आहेत, त्यांना भाषाशास्त्रात आर्योद्भव भाषा असे म्हटले जाते. म्हणजे ज्या भाषांची मूळ उत्पत्ती समान आहे, त्या भाषा एकाच भाषा कुळात समाविष्ट केल्या जातात. भारतामध्ये प्रामुख्याने दोन प्रमुख भाषा कुळे मानली जातात—एक म्हणजे आर्य भाषा कुळ, आणि दुसरं म्हणजे द्रविड भाषा कुळ (दक्षिणेकडील).

मराठी भाषा ही आर्य भाषा कुळातील भाषा आहे. मराठी, बंगाली, पंजाबी, गुजराती या सगळ्या भाषा एका कुळातील असल्यामुळे त्यांच्यात काही प्रमाणात साम्यही आढळतं आणि भेदही दिसतो. तरीसुद्धा या भाषा एकमेकांच्या तुलनेने जवळच्या आहेत. त्यामुळे उच्चारांच्या आधारे त्या काही अंशी एकमेकांना समजू शकतात. उदाहरणार्थ, गुजराती माणसाला मराठी काही प्रमाणात समजू शकते आणि मराठी माणसालाही गुजराती समजण्याची शक्यता असते. परंतु कन्नड माणसाला मराठी सहज समजेल किंवा मराठी माणसाला कन्नड सहज समजेल, असं सहसा होत नाही. याचे कारण असं आहे की आर्य भाषांसाठी प्रामुख्याने देवनागरी लिपी वापरली जाते. बंगाली लिपी जरी थोडी वेगळी असली, तरी तिची रचना देवनागरी लिपीशी बऱ्याच अंशी जवळची आहे. त्यामुळे लिपी आणि भाषा यांचे नाते लक्षात घेतले, तर हे फरक समजून घेणं सोपं होतं.

एकाच किंवा जवळच्या लिपीमध्ये भाषा लिहिली गेली, तर ती भाषा अधिक सोपी वाटते, अधिक जवळची वाटते. म्हणूनच हिंदी आणि मराठी भाषिकांना एकमेकांचे बोलणे किंवा व्यवहार बऱ्याच अंशी समजू शकतो. तसेच हे गुजराती आणि बंगाली भाषांच्या बाबतीतही काही प्रमाणात शक्य होते. मात्र दक्षिणेकडील ज्या भाषा आहेत. ज्या द्रविड भाषा कुळातील आहेत—त्यांची लिपी पूर्णपणे वेगळी आहे. या भाषांमध्ये कन्नड, तमिळ, तेलुगू, मल्याळम् अशा भाषा येतात. शिवाय दक्षिणेतील काही पहाडी प्रदेशांतील बोली भाषाही या गटात येतात. या लिपींमध्येही परस्पर थोडेफार फरक असतात.

दक्षिणेकडील भाषा उच्चाराच्या दृष्टीने आणि लिपीच्या दृष्टीने आर्य भाषांपेक्षा खूपच वेगळ्या आहेत. म्हणूनच भाषाशास्त्रात यांना दोन स्वतंत्र भाषा कुळे मानली जातात. काही अभ्यासकांनी तर याला दोन वेगळी सांस्कृतिक किंवा मानव शास्त्रीयभेद असलेली भाषाकुळे असंही संबोधलं आहे. अतिशय प्राचीन काळापासून या दोन प्रवाहांमध्ये द्वंद्व आणि संघर्ष दिसून येतो. हा मुद्दा आजचा मुख्य विषय नसला, तरी त्याच्या खुणा आपल्याला पुराणकथा आणि प्राचीन कथांमधून दिसून येतात. याचे एक साधे उदाहरण असे देता येईल की—एका प्रदेशामध्ये जो एखाद्या कथेचा नायक असतो, तोच दुसऱ्या प्रदेशातील कथांमध्ये कधी कधी खलनायक म्हणूनही मांडला जातो.

उदाहरणार्थ रावण- उत्तरेकडे रावणदहन केले जाते, तर दक्षिणेकडे रावणपूजन केले जाते. हा जो फरक आपल्याला दिसतो, तो प्रत्यक्षात दोन वेगवेगळ्या संस्कृतींमधला फरक आहे, आणि हा फरक भाषेच्या माध्यमातून व्यक्त होत असतो. कारण पुराणकथा या पुन्हा पुन्हा भाषेमधून सांगितल्या जातात, लिपीमध्ये लिहिल्या जातात. त्यामुळे बोली आणि लिपी यांचा अतूट संबंध आहे, हे समजून घेणं अत्यंत महत्त्वाचे ठरते. पुन्हा एकदा लक्षात घ्यायला हवे की स्थानपरत्वे आणि काळपरत्वे उच्चारांमध्ये बदल होत जातो, म्हणजेच भाषा सतत बदलत असते. याबाबत हिंदीमध्ये एक अतिशय सुंदर आणि अर्थपूर्ण म्हण आहे. आपण अनेकदा म्हणतो की अमुक गावात गेलं की इथलं पाणी हलकं आहे, तिथलं पाणी जड आहे, कुठे गोड आहे तर कुठे तुरट आहे.

याच संदर्भात हिंदीतील म्हण अशी आहे— 'कोस कोस पर बदले पानी, बार कोस पर बानी' इथे बानी म्हणजे वाणी. या म्हणीचा अर्थ असा की दर कोसावर पाणी बदलतं आणि बारा कोसांवर वाणी—म्हणजे भाषा किंवा उच्चार—बदलतात. जमिनीतील क्षार, जमिनीचा पोत, भौगोलिक रचना बदलत गेली की पाण्याचा स्वाद बदलतो. कुठे डोंगराळ प्रदेश असतो, कुठे क्षारयुक्त जमीन असते, कुठे काळी माती असते—सगळीकडे जमिनीचा पोत सारखा नसतो. त्याचा थेट परिणाम पाण्यावर होतो, आणि त्याचप्रमाणे भाषेवरही होतो.

म्हणजे सांगायचे तात्पर्य असे की, अभिजात भाषेचा विचार करताना या सगळ्या घटकांचा एकत्रितपणे विचार करावा लागतो—भूगोल, काळ, बोली, लिपी, संस्कृती आणि समाजमान्यता. अशा वेळी उच्च आणि नीच हे ठरवायचा अधिकार कोणाचा, हा प्रश्न आपोआप उभा राहतो. म्हणूनच अभिजात भाषेसाठी काही ठराविक आणि वस्तुनिष्ठ निकष लावले गेले आहेत. त्यामध्ये प्रमुख निकष असा आहे की ती भाषा सलग किमान दोन हजार वर्षे बोलली गेलेली असावी. त्या भाषेमध्ये साहित्यनिर्मिती झालेली असावी, ते साहित्य आजही अस्तित्वात असावे आणि ते लिपीबद्ध झालेले असावे. शिवाय त्या भाषेला समाजाची मान्यता मिळालेली असावी. मराठी भाषेच्या बाबतीत बोलायचं झालं, तर हे सर्व निकष मराठी भाषेने पूर्ण केलेले आहेत. मराठी भाषा ही दोन हजार वर्षांपूर्वीपासून अस्तित्वात आहे, ती बोलली गेली आहे, लिहिली गेली आहे, तिच्यामधून समृद्ध साहित्यनिर्मिती झाली आहे आणि समाजाने तिला सातत्याने स्वीकारलेली आहे.

ते असे नाही की एखाद्या भाषेला शासनाचा दर्जा मिळाला म्हणून ती भाषा निर्माण झाली. भाषा आधीपासून अस्तित्वात होती, म्हणूनच तिला तो दर्जा मिळाला आहे. खरं तर मराठी भाषेला अभिजात भाषेचा दर्जा मिळायला थोडा उशीरच झाला, असे म्हणावे लागेल. कारण दक्षिणेकडील काही भाषांना हा दर्जा याआधीच देण्यात आलेला आहे. आता या शासनमान्यतेमुळे फार मोठा चमत्कार होणार आहे, असे नाही. शासन त्या भाषेच्या विकासासाठी काही प्रमाणात आर्थिक तरतूद करेल. पण खरा आणि अत्यंत मूलभूत प्रश्न असा आहे की— मराठी भाषा टिकणार कशी? भाषा केव्हा टिकते, तर ती बोलीमध्ये, व्यवहारामध्ये जिवंत असते तेव्हाच टिकते. नुसत्या ग्रंथांमध्ये भाषा टिकत नाही. कारण आपण पाहतो की कालांतराने त्या ग्रंथांमधली लिपीही कळेनाशी होते, विशेषतः जेव्हा लिपी बदललेली असते. व्यवहारात नसलेली गोष्ट हळूहळू अप्रचलित होते. विस्मरणात जाते.

आपण चलनाचे उदाहरण घेऊ शकतो. नाणे किंवा नोट चलनात असेल, म्हणजे व्यवहारात वापरात असेल, तरच त्याची किंमत टिकते. चलनात नसेल, तर ते निरुपयोगी ठरते. भाषेचेही तसंच आहे. भाषा चालू असेल, व्यवहारात असेल, तरच ती टिकते. मराठी भाषेच्या बाबतीत आज आपल्याला काय दिसतंय? मराठी माध्यमाच्या, म्हणजेच मराठी भाषिक शाळांकडे मोठ्या प्रमाणावर दुर्लक्ष होत आहे. हे चित्र आपल्याला सर्वत्र दिसते. ग्रामीण भागातही, शहरी भागातही आणि

दुर्दैवाने शासनाकडूनसुद्धा. जुन्या काळात, आपण ज्या प्रदेशात राहत होतो, तिथे मोफत शिक्षणाची व्यवस्था होती. नगरपालिकेच्या शाळा असोत, जिल्हा परिषदेच्या शाळा असोत किंवा आदिवासी भागांतील आश्रमशाळा असोत—शिक्षण हे सर्वदूर उपलब्ध होतं आणि ते त्या त्या भागाच्या मातृभाषेतून दिले जात होते.

आज मात्र परिस्थिती बदललेली दिसते. स्थानिक भाषेतून, मातृभाषेतून दिले जाणारं शिक्षण हळूहळू कमी कमी होत चालले आहे. शासनसुद्धा अनेकदा याकडे दुर्लक्ष करताना दिसते. विद्यार्थीसंख्या नाही, पटसंख्या कमी आहे असे कारण सांगून शाळा बंद केल्या जातात. पण मग प्रश्न असा आहे की ही पटसंख्या वाढवण्यासाठी शिक्षणाचा दर्जा वाढवणं आवश्यक नाही का? की शाळा बंद कशा होतील, याकडेच जास्त लक्ष दिलं जातंय?

या मुद्द्यावर इथे अधिक विस्तार करण्याची गरज नाही. पण एक गोष्ट नक्की सांगावी लागेल. जर मराठी भाषेचा अभिजातपणा टिकवायचा असेल आणि भविष्यात मराठीतून सशक्त साहित्यनिर्मिती व्हायची असेल, तर सर्वात आधी मराठी भाषा बोलीत आणि व्यवहारात टिकली पाहिजे. आणि ते कसे शक्य होईल? तर प्राथमिक शिक्षणापासून ते उच्च शिक्षणापर्यंत मराठी माध्यम सर्वत्र असले, तरच ते शक्य होईल. याचा अर्थ असा मुळीच नाही की इतर भाषा शिकू नयेत. उलट, माणूस जितक्या अधिक भाषा आपण शिकतो, तितकी आपली वैचारिक संपन्नता नक्कीच वाढते. पण कोणत्या वयात कोणती भाषा शिकवायची, यालाही शरीरशास्त्र आणि शिक्षणशास्त्र यामध्ये महत्त्व आहे.

पहिलीमध्ये मूल शाळेत येतं तेव्हा ते साधारण सहा वर्षांचं असते. त्याला तीन–चार तास एका जागी बसायची सवय नसते. त्याचे शारीरिक अवयव अजून पूर्णपणे सुदृढ झालेले नसतात. शाळा, पेन, शाई, पुस्तक, शिक्षक, फळा, अक्षरे—हे सगळेच त्याच्यासाठी नवीन असते. अशा वेळी पहिल्याच दिवसापासून दोन–तीन वेगवेगळ्या भाषा शिकवायला सुरुवात केली, तर मूल गोंधळून जाते. घरात तो कुठल्या भाषेत बोलतो, शाळेत काय शिकवले जाते —याचा ताळमेळ लागत नाही. परिणामी, त्याला कोणतीच भाषा नीट आत्मसात करता येत नाही. म्हणून जर आपल्याला समाजाचा खऱ्या अर्थाने भाषिक विकास करायचा असेल, तर त्या त्या ठिकाणच्या मातृभाषेतूनच मुलाचा भाषिक पाया मजबूत केला पाहिजे. साधारण दहा–बारा वर्षांपर्यंत, म्हणजे मातृभाषेचा पाया पक्का झाला, की दुसरी भाषा आत्मसात करणे खूप सोपे होते. कारण तेव्हा शब्दसंपदा, वाक्यरचना, अर्थरचना या सगळ्या गोष्टी मनामध्ये घट्ट बसलेल्या असतात. म्हणूनच या निमित्ताने असा आग्रह धरावा वाटतो की किमान पाचवीपर्यंत तरी मुलाला संपूर्ण शिक्षण मातृभाषेतूनच दिले जावे, ती कुठलीही स्थानिक मातृभाषा असो.

मराठी भाषेचा अभिजाततेकडे झालेला ऐतिहासिक प्रवास

डॉ. सदानंद मोरे
तत्त्वज्ञान विभागाचे माजी विभागप्रमुख, सावित्रीबाई फुले पुणे विद्यापीठ, पुणे
अध्यक्ष
८८ वे मराठी साहित्य संमेलन, घुमान (पंजाब)

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३ ऑक्टोबर २०२४, हा दिवस मी १ मे १९६० नंतरचा सर्वात महत्त्वाचा दिवस मानतो. १ मे १९६० रोजी महाराष्ट्र राज्याची स्थापना झाली. महाराष्ट्र राज्य म्हणजे मराठी माणसांचं, मराठी संस्कृतीचं आणि मराठी भाषेचं राज्य. परंतु राज्याचा दर्जा मिळाला, तरी त्या वेळी मराठी भाषेला जो मानाचा, अभिजाततेचा दर्जा मिळायला हवा होता, तो तेव्हा मिळाला नव्हता. तो ऐतिहासिक न्याय ३ ऑक्टोबर २०२४ रोजी मिळाला. आश्विन शुद्ध प्रतिपदा—घटस्थापना दिन, शक्तीची उपासना सुरू होणारा दिवस. देवीचा दिवस. आणि आज विद्येची, ज्ञानाची, भाषेची अधिष्ठात्री देवी सरस्वतीचा दिवस. अशा पवित्र योगावर मराठी भाषेला अभिजात भाषेचा दर्जा मिळणं, हे केवळ योगायोग नाही, तर एक ऐतिहासिक आणि सांस्कृतिक संकेत आहे, असं मी निश्चितपणे या ठिकाणी मांडतो.

या निमित्ताने अनेक गोष्टी अकादमिक पातळीवर सांगता येतील. काही तांत्रिक मुद्दे आहेत, भाषाशास्त्रीय निकष आहेत—पण त्या सर्वांचा विस्तार इथे करण्याची गरज नाही. मी आज फक्त एकच गोष्ट मनापासून सांगू इच्छितो, महाराष्ट्रातील जे मराठी भाषेचे अभ्यासक आहेत, संशोधक आहेत, ज्यांच्या मनामध्ये मराठी भाषेबद्दल अपार प्रेम आहे, आणि जे महाराष्ट्र शासनाच्या विविध भाषा-विषयक संस्थांशी संलग्न आहेत त्या सर्वांच्या वतीने मी माननीय प्रधानमंत्री महोदयांचे, तसेच या निर्णयासाठी योगदान देणाऱ्या सर्वांचे मनःपूर्वक आभार मानतो, आणि शेवटी एक-दोन मूलभूत प्रश्न उपस्थित करू इच्छितो. ही कोणती भाषा आहे? आमच्या भाषेची ओळख काय आहे? आमची भाषा ती आहे ज्या भाषेमध्ये संत ज्ञानेश्वर महाराजांनी संपूर्ण जगासाठी मागणं मागितलं. ही काही साधी गोष्ट नव्हती. त्या अर्थाने मराठी भाषा केवळ लोकल राहिली नाही; तर ती ग्लोबल झाली. आमची भाषा ती आहे ज्या भाषेमध्ये संत ज्ञानेश्वर महाराजांनी 'पसायदान' लिहिलं, जिथे केवळ स्वतःच्या कल्याणाची नाही, तर संपूर्ण विश्वाच्या मंगलाची कामना व्यक्त झाली. अशा या भाषेला आज अभिजाततेचा दर्जा मिळणं, ही केवळ भाषेची नव्हे, तर मानवी मूल्यांची, समतेची आणि विश्वबंधुत्वाची मान्यता आहे.

मराठी अशी भाषा आहे ज्या भाषेमध्ये संस्कृत वगळता इतर कोणत्याही भाषेपेक्षा आधी भगवद्गीतेवरची पहिली टीका निर्माण झाली. ज्ञानेश्वरी हे भगवद्गीतेवरील पहिले भाष्य आहे, जे संस्कृतमध्ये नाही, तर लोकभाषेमध्ये आहे. इथेच आपण भारतीय तत्त्वज्ञानाच्या पातळीवर एक मोठी झेप घेतलेली दिसते. कारण तत्त्वज्ञान हे केवळ पंडितांचं, ग्रंथालयात बंदिस्त राहणारं न राहता, ते सामान्य माणसापर्यंत पोहोचवण्याचं ऐतिहासिक कार्य मराठी भाषेने केलं. आणखी एक महत्त्वाची गोष्ट लक्षात घेतली पाहिजे. ज्ञानेश्वरीची निर्मिती ही युरोपमधल्या पहिल्या महान काव्यकृतींपैकी असलेल्या दांतेच्या 'डिव्हाइन कॉमेडी'च्याही आधीची आहे. म्हणजे इंग्रजी साहित्य तर दूरच राहिलं, पण संपूर्ण युरोपीय साहित्यिक पार्श्वभूमीवर पाहिलं, तरी मराठी भाषेची ही वैचारिक उंची आपल्याला स्पष्टपणे दिसून येते.

ही तीच भाषा आहे, ज्या भाषेमध्ये छत्रपती शिवाजी महाराजांनी 'हिंदवी स्वराज्याची' शपथ घेतली. ही तीच भाषा आहे ज्या भाषेमध्ये लोकमान्य टिळकांनी "स्वराज्य हा माझा जन्मसिद्ध हक्क आहे आणि तो मी मिळवणारच" हा महामंत्र भारतीय स्वातंत्र्यलढ्याला दिला. ही तीच भाषा आहे, ज्या भाषेमध्ये हॅम्लेटसारखं महान पाश्चात्त्य नाटक सादर झालं. मराठीत हॅम्लेट करणारे गणपतराव जोशी हे कलाकार होते. विशेष म्हणजे ते नाटक पाहण्यासाठी ब्रिटिश अधिकारी स्वतः उपस्थित राहत असत. मराठीमध्ये हॅम्लेट करणारा कलाकार कोण आहे, हे पाहण्याची त्यांची उत्सुकता असे.

आणखी एक गंमत सांगतो, जेव्हा गणपतराव जोशी हॅम्लेटची भूमिका करताना रंगमंचावर मृत्यू पावतात, तेव्हा उपस्थित असलेले ब्रिटिश प्रेक्षक उभे राहत, टोपी काढत आणि म्हणत, "Alas! He is dead" ही केवळ नाट्यकलेची नव्हे, तर मराठी भाषेच्या अभिव्यक्ती सामर्थ्याची पावती होती. मराठी भाषेने केवळ साहित्य निर्माण केलं नाही, तर भाषांतराची परंपराही अत्यंत विचारपूर्वक जोपासली. उदाहरणार्थ तंजावरच्या राजांनी विशाखादत्ताच्या 'मुद्राराक्षस' या संस्कृत नाटकाचं भाषांतर केलं. का केलं? कारण मुद्राराक्षस हे राजकारणावरचं नाटक आहे. प्रजेला राजकारण समजावं, सत्तेची रचना कळावी हा त्यामागचा उद्देश होता.

त्याच वेळी कृष्णमिश्राच्या 'प्रबोधचंद्रोदय' या नाटकाचंही भाषांतर करण्यात आलं. ते नाटक मोक्ष, अध्यात्म आणि आत्मकल्याण याविषयी आहे. म्हणजेच प्रजेच्या इहलोकीक कल्याणाचीही चिंता आणि पारलौकिक कल्याणाचीही चिंता या दोन्हींचा सुंदर समन्वय मराठी भाषेच्या परंपरेत दिसून येतो. ही अशी भाषा आहे जिच्यामध्ये ज्ञानोबा आणि तुकोबा यांसारखे जागतिक दर्जाचे संतकवी निर्माण झाले. आज इथे देहू आणि आळंदी या दोन्ही संस्थानांचे विश्वस्त उपस्थित आहेत; त्यांच्या साक्षीने मी हे सांगतो. तुकाराम महाराजांचा अनेक वेळा गौरव झाला आहे. पण महाराष्ट्रातील थोर महाकवी दिलीप चित्रे असं म्हणतात की "जर तुकोबांची कविता नसती, तर केवळ मराठी साहित्यच नव्हे, तर जागतिक पातळीवर 'कविता' या वाङ्मयप्रकाराचीच कल्पना करता आली नसती." ही मराठी भाषा आहे. अशा भाषेला अभिजाततेचा दर्जा, राजमुद्रेची मान्यता मिळणं, ही केवळ गरज नव्हती—ती ऐतिहासिक अपरिहार्यता होती. यासाठी मी आदरणीय प्रधानमंत्री महोदयांचे मनापासून आभार मानतो.

आपण आमच्यासाठी खूप मोठं कार्य केलं आहे. आपण मराठी भाषेवर जो विश्वास दाखवला आहे, तो विश्वास आम्ही सार्थ करून दाखवू, अशी प्रतिज्ञा आपण सर्वांच्या वतीने या ठिकाणी करूया, आणि मराठी भाषेचा, मराठी संस्कृतीचा, मराठी वैचारिक परंपरेचा वारसा पुढील पिढ्यांपर्यंत अभिमानाने घेऊन जाऊया.एवढंच मी सांगू इच्छितो.

आपल्या सर्वांचे मनापासून आभार.

अभिजात मराठी आणि आपण

प्राचार्य डॉ. शिरीष चिंधडे

चावुंडराये आणि गंगराये करवियलेले वर्ष ९८३ मधील श्रवणबेळगोळ येथील भव्यसुंदर गोमटेश्वारचे चरणी विराजमान झालेली आणि किमान दीडसहस्र वर्षे अस्तित्वात असलेली मराठी भाषा अभिजात होतीच, आहेच. आज तिला विलंबाने का होईना राजमुद्रा प्राप्त झाली म्हणून आनंद व अभिमान वाटणे योग्यच आहे. मात्र त्यालाही आता जवळपास दीड वर्ष झाले आहे. साहजिकच शासन आणि विद्यापीठे या बाबतीत आता कायकाय कार्ये करीत आहेत हा प्रश्न प्रस्तुत आहे, कारण आपण या अभिजात मराठीचे काय करतो आहोत आणि करू देत आहोत? प्रत्यक्ष व्यवहारात वापरलीजात असलेली आजची मराठी कोणत्या अवस्थेत आहे, याचा विचार केला की मराठीवर प्रेम करणारे आपले मन चिंताक्रांत होते.

मराठी हा आपल्याला मिळालेला एक श्रीमंत वारसा आहे. वारसा जपावा लागतो, वाढवावा आणि समृद्ध करावा लागतो. तो स्वेच्छेने, अपोआप टिकत-वाढत नाही. कारण भाषा हे एक कौशल्य आहे. प्रतिभावान साहित्यिक तिला कलेचे रूप देतात. डार्विनचे प्राणी-प्रजातींविशायीचे सूत्र, "वापरा, नाहीतर गमवा" हे भाषेला तंतोतंत लागू पडते. भाषा ही एक "संकटग्रस्त प्रजाती" आहे. जागरूकपणे आणि नेटाने संरक्षण-संवर्धन न केल्यास भाषा खराब होतात, मरतात. वारसा, इतिहास, परंपरा जपण्यात इंग्रज फार निष्णात. शेक्सपिअरच्या गावी गेलो असताना त्याचे दफन झाले त्या ट्रिनिटी चर्चमध्ये गेलो. तिथे सूचनाफलकावर त्याच्या जन्माचा दाखला डकविलेला होता! शरीर विच्छेदन शास्त्राचा उगम खाटिक आणि नापित यांच्या कारागीरीत आहे! हार्वे नामक एक खाटिक उघडलेल्या शरीरात कायकाय पहिले त्याचे टिपण करीत असे. त्यातून जन्मली आजची ग्रे याची अनॅटमी! आपली ढोर जमत हजारो वर्षे हे काम करीत होती पण निरक्षरतेमुळे टिपणे ठेवली नाहीत. दस्त लिहिण्याचे हे फायदे!

एकूणच जगभरातल्या अनेक भाषा अस्तित्वासाठी संकटग्रस्त होताना दिसत आहेत. मध्यंतरी 'महाराष्ट्र टाइम्स'चे श्रीधर लोणी यांनी सुमारे पंचेचाळीस लेखांतून जगभरातील अनेक भाषा अस्तित्वासाठी कशा जीवाच्या आकांताने झगडताहेत, हे मांडले आहे. आयरिश भाषेचे उदाहरण घेऊ. मुळात तिला अभिजाततेची फारशी परंपरा नाही. परंतु लोकभाषा असून ती टिकावी म्हणून शासकीय प्रयत्न जोरात आहेत. औपरोधिक स्थिती अशी आहे की ही मातृभाषा असलेले अनेक दिग्गज लेखक झाले. जसे, नाटककार बर्नर्ड शॉ, ऑस्कर वाइल्ड, डब्ल्यू. बी. येट्स, जेम्ज जॉइस. आयरिश भाषेचे दुर्दैव असे की यापैकी एकानेही आपली महत्वाची साहित्यनिर्मिती सातत्याने त्या मातृभाषेत न करता बलाढ्य अशा इंग्रजीची सेवा-समृद्धी केली! हीच स्थिती वेल्श भाषेची झाली. मुळात अभिजात वारसा नसलेल्या या भाषेत जन्मलेले दिग्गज साहित्यिक म्हणजे इंग्रजी मेटॅफिजिकल काव्यपरंपरेतले जॉर्ज हर्बर्ट, हेन्री व्हॉन, अत्यंत प्रतिभावान कवी डिलन टॉमस यांनी मातृभाषा बाजूला ठेऊन इंग्लिशमध्ये रचना केल्या. मातृवत असलेल्या या भाषा मृतवत होऊ लागल्या आहेत.

सिंधी भाषेचे उदाहरण आपल्या अतिशय जवळचे आहे. खरेतर राज्यघटनेने समाविष्ट केकेली ही भाषा! परंतु त्यांना स्वतंत्र असा सिंधीभाषिक प्रांत नाही. बुलेशहसारखे प्रतिभावान कवी असलेल्या या भाषेची आज काय अवस्था आहे? पोपटी हिरानंदानी, राम पंजवानी. लछमन हर्दवाणी ही काही नवे अलीकडेपर्यंत होती. एकही नाव घेण्यासारखे आज या भाषेत कोणीही लेखक नाहीत! मी एका सिंधी कोलेजात प्राचार्य होतो. तिथे नियामक मंडळात सर्व स्त्रिया होत्या. त्या अतिशय रुबाबदार रीतीने इंग्रजी बोलत. मला नेहमी विचारत, "प्रिंसिपलसर, आमची सिंधी भाषा संपत चालली आहे. तुम्ही भाषेचे अभ्यासक आहात. काय उपाय सुचवाल?" "आमची मुले हिंदी, इंग्रजी किंवा मराठी घरातही बोलतात," ही पालकांची तक्रार होती. तेव्हा काहीशा संकोचाने मी म्हणालो, "मॅडम, तुम्ही सगळ्या सिंधी आहात. ती भाषा तुम्हाला येते. मग तुम्ही आपसातही इंग्रजीत का बोलता?" मुद्दा असा की भाषेची राखण ती वापरणाऱ्याने करावी लागते, ती वापरत ठेवावी लागते! इतरांची ती जबाबदारी नसते!

या उलट वर्धिष्णु भाषांमध्ये मला इंग्रजी हीच बलवान वाटते. मराठी आणि इंग्रजी या दोन्हीही भाषा सुमारे एकाच वेळी जोम धरू लागल्या. गोमटेश्वराच्या पायाशी असलेली मराठी ९८३ या वर्षी नोंदविली गेली. जुने इंग्रजी त्या आधीच सातव्या शतकात रुजू लागले होते परंतु ९७५ वर्षी इंग्रजीत *ब्योवूल्फ* हे काव्य उदयास आले. आज दोन्ही भाषांची अवस्था काय आहे, हा क्लेशकारक प्रश्न आहे. इंग्रजी जगावर आरूढ होते आहे, अन्य भाषांवर कुरघोडी करते आहे. अर्थात हे अपोआप घडलेले नाही. सहाव्या राजा जेम्ज याने चाळीस विद्वानांची एक समिती नेमून हीब्रू बायबलचे इंग्रजी भाषांतर करून घेतले. ते

इंग्रजी भाषेच्या उत्कृष्टतेचे सर्वोत्तम रूप मानले जाते. हे घडले वर्ष १६११ चे सुमारास. त्याच वेळी इंग्रजीत चॉसर (१४००), शेक्सपिअर हे प्रतिभावंत कवी अजरामर रचना करीत होते! वर्ष १५३८ मध्ये सर टॉमस एलीयट याने एक शब्दकोश तयार केला होता. परंतु एक उत्तम शब्दकोश म्हणून १७५५ या वर्षी प्रसिद्ध झालेला डॉ. सॅम जॉन्सन यांचा कोश प्रमाण मनाला जातो. त्यानंतर ऑक्सफर्ड विद्यापीठाने सातत्याने कोशनिर्मिती केली आहे. इतर भाषांतील नवनवे शब्दही त्यात परिश्रमपूर्वक संशोधनाने समाविष्ट केले जातात. अशारीतीने इंग्रजी ही ग्लोबलभारती बनली आहे.

याच संदर्भात हीब्रू भाषेचे उदाहरण विस्मयकारक आणि प्रेरक आहे. मूळ बायबलची ही खरी अभिजात पण कालौघात मृतवत झालेली ही भाषा इस्रेलच्या शासनाने आणि नागरिकांनी प्रयत्नपूर्वक, सातत्याने आणि अभिमानाने जनतेत रुजवून जिवंत केली आणि आज ती पूर्ण ताकतीने वापरली जात आहे.

वारसा, इतिहास हे निष्ठेने, नेटाने जपावे लागतात. याचं महत्व बऱ्याच इंग्रजी साहित्यिकांना होतं. महाकवी टी. एस. एलियट याविषयी फार जागरूक होते. ते अमेरिकेत जन्मले पण अमेरिकेला इतिहास नाही, श्रीमंत वारसा नाही, मिथके नाहीत म्हणून त्यांनी देशत्याग केला आणि इंग्लंडचे नागरिकत्व घेतले. इतिहास नसलेल्याना मुक्ती नाही, इंग्लंड म्हणजे साक्षात इतिहास, असे ते एकाठिकाणी लिहितात. गम्मत अशी की आपल्याला इतिहास नाही हे शल्य अमेरिकन विचारवंतांना बोचताना दिसते. रॉबर्ट स्पिलर या अमेरिकन साहित्याच्या इतिहासकाराने अमेरिकन साहित्याची परंपरा किती जुनी आहे हे सांगण्यासाठी साक्ष काढली आहे ती कोलंबसाची! त्याने आपला प्रायोजक राजा फर्डिनंड याला वर्ष १४९३ मध्ये पत्र लिहून आपल्या प्रवासाचा अहवाल दिला. इतिहासकार स्पिलर यांचेमते हाच अमेरिकन साहित्याचा उगम आहे! "दहा हजार फोर्ड इथे शोधताहेत परंपरा" अशी एका अमेरिकन कवितेतील ओळ आहे! कॅनडा, ऑस्ट्रेलिया आदि देशांतल्या कवींना सुद्धा ही वारसा, मिथके, संस्कृतीची अनुपस्थिती, विरलता डाचते. एक ऑस्ट्रेलियन कवयित्री म्हणते,

In my mother's family
We have no anecdotes
Only the long silence
Between pogroms.
In my father's family
We have little tradition
Lands, legends, powers
Passes by us.
In my country
We have no history
No continuing song
No dances

--आणि इथे आपण एवढी पाच सहस्र वर्षांची महान सांस्कृतिक परंपरा आणि किमान दीड हजार वर्षे जुनी अभिजात भाषा असताना चिंता करतो की मराठीचे काय होणार! ती शुद्ध कशी राहणार!

भाषा वापरावी लागते, अभ्यासावी लागते, कष्टपूर्वक व नेटाने दुरुस्त करावी लागते, आणि ती जबाबदारी त्यात्या भाषिकांची असते, हा याचा अर्थ आहे. एका जागतिक सर्वेक्षणानुसार १९९१ साली झालेल्या गणतीत १६७२ भाषा मृत म्हणून नोंदविल्या गेल्या. वर्ष २००१मधे झालेल्या सर्वेक्षणानंतर त्यांपैकी केवळ २३४ भाषा जिवंत आहेत! वर्ष २१०० समाप्तीपर्यंत जगातल्या ९०% भाषा मृत होतील, असा अंदाज आहे.

माझी चिंता व चिंतन

मला या बाबतीत काय करता येईल हा विचार माझ्या मनात बरेच दिवस आहे. म्हणून खारीचा वाट या भावनेने मी माझ्या "कायचालुअहे" (व्हॉट्सप) गटात आणि काही भाषाभ्यासक व भाषाप्रेमी स्नेह्यांकडे "रिकामपणाची कामगिरी" या शीर्षकाखाली काही टिप्पण्या पाठवीत असे, असतो. काहीजण छान प्रतिसाद देतात, काहीजण केवळ अंगठे धाडतात आणि क्वचित काहीजण सुनावतात, तुला कोणी सांगितले हा उपद्व्याप करायला?(!) त्याने काय होणारे सुधारणा, इतके लोक ती

बिघडवायला सज्ज झालेले असताना? --आता याला काय म्हणावे! भाषाप्रेमी आणि अभ्यासकांनी हे करायचे नाही तर मग कोणी? या तुसड्या उदासीनतेमुळेच आजची मराठी कुरूप, बेंगरूळ, प्रमाद्युक्त होत चालेली आहे का?

उपरोल्लेखित काही टिप्पण्या मी इथे किरकोळ बदलांनिशी उद्धृत करीत आहे. जरा उत्साह दाखविल्यास आणि तात्काळ नोंदी केल्यास आपणापैकी अनेकांना असे दातांखाली आलेले/येणारे खडे निवडता येतील आणि सुचल्यास ते बाजूला करून योग्य ते पर्याय सुचविता येतील. दोषैकदर्शनापेक्षा भाषासौंदर्य, समृद्धी, सौष्ठव, संवर्धन ही उद्दिष्टे या प्रयत्नामागे आहेत.
माझी रिकामपणची कामगिरी

आजकालचे रूढ होत चाललेले बेंगरुळ मराठी!

"त्याने माझ्यासोबत गैरव्यवहार केला."

"सोबत" हे आजपावेतो आपण सह/संगत/बरोबर/सन्निध/आधारभूत/सांगाती/एकत्रितपणे अशा मैत्री, जवळीकनिदर्शक संदर्भात/अर्थाने वापरत असू. (मी तरी तसे वापरतो.) वरील "त्याने माझ्याशी..." याचा अर्थ "मला बरोबर घेऊन/माझ्या मदतीने/संगतीने/माझ्यासह/मला सहाय्यभूत/माझा सोबती होऊन/आम्ही एकत्रितपणे कुणाशीतरी गैर व्यवहार केला" असा अनर्थकारी होतो! मुळात म्हणायचे आहे, "...माझ्याशी/माझ्याबाबत/बाबतीत गैरव्यवहार केला!"

कोण सुधारत बसणार असे गचाळ होत चाललेले, चुकीचे रुजत चालले आपले अमृतातेहि पैजा जिंकणारे मराठी?!

माझे मराठीचे व्याकरण डळमळीत होतेय! वृत्तपत्रातील वाक्यरचना मला गोंधळवितात :

१. ...सेमिनार हॉलमधे तिचा बलात्कार झाला...
२. ...एका गटाने त्याचा विरोध केला..
३. ...सायकलस्वाराचा अपघात झाला.

डॉ. यास्मिन शेख यांनी मराठीच्या मोडतोडीविषयी व्यक्त केलेली खंत योग्य व सूचक आहे. सर्वच लेखक व मराठी भाषाप्रेमी यांना हीच खंत वाटते, परंतु सुधारणेचे ठोस व सततचे प्रयत्न करताना फारसे कोणी दिसत नाहीत. शिक्षक, प्राध्यापक, वृत्तपत्रकार यांना हे प्रामुख्याने शक्य आहे, कारण त्यांची पोहोच व्यापकपणे विद्यार्थी व वाचकांपर्यंत असते. थोड्या जागरूकतेने भेसळयुक्त मराठीचे अनेक नमुने हुडकून, गोळा करून वर्गात आरंभी पाच मिनिटे त्यांविषयी बोलता येईल. वृत्तपत्र अभ्यासक्रमात हाही विषय समाविष्ट होऊ शकतो. पूर्वी भाषाविषयाचे शिक्षक नसलेलेही उत्तरपत्रिकांतले चुकीचे भाषाप्रयोग दुरुस्त करून सांगत असत. हल्ली 'पोस्ट शेअर करीत आहे' हा प्रयोग सर्रास आढळतो. 'या विचारात/टिप्पणीत आपणास सहभागी/सामायिक करून घेत आहे/आपणाकडे पाठवीत आहे' असे काहीतरी मराठी वळण देणे शक्य आहे. शतसंवत्सरी निमित्त डॉ. शेख यांचे अभिनंदन व अभीष्टचिंतन.

इथे भाषाशास्त्र वगैरे माझ्या मनात नाही. चुकीच्या गोष्टी, पद्धती, प्रथा कशा घडत जातात, रुजतात ते मी समजून घेतो आहे. त्याची जाणीव ज्ञातेमंडळींना करून द्यावी, हा हेतू. वृत्तपत्रांत, समाजमाध्यमात बरेच चुकीचे येते, त्याचा प्रभाव अटळ. शाळेत शिकविली जाते मराठी भाषा, पण असे चुकीचे उपयोग ध्यानी आणून दिलेजाणे आवश्यक ना! थोडाच वेळ द्यावा लागतो या साठी. मुले लवकर ग्रहण करतात. माझा नातू पसायदानात "...वर्षत सकळ मंगळी" ऐवजी "मंडळी" म्हणायचा! दोनतीनदा दुरुस्त केले, म्हणवून घेतले, सुधारला! खूप करण्यासारखे आहे, असते, आधी केलेचि पाहिजे! माझा एक विद्यार्थी असे कार्य आसपासच्या पोरांचे इंग्रजी दुरुस्त करीत असतो!

"हॉटेलांवरील करवाई हा नुसता दिखावा आहे.

दिखावा हा हिंदी शब्द आहे. याला चपखल मराठी पर्याय या पत्रपंडितांना ज्ञात नाही? मला सहज सुचले "देखावा", "धूळेफेक", "नाटक" हे शब्द. ठीक ना?

"परंतु या निकालाने त्यांच्या इराद्यांवर पाणी फेरले." पेपरात गवसलेला आणखी एक भाषिक संकर! इराद्यांवर म्हणायचे तर "इरादा" उर्दू! "मनसुब्यांवर" म्हटले तर पुन्हा उर्दू मिश्रण. हेतूंवर किंवा मनोरथांवर पाणी फिरविले/ओतले,

बोळा फिरवला, धुळीला मिळवले, असे काही म्हणता आले असते, पण एकूणच परभाषांचा प्रभाव मराठीवर भरपूर दिसतो. बेशिस्त, चालू मराठी चालवूनघेणे एवढेच आपल्या हाती आहे का?
आणखी एक वृत्तपत्रीय मराठीचा नमुना:
...यांनी कडवी टीका केली...
--कडवट--बोचरी--चावरी--प्रखर—कडक, असे काही सहज, सोपे मराठी पर्याय आहेत की!
मतदान सहायता केंद्र : मार्गदर्शन / मदत / सहाय्य केंद्र नाही का म्हणता येणार? हिंदी अशी "हावी" होते आहे का? तसेच, 'अराजकाता' का म्हणायचे? अराजक पुरेसे आणि योग्य आहे.

मनसि पंचशल्यानि : मला हे पाच काटे बोचताहेत (कंसात मराठी वळण सुचविले आहे.):
तुझ्यावर ही सवय हावी झाली आहे (प्रभावी/आरूढ/वरचढ/स्वार/तू या सवयीचा गुलाम झाला आहेस, / या सवयीने तुझ्यावर कुरघोडी केली आहे, इ.)
त्याला मनव (त्याची समजूत काढ/मन वळव)
माझ्यावर हे थोपू नकोस (लादू नकोस)
गाडी उशिराने येत आहे (उशिरा... हिंदीचा प्रभाव: देरीसे)
तुम्हालाही असे काही भाषिक काटे बोचतात का?

"वेस्टर्न संगीतातला थिरकायला लावणारा बेधुंदपणा..." अशी शब्दरचना असलेले एक वाक्य वाचनात आले. तसे बरेच बोलीभाषा स्वरूपाचे हिंदी+मराठी+इंग्रजी असे संकरित वाक्य आहे. लेखनात चटपटीतपणा येण्यासाठी ही शैली समजू शकते. पण, मी जरासा अड़खळलो "थिरकायला"वर. म्हणजे थरथर कापणे का? पाय थरथरणे का? हुडहुडी भरणे का? काही उमजेना, म्हणून संस्कृत शिकविणाऱ्या एका शिक्षिकेकडे पृच्छा केली. तर ती थक्क होऊन म्हणाली, हा मराठी शब्द माहीत नाही तुम्हाला? अहो, नाचणे, नृत्यातले पदन्यास करणे!
चला, निदान अर्थोद्घाटन तर झाले! पण, पण... मन मानेना की हा-- बाईंच्या म्हणण्यानुसार--मराठी शब्द आहे. शेवटी गूगलगुरुजीना विचारले, तर त्यांनी "थिरकना" असे मूळ हिंदी रूप सांगितले! बघा, बघा मराठीजन हो, ही हिंदी आपल्या पवित्र मराठीवर कशी चतुरपणे आणि किती सहज "हावी" झालेली आहे (अर्थात, कुरघोडी करते आहे). --असा तुम्ही निष्क्रीय, बसा तुम्ही निष्क्रीय !

अलिकडे "शेअर" हा शब्द सतत वापरला जातो आहे. उदा. "माझे विचार मी आपणाशी/सह शेअर करू इच्छितो." मोबाईलमधील "Like & share" हे त्या हुकुमाचे हे उगमस्थान. (आणि आपण अविलंबे आज्ञापालन करतो!) हिन्दीत "सांझा करना" हा चांगला पर्याय वापरात आहे. पण श्रीमंत मराठीत तो नाही का? "सांगू इच्छितो" असे म्हटले तर? "आपणाबरोबर वाटून घेऊ ईच्छितो / सामायिक करू इच्छितो" हे विचित्र वाटते का? क़ाय म्हणावे, काही चटकन उमजत नाही!

दाताखाली खडा यावा तसा सारखासारखा आणि सर्वत्र वापरलाजातोय हा शब्द,--क़ाय तर म्हणे, इतिहास 'रचला'! एकावरएक विटा रचून ठेवतात तसा इतिहास रचला! जणू मराठीच शब्द आहे हा! हे मराठी वळण आहे का? इतिहास लिहिला/घडविला/निर्मिला/निर्माण केला, हे स्वच्छ मराठी पर्याय नव्हेत का? टीव्ही आणि पत्रपंडितांना कुणी पटवून द्यायचे हे? एका बाजूला माय मराठीला अभिजात दर्जा मिळावा यासाठी यत्न-प्रयत्न, तर दुसरीकडे ही अशी सबगोलंकार मराठीची जलपर्णी फोफावू दिलीजाते आहे. कुठे ना नि:षेध, ना खेद, ना सुधारण्याचे निरलस प्रयत्न! फ्रेंच भाषेत इंग्रजी शब्द वापरला तर म्हणे दंड केला जाणार होता! जुन्या महाराष्ट्रगीतात इच्छा आहे, ..."वचनि, लेखनीहि मराठी गिरा असो / देह पड़ो तत्कारणि, ही असे स्पृहा" अशी उदात्त उन्नत आकांक्षा आविष्कृत झालेली आहे, आणि आज?...इत्यलम।

माझे कच्चे मराठी

;इकडे ये ,शोभा"*माझी मदत* कर ",("मेरी मद्द कर" याचा प्रभाव!) डॉक्टरांनी पत्नीला साद घातली ,तिने उतर दिले . "आधी बरोबर मराठी बोला "!मग येते ;एक जण म्हणाला" ,या *निर्णयाचा* (?की निर्णयाला) विरोध करता येत नाही ."मलाही प्रश्न पडतो" ,माझी" की "मला" ,एक उद्दाम अधिकारी गरजला ?मदत कर "कोणाकडेही *माझी* तक्रार करा की-- "... " ,एक बातमी होती ?तक्रार करा "माझ्याविरुद्ध"बारा वर्षांच्या *मुलीचा* बलात्कार– ".की मुलीवर" ?काल *तिचा* अपघात झाला असिफ यांनी दिलीपकुमार .के" ?"तिला" की-- ".*यांच्याशी* विश्वासघात केला-- "एका ग्रंथातूनहा सर्व हिंदीचा प्रभाव . ,"देरीसे" ,"मेरी मदत"— ?कावगैरे" ,एका संगीतमंडळाचे अध्यक्ष म्हणाले .या ऐतिहासिक वास्तूवर रसिक कलावंतांचा-*जिव्हाळा* आहे"...दुसरी बातमी, साईबाबांच्या अर्जावर आता उन्हाळी"*अवकाशानंतर* सुनावणी होईल" "...प्रत्येक आई आपल्या *मुलाला* तितकच प्रेम करते" .एक मराठी नटी-- ",निर्मात्यांनी एक जबाबदारी *माझ्यावर दिलेली* आहेएक मराठी -- "... " .नटतुझा *आत्मस्वाभिमान* जागा कर "...मनासिक समस्यांवर वर्तमानपत्री सल्ला देणाऱ्या एक मनोविकारतज्ञ विदुषी" .किती हेट्रेड आहे त्यांना आपल्यासाठी "...एक उद्दार .

" तर तो ,हल्ली विक्रमवीर इतिहास घडवत किंवा निर्माण करत नाहीत *रचतात* !"नटमंडळी हल्ली एखादी भूमिका उभी, जिवंत करीत नाहीत किंवा वठवत किंवा साकारात नाहीत, तर ती "*निभावतात* !"आम्ही शिकलो" ,शाईस्तेखानाच्या जिवावर बेतले पण बोटावर निभावले"! कुणी आघात " हल्ली वार केला की /*पलटवार"* केला जातो",प्रत्याघातम्हणायला " " .मात्र एकूण अवघडचमाझे कुणाशी वैर नाही पराभवाची भीती विरोधकांना वाटल्याने .*माझ्यासोबत* हा प्रकार घडला ,"हे वाक्य मराठी साहित्यसंमेलनाचे एक इच्छुक अध्यक्ष म्हणालेम्हणजे ते बरोबरच असणा ,र ना !

प्रकाशझोतातली मंडळी असे बोलतात ,वर्तमानपत्रात ही भाषा सतत वापरली जाते, तेव्हा ते बरोबरच असणार . हल्ली कुणी कु .त्यांचेच अनुकरण अधिक प्रमाणात होणे अटळणाला बोलावत नाहीत तर ,हाक मारीत नाहीत ,*आवाज* देतात , "आवाज देदुनिया मेरी ज ,कहां है ,वाँ हैभाव असावाया जुन्या गोड हिंदी गाण्याचा हा प्र "!

कोसो दूर की कित्येक कोस / योजने दूर" ,मराठी नाट्यसंमेलनाचे एक अध्यक्ष म्हणाले ?हे नाटक छत्रपतींची स्तुती करणारे आहे जे या .*नाटकाचा विरोध* करत आहेत त्यांनी हे नाटक पाहिले किंवा वाचले तरी आहे का "?नाटकाचा की नाटकाला विरोध-,स-" ?ते-,स-,ला-,ना-,ते.हे सर्व प्रत्यय मराठीतून आता भिरकावून दिलेगेले असावेत "

सई परांजपे एकदा म्हणाल्या" ,आज मराठी भाषेची दशा केविलवाणी झाली आहे' .माय मराठीममी ' तर ,नव्हे ' एरवी लढाऊ म्हणून ओळखले जाणार...म्हणायची वेळ येऊन ठेपली आहे 'मराठीे आम्ही मराठी लोक मराठीवरील या आक्रमणाच्या प्रश्नावर मात्र स्वस्थ का बसून राहतो ".हेच मला कळत नाही ,दुबळेपणाने नांगी का टाकतो ,

सईताई मराठीवरील इंग्रजीच्या झिलईविषयी तक्रार करत होत्या .मात्र हिंदीच्या दादागिरीविषयी बोलणे का टाळले जाते ,लवचिक आहे ,सोपी आहे ,ती भाषा लोकप्रिय आहे ?मला आवडणारीही आहे, पण म्हणून तिला एवढ्या बेदरकारपणे मराठीत घुसू द्यायचे'हावी'— (!)—होऊ द्यायचे का मराठी मुमुर्षु ?आहेते इंग्रजीच्या ,असे राजवाडे म्हणाले होते , " ,एकदा तर एका चष्माविक्रेत्याकडून ऐकले .आक्रमणाच्या संदर्भातगॉगल हे मुलांच्या ॲटिट्यूडला चार चाँद लावतात !" ",टिट्यूड दाखवू नकोॲ"असेही एकदा कानावर आदळलेदीड शहाणपणा ,तोरा ,दिमाख ! दाखवू नकोसहे मराठीत रुळलेल ,े शब्द अंतर्धान .इंग्रजीचा सबगोलंकारी प्रभाव देखील वाढतो आहे-आता असा हिंदी !

भाषांचा परस्परांवरील प्रभाव समजू शकतो .टळ देखील असतोभारतासारख्या बहुभाषिक पारिस्थितीत तो अ . उर्दूकडून मराठीने अ ,फार्सी ,कानडी .प्रसंगी अशा मिलनाने भाषासमृद्धी सुद्धा होत असतेसंख्य शब्द घेतलेले आहेतच कीते . .आता बेमालूमपणे रुळलेही आहेतपरंतु कुरूप चुकीचे ,अमराठी वळण वेळीच अडवायला हवे .ज्ञात्यांनी दुरुस्त करायला हवे , "बोलो जाता बरळ करीतसे नीट .हे तज्ञांचे काम आहे "एतद्देशियांकडून ते होणे संभवत नाही .बर्नसनसारख्या कोणीतरी परभाषिकपरदेशी विदुषी ते करती ,ल, असे म्हणावेसे वाटते !

काय करणे शक्य आहे?

१. मराठीच्या अध्यापक/प्राध्यापकांची आणि वृत्तपत्रांची भूमिका महत्वाची आहे. शाळांची जबाबदारी फार मोठी आहे. पूर्वी भाषेव्यतिरिक्त अन्य विषय शिकविणारे शिक्षक देखील त्या त्या विषयातल्या विद्यार्थ्यांच्या लेखनातल्या ऱ्हस्व-दीर्घाच्या, (अ)शुद्धलेखनाच्या चुका दाखवून दुरुस्ती करीत असत. आज भाषाशिक्षक सुद्धा हे काम करतात की नाही, तेच जाणे. पण ते त्यांनी करायला हवे की नको?

२. मराठी भाषा कुरूप होत चाललेली आहे, बेंगरूळ बनते आहे, निष्काळजीपणे लिहिली/वापरली जात आहे, याची रोजच्या व्यवहारातली अनेकानेक उदाहरणे गोळा करून ती विद्यार्थांच्या निदर्शनास आणणे आवश्यक आहे. योग्य ते

मराठी पर्याय देणे देखील आवश्यक आहे. नेहमीच्या तासाचे वेळी सुरवातीची पाच मिनिटे यांवर वापरणे शक्य आहे. अशा बेंगरूळ रचना शोधण्यासाठी त्यांना प्रवृत्त करणे महत्वाचे ठरेल. राजस्थान, उत्तर प्रदेशात आता प्रार्थनेच्यावेळी शाळांतून पाच मिनिटे वर्तमानपत्र वाचावे, असा फतवा आहे. ते चांगलं आहे. हीच संधी भाषा समृद्धीकरणाची आहे. सर्वत्र ती प्रथा सुरु करणे योग्य होईल.

३. वृत्तपत्रविद्या अभ्यासक्रमात या विषयाचा समावेश आवश्यक आहे. मराठी पर्यायी शब्दांची एक जंत्री करून ती उपसंपादकांच्या मेजावर असावी आणि ती वर्धिष्णू असावी, म्हणजे रोजच्या वापरत भाषेची मोडतोड होतच राहणार, म्हणून तिची दुरुस्ती देखील नित्यवत व्हावी. तीवर लक्ष ठेवून पर्याय देणे योग्य होईल.

४. पूर्वी मराठीच्या प्राध्यापिका डॉ. सरोजिनी वैद्य यांनी मुंबईतील जाहिरातफलक व नामफलक लेखकांसाठी एक शुद्धलेखन वर्ग मुंबई विद्यापीठात सुरु केल्याचे स्मरते. (त्यासाठी त्यांना शिकविण्याच्या तासात सूट किंवा अधिक मानधन मिळत नसे! ती त्यांची अपेक्षाच नव्हती. याला म्हणतात भाषेविषयीचे सक्रीय प्रेम आणि आदर!) हा प्रयोग इतरही करूशकतात. फक्त इच्छा आणि मराठीविषयी आदर हवा.

५. भाषाप्रेम असलेल्या मंडळींनी आपापल्या दूरभाष "कायचालूअहे" (व्हॉट्सप) गटात हा उपक्रम, ही जाणीवजागृती करणे शक्य आहे. (मी कारतो त्याहूनही अधिक जोमाने).

६. खूप पूर्वी विष्णूशास्त्री चिपळूणकरांनी मराठी भाषा "मुमुर्षी" (मरणोन्मुख होते) आहे असा इशारा दिला होता. भाषाव्यवहाराला—आणि विशेषतः मराठीला—आज अनेक आव्हाने आहेत, अडथळे आहेत. शासकीय धोरणानुसार मराठी माध्यमाच्या शालातुकड्या देणे बंद झालेले आहे. त्या उलट इंग्रजी माध्यमाच्या तुकड्या वाढत्या मागणीनुसार मंजूर होत आहेत. हे काही बरे लक्षण नाही. ते कसे थोपविता येईल?

७. सार्वत्रिक ओरड आहे की वाचनप्रेम विरत चालले आहे. ग्रंथालये मरणोन्मुख होत आहेत. संगणक आणि दूरभाष यांच्या वाढत्या सर्वदूर वापराने या परिस्थितीत भर पडते आहे का? भाषा सौंदर्य, सौष्ठव जपण्यासाठी काही यंत्रणा निर्माण करत येईल का?

८. अपारशक्ती कृत्रिम बुद्धिमत्तातंत्राचा काही उपयोग होईल का हेही तपासून बघावे.

हे झाले रोजच्या रोज मराठीची मोडतोड होत असल्याचे काही पुरावे. स्थानभ्रष्ट होत चाललेले रफार, अनुस्वार, आणि ऱ्हस्व-दीर्घाची ऐशीतैशी हा आणखी एक चिंतेचा विषय आहेच. त्याचेविषयी काय करत येईल तेही बघावे.

प्राचार्य डॉ. शिरीष चिंधडे
९६६५०५०४७३

Classical Languages and Literatures in India

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A Brief Statement on Some Important Issues in Connection with The Past, Present and Future development of our Classical Languages and Literature

Languages exist in the cultural worlds they construct, shape and inhabit. No language is outside of culture and no culture can even be possible without language. This is a mutually dependent and defining relationship.

India officially recognizes eleven Classical Languages: the original six (Tamil, Sanskrit, Telugu, Kannada, Malayalam, Odia) and five recently added (Marathi, Pali, Prakrit, Assamese, Bengali) as of late 2024, expanding the list to include languages with ancient texts, rich literary heritage, and distinct traditions to promote and preserve their unique cultural value. High Antiquity of its early texts/ recorded history over a thousand years. The conditions we all know: A body of ancient literature/ texts, which is considered a valuable heritage by generation of speakers. And secondly, The literary tradition must be original and not borrowed from another speech community. In 2005, the following criteria were set during the time Sanskrit was given the classical language status . The language had to have a high antiquity of its early texts with recorded history over a period of 1500–2000 years. It should have a body of body of ancient literature/texts, which is considered a valuable heritage by generations of speakers. It was also decided that the literary tradition of that language had to be original and not borrowed from another speech community and finally that the classical language and literature should be distinct from modern, there may also be a discontinuity between the classical language and its later forms or its offshoots.

That is all very well. But what exactly is involved in the task beyond the initial step of declaring a language as ancient, classical and with a great literary heritage? What steps need to be taken in order to achieve that objective? I am sure that the whole day this distinguished set of scholars known for their commitment to the development of these languages have looked at the pros and cons of the tasks involved before us. I would modestly like to contribute to that discussion by looking a little at the present scenario and then seeing the possibility of a future where these languages will shine in all their glory.

Relationship between language and culture:

To go into the question of how languages develop, we need to understand the relationship between language and culture. What is "culture"? As Raymond Williams informs us, culture is a particular way of life of a people, period, groups and even humanity. It is the way we dress, think, eat, think, play, entertain ourselves, and do a lot of other activities. Generally we speak of culture in plural forms. Apart from the fact that there are particular cultures of particular nations, there are also the specific and variable cultures of social and economic groups within one nation or one community. We say Brahmanical culture, Muslim culture, Adivasi culture and they all together constitute Indian culture. Culture also presents a general process of spiritual, intellectual and aesthetic development and it includes the work practices of intellectual and especially artistic activity.

The relationship between language and culture is complex. Language and culture share an inseparable, bidirectional relationship: language serves as a fundamental tool for the expression, transmission, and preservation of culture. It even shapes the cultural values, beliefs, and social practices profoundly. Language acts as a window into a society's collective mind, revealing its worldview and historical evolution, and is essential for social cohesion and identity, making it an integral component of culture itself. The connections between language and culture are so organically fused that they are inseparable; one cannot exist without the other. Language is the principal means by which culture is transmitted from one generation to the next, enabling the spread of ideas, knowledge, and traditions across time and space. Culture also is a system which is shaped by the constitutive and constituent forces operating in specific social formations at particular points in time. It is with this background knowledge that we need to look at the future of our "classical languages."

Education as a Constitutive Force

Now one major issue is that the major constitutive force that we have in our culture is education. It is through receiving education that a child becomes sensitive to the expressive possibilities of that language. Language does not develop on its own. If we look at the educational culture in Maharashtra, two developments strike me which might be considered detrimental to the development of Marathi as a language of knowledge, with expressive possibilities of a different kind than we find today. The decision to introduce Hindi as the third language right from the first standard or the decision to close down around 18000 schools in Maharashtra were the two major developments in the educational field.

Developing Marathi as a Language of Knowledge

The second issue is what environment do we have for the rigorous growth of Marathi as a language for building up knowledge systems? If we look at the regular communication channels in the print media, or in the electronic media, the social platforms like WhatsApp, what do we find? Leave alone the various problematic areas there (such as the influence of these on the minds of young people), the question that needs to be asked is, what opportunities do we have for the young generation (whether it is Gen Zee or Gen Alpha) for their language development or their intellectual development? No culture can develop unless their language develops. I would like to explore this issue further in the context of language development and knowledge building.

Relationship between Dialects of Marathi and the State language Marathi

The third major issue is what educational and other opportunities do we have for the use and development of languages in India, and especially for those languages / dialects of people who are far away from the power centres occupied by the custodians of knowledge. We need to explore the issue of how the development of their languages can happen in education and how it can influence the growth and development of our "classical" languages in general and Marathi in particular. Is it possible to suggest that the key to the development of Marathi lies in the development of all these varieties of Marathi? Is there any opportunity for linking the healthy growth of Marathi with the growth of the dialects of Marathi?

Language Development and the Role of State and Centre

The fourth way to look forward is to find out what other states have done for the development of their own classical languages. One needs to examine this data and examine what means they have deployed for the development of their own languages? Kannada and Tamil are cases in point. Especially Tamil Nadu where severe steps seem to have been taken like assigning extra budget, infrastructure and other measures. You may be familiar with their decision to award prizes to literary products from other classical languages like Marathi. What will be the impavt of this? Can we suggest a few more decisions to cultivate a healthy relationship between these languages? Can we explore translation as one of the means of developing close ties between these languages? This is significant argument and it can have far reaching effects on the task of building ties between them.

The next and probably last issue I would like to address is our educational and cultural policies regarding the development of languages. This is an extremely significant issue because the development of languages is very closely connected to the policies that are adopted by the Government. The NEP document promised to look into this issue but there are problems in the execution of these policies and also in the lip service paid to the issue of language development.

अभिजात भाषा: मराठी

अविनाश सप्रे
सदस्य, महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळ

मराठी भाषेला अभिजात भाषेचा दर्जा जाहीर झाल्यामुळे मराठी भाषाकांना आनंद वाटणे साहजिकच होते. तसे पाहिले तर हा दर्जा मराठी भाषेला दक्षिणी भाषांच्या नंतर आणि उशिरा मिळाला. प्रथम तमिळ भाषेला आणि त्या पाठोपाठ ओडिया मल्याळम आणि कन्नड भाषेला हा दर्जा मिळत गेला. आपल्याला मात्र त्यासाठी खूप वाट पहावी लागली. दक्षिणेकडच्या राज्यामध्ये सत्ता कुणाची असो तिथल्या राज्यकर्त्यांना आणि मुख्य म्हणजे तिथल्या लोकांना आपल्या मातृभाषेबद्दल विलक्षण प्रेम असल्यामुळे आणि राजकीय इच्छाशक्ती जबरदस्त असल्यामुळे हा दर्जा मिळवण्यात त्यांना सहज यश मिळाले, त्या पार्श्वभूमीवर आपण आणि आपल्या राज्यकर्त्यांचे मराठी भाषा प्रेम तेवढे तीव्र नाही हे या निमित्ताने दिसून आले. आपल्याला उशिरा जाग आली. दर्जा मिळावा म्हणून खूप खटपट करावी लागली. अर्ज, विनंती आणि आर्जव करावे लागले. वस्तूत: हा दर्जा प्राप्त होण्यासाठी दोन महत्त्वाच्या कसोट्यावर मराठी भाषा उतरणे ही पूर्व अट होती. त्यासाठी एक कसोटी म्हणजे तुमची भाषा 15 ते 2000 वर्ष इतकी प्राचीन असली पाहिजे, आणि दुसरी अट या भाषेत तेव्हापासून आज अखेर महत्वाचे लेखन होत असले पाहिजे, त्यासाठी सातत्य असले पाहिजे, खंड असता कामा नये.

महाराष्ट्र शासनाने प्रसिद्ध लेखक रंगनाथ पठारे यांच्या अध्यक्षतेखाली तज्ञ व्यक्तींची समिती नेमली आणि अहवाल तयार करायला सांगितलं. समितीने भरपूर परिश्रम करून, पुरावे आणि संदर्भ गोळा केले आणि वेळेत अहवाल तयार केला व शासनाकडे सादर केला. शासनाने त्याचा स्वीकार करून तो केंद्र सरकारला सादर केला. केंद्र सरकारने तो साहित्य अकादमीकडे अभिप्रायार्थ पाठवला. अकादमीने राष्ट्रीय दर्जाच्या तज्ज्ञांची समिती नेमली, त्यात काम करणाऱ्या भाषातज्ञांनी अनुकूल अभिप्राय दिला. मग अकादमीने हा अहवाल अभिप्रायासह केंद्रसरकारला सादर केला. असे सर्व सोपस्कार होऊनही हा दर्जा जाहीर झाला नाही. आपल्या राज्यकर्त्यांना त्या बद्दल काही प्रयत्न करावेत. सरकारवर दडपण आणावे असे वाटले नाही. साहित्य संस्थांनी लाखो मराठी भाषिकांच्या सह्यांचे निवेदने केंद्राकडे पाठवली. सभा संमेलनातून ठराव पास झाले. एवढेच नव्हे तर मुंबईत लेखक, अभ्यासकांनी उपोषणही केले. शेवटी एकदा ऐन निवडणुकीच्या तोंडावर मराठी भाषेला 'अभिजात' हा दर्जा पंतप्रधानांनी जाहीर केला. मग मात्र, जिकडे तिकडे उत्साह जल्लोष सुरू झाला.

आपल्याकडे उदंड उत्सव होत होतेच, त्यात आता मराठीच्या नावे उत्सव होऊ लागले. कार्यक्रम होऊ लागले. इतिहासात रमण्याची (आणि वर्तमानकडे दुर्लक्ष करणे) ही प्रवृत्ती आहेच, त्यामुळे आपल्या भाषेच्या इतिहासा बद्दल गौरवाने बोलले जाऊ लागले. मराठी भाषेची परंपरा थोर आहे याबद्दल शंकाच नाही, पण आता मराठी भाषेच्या निव्वळ भूतकाळातील गौरवात न रमता तिच्या वर्तमानकाळातील स्थितीगती विषयी आणि भविष्यकालीन उज्वल भविष्याच्या दृष्टीने कृतिशील आराखडा करणे महत्त्वाचे आहे. दहा-बारा कोटी लोकांच्या महाराष्ट्रात मराठी भाषेची स्थिती चिंताजनक वाटावी अशी आहे. मराठी माध्यमाच्या शाळा दिवसेंदिवस बंद पडत आहेत. महाविद्यालये आणि विद्यापीठातून मराठी विषयी घेणाऱ्यांची संख्या लक्षणीय संख्येने कमी होते आहे. इंग्रजी माध्यमाच्या शाळात आपल्या मुलांना घालण्याकडे पालकांचा कल वाढत असल्याने अशा शाळांची संख्या वाढत आहे. (इंग्रजी शाळामुळे आपल्या मुलांचे भविष्य चांगले होते असा एक चुकीचा समज त्यामागे आहे.) मराठी भाषेबद्दल मराठी माणसांच्या मनातच एक भयंकर न्यूगंड आहे. महाराष्ट्र सरकारकडे (मग ते कुठल्याही पक्षाचे असो) कांही एक भाविक धोरण आणि दृष्टी आहे असे दिसत नाही, उलट धरसोड वृत्ती मात्र दिसून येते. शासनाच्या प्राधान्यक्रमात मराठी भाषेला स्थान नाही समस्या आलं की तात्पुरत्या मलमपट्ट्या लावल्या जातात. महाराष्ट्र राज्य स्थापन होऊन ६५ वर्षे झाली पण अद्यापही राज्याच्या राजधानीत मुंबईत मराठी भाषेसाठीचे स्वतंत्र भाषाभवन नाही. मराठी भाषेच्या वर्तमानातील अनास्तेची ही यादी आणखीन वाढवता येईल, त्यापेक्षा मुद्द्याची गोष्ट अशी की व्यक्ती समाज संस्था आणि शासन अशा सर्वच स्तरावर वर्तमानात ठोस कृती प्रवणतेची अत्यंत गरज आहे त्यामुळे मराठी भाषेचे भविष्यातील भवितव्य उज्वल होणार आहे.

या दृष्टिकोनातून मराठी भाषेचा विचार नुसती बोलण्याची आणि साहित्यव्यवहाराची भाषा एवढाच न करता मराठी आता 'ज्ञानभाषा' होण्याच्या दृष्टीने मूलभूत प्रयत्न करायला हवेत. ज्ञान, विज्ञान, तंत्रज्ञान, व्यापार, उद्योग, न्यायव्यवस्था

इत्यादी. सर्व क्षेत्रात या भाषेचा समक्ष आणि सहज उपयोग करता आला पाहिजे. त्यासाठी त्या त्या क्षेत्रातील वापरता येणारी परिभाषा निर्माण केली पाहिजे. ग्रंथ निर्माण केले पाहिजेत. कौशल्य विकासाचे अभ्यासक्रम तयार केले पाहिजेत. आपल्या भाषेतून ज्ञान प्राप्त करता येते असा आत्मविश्वास विद्यार्थ्यांमध्ये निर्माण केला पाहिजे. बदलत्या काळाच्या भावीक गरजा भागवण्याची क्षमता निर्माण केली पाहिजे. मराठी भाषेला " दर्जा मिळाला असल्याने आता या भाषेच्या जतन, संवर्धन आणि विकासासाठी केंद्र सरकारकडून मोठा निधी दिला जाणार आहे त्याचा योग्य तो विनियोग अशा कामासाठी केला जावा अशी अपेक्षा आहे. ज्ञान व्यवहाराच्या अंतर्गत गरजा भागवणे हे एक उद्दिष्ट झाले दुसरे उद्दिष्ट मराठी भाषेला आणि त्यातल्या साहित्याला जागतिक पातळीवर नेणे हे असायला हवे. मराठीतले चांगले साहित्य इतर भारतीय भाषांत आणि इंग्रजीसह अन्य महत्त्वाच्या जागतिक भाषांत मोठ्या प्रमाणावर अनुवादित झाले पाहिजे. त्यासाठी 'अनुदान अकादमी' ची स्थापना करणे गरजेचे आहे. अशा भाषांतील द्वेभाषीक अनुवादकांची माहिती गोळा करून ती संग्रहित करायला हवी. जगातील भाषांतील विविध विषयावरचे ज्ञानग्रंथ मराठीमध्ये अनुवादीत व्हायला हवेत. " सारख्या आधुनिक माध्यमावर मराठी साहित्य, साहित्यकृती आणि साहित्यिकांच्या संबंधीच्या नोंदी मोठ्या प्रमाणावर प्रकाशित व्हायला हव्यात. (दक्षिणेकडच्या भाषांच्या नोंदी त्यावर मोठ्या प्रमाणात आढळतात, त्यामानाने मराठीच्या नोंदी फार थोड्या आहेत असे दिसून येते.) आधुनिक तंत्रज्ञानाने निर्माण केलेल्या विविध सुविधांचा वापर करून मराठीचा प्रचार, प्रसार आणि उपयुक्तता रुजवायला आणि वाढवायला हवी.

'अभिजात भाषा' याचा एक मूळ अर्थ 'अभिजनांची भाषा' असा आहे, त्याचा व्यत्यास म्हणजे 'बहुजनांची' जी भाषा ती 'प्राकृत' भाषेला दुय्यम स्थान दिले गेले आणि त्यातून उच्चवर्गीय/वर्णीयांचे भाषिक प्रभुत्व प्रस्थापित केले गेले. ज्ञान फक्त अभिजात भाषेत आहे आणि बहुजनांच्या आवाक्यापलीकडे आकलनाच्या पलीकडे आहे असे भासवले गेले. त्यातून बहुजन समाज ज्ञानापासून वंचित राहील (संस्कृतवाणी देवांनी निर्माण केली मग प्राकृत वाणी काय चोरांनी निर्माण केली? असा बंडखोर प्रश्न एकनाथानी विचारला, त्याची येथे आठवण होते.) तसे पाहता आज आपण जिला 'प्रगत' मराठी म्हणतो (आणि आता अभिजात मराठी म्हणतो) ती मराठी विविध प्राकृत रूपांतूनच विकसित झाली आहे. तेव्हा आजच्या प्रमाण भाषेकडे अशा सोवळ्या आणि पारंपारिक, भेदभाव निर्माण करणाऱ्या दृष्टीने पाहू नये. मराठी भाषेच्या विकासाचा विचार करताना नुसत्या प्रमाण भावेवर लक्ष केंद्रित न करताना मराठीच्या विविध भागातल्या ज्या 'बोलीभाषा' आहेत (मराठीत 35 बोलीभाषा जिवंत आहेत: भालचंद्र नेमाडे) त्यांना दुय्यम, अशुद्ध न मानता त्यांच्या जतन, संवर्धनाकडेही लक्ष द्यायला हवे. मराठीच्या सर्वांगीण विकासासाठी स्वायत्त स्वरूपाची इन्स्टिट्यूट ऑफ मराठी ही संस्था स्थापन करावी. महाराष्ट्रात मराठी भाषेच्या विकासासाठी कार्यरत असलेल्या संस्था आहेत, त्यांना या संस्थेशी संलग्न करून घ्यावे. या संस्थेत भाषाशास्त्राचा अभ्यास आणि संशोधन केलेल्यांची नियुक्ती व्हावी. शासनाच्या 'साहित्य संस्कृती मंडळ', 'मराठी विश्वकोश निर्मिती मंडळ' या संस्थांचे सहकार्य घ्यावे. भाषाविषयक धोरण ठरवताना शासनाने या संस्थेचे मार्गदर्शन घ्यावे. बृहन् महाराष्ट्रात आणि जगातल्या विविध देशात असणाऱ्या मराठी माणसांना त्यांच्या मुलांना मराठी शिकवण्यासाठी पाठ्यपुस्तके तयार करून घ्यावीत. अ-मराठी लोकांना मराठी शिकवण्यासाठी वर्ग सुरू करावेत. असे विविध उपक्रम ही संस्था राबवू शकते, ही काळाची गरज आहे.

आपली मातृभाषा फक्त संवादाचे माध्यम असत नाही. ती आपली ओळख असते. आपली अस्मिता असते. आपली संस्कृती असते. आपल्या भाषेतून आपले विश्वभान व्यक्त होत असते. आपला मूल्यभाव व्यक्त होत असतो. भाषा जेवढी प्रगत तेवढी आपली संस्कृतीही प्रगत होते. भाषा आपल्या आत असते, बाहेर असते, भाषा सार्वभौम असते. हे भान सदैव ठेवले पाहिजे आणि त्या दृष्टीने मराठीचा विचार केला पाहिजे.

महाराष्ट्र साहित्य परिषद: साहित्य चळवळीतील एक अग्रगण्य संस्था

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कार्यवाह, महाराष्ट्र साहित्य परिषद शाखा सांगली.

गोषवारा :

साहित्य चळवळ गतिमान करण्यात अनेक घटकांचे मोलाचे योगदान असते. विशेषकरून मराठी साहित्य चळवळ गतिमान करण्यासाठी गेली अनेक दशके महाराष्ट्र शासन, शैक्षणिक आणि स्वयंसेवी संस्था त्याचबरोबर लेखक, समीक्षक, आणि कवी मोठे योगदान आहेत. त्यामध्ये अग्रक्रमाने नाव घ्यायचे म्हटले तर महाराष्ट्र साहित्य परिषदेचे घ्यावे लागेल. महाराष्ट्र साहित्य परिषद, पुणे ही महाराष्ट्रातील आद्य साहित्य संस्था असून गेली १२० वर्षे ही संस्था मराठी भाषा, साहित्य, समीक्षा आणि संस्कृती यांच्या जतन आणि संवर्धनासाठी कार्यरत असून संस्थेने महाराष्ट्रातील विविध जिल्ह्यात आपले जाळे विस्तारले असून आज पुणे, सांगली, सातारा, कोल्हापूर, सोलापूर, अहमदनगर, नाशिक, जळगाव, धुळे-नंदुरबार, कल्याण, डोंबिवली, ठाणे, रत्नागिरी, सिंधुदुर्ग, रायगड या जिल्ह्यांत परिषदेचे कार्य विस्तारलेले असून संस्थेच्या ९० शाखा असून २० हजार आजीव सभासद आहेत. मराठी साहित्यातील सुमारे ४० हजार साहित्यिकांचे नेतृत्व करणारी ही सगळयात मोठी साहित्य परिषद आहे. मराठी भाषेचा प्रचार व प्रसारासाठी परिषद ती अव्याहतपणे कार्यरत असून मुंबई, विदर्भ आणि मराठवाडा वगळता उर्वरित महाराष्ट्र हे 'मसाप'चे कार्यक्षेत्र आहे. कोकण, पश्चिम महाराष्ट्र आणि ठाणे जिल्ह्यात ६५ शाखा आहेत. 'मसाप'च्या आजीव सभासदत्वासाठी मिळणाऱ्या शुल्कातील ४० टक्के रक्कम ही शाखांना दिली जाते. त्याचप्रमाणे विभागीय साहित्य संमेलनासाठी ५० हजार रुपयांचा निधी दिला जातो. शाखा मेळाव्यासाठी पूर्वी असलेल्या २५ हजार रुपये निधीची तरतूद वाढवून ४० हजार करण्यात आली आहे.

अभिजात दर्जासाठीची चळवळ उभारणाऱ्या आणि गेली अनेक वर्षे मराठी भाषा पंधरवडा साजरा करणाऱ्या महाराष्ट्र साहित्य परिषदेच्या विविध शाखा म्हणजे साहित्य चळवळीच्या रक्तवाहिन्या आहेत. महाराष्ट्र साहित्य परिषदेने आपल्या शाखांच्या माधमातून साहित्य चळवळीला अधिक गतिमान करण्याचे महत्वपूर्ण कार्य केलेले दिसून येते. महाराष्ट्र साहित्य परिषदेचे कार्यालय टिळक रोडवर नव्याने बांधलेल्या इमारतीत आले असून या इमारतीत 'माधवराव पटवर्धन सभागृह', एक ग्रंथालय आणि त्यातच 'कै.वा.गो. आपटे संदर्भ ग्रंथालय' असून इमारतीच्या तळघरात खासगी संस्था पुस्तक प्रदर्शने भरवतात. मसापच्या वतीने साहित्य पत्रिकेचे प्रकाशन केले जाते. महाराष्ट्र साहित्य परिषदेचे अध्यक्ष रावसाहेब कसबे असून कार्याध्यक्ष प्रा. मिलिंद जोशी तर प्रमुख कार्यवाह म्हणून सुनिताराजे पवार कार्यरत आहेत. भविष्यात साहित्य चळवळीला खूप मोठे भवितव्य आहे. परिषदेला शासनाने भरघोस मदत करण्याची गरज असून परिषदेने आपल्या कार्यात अधिक गतिमानता आणण्याची गरज आहे.

कळीचे मुद्दे: मराठी साहित्य- साहित्य चळवळ- महाराष्ट्र साहित्य परिषद- साहित्य चळवळीतील योगदान- भवितव्य

प्रस्तावना:

साहित्यिक चळवळ म्हणजे साहित्यिक कृतींचा एक समूह जो एकाच वेळी समान हेतू आणि शैली असलेल्या लेखकांनी तयार केला होता. चळवळीमध्ये तयार केलेली कामे निबंधांपासून कवितांपर्यंत असू शकतात. एकाच लेखकाला अनेक वेगवेगळया स्वरूपात काम करताना आढळणे सामान्य आहे. साहित्य चळवळीला गतिमान करण्याच्या दृष्टीने अनेक संस्थांनी त्यामध्ये कार्यरत राहणे अपेक्षित असते. संस्था जेवढ्या प्रवाही राहतात तेवढी साहित्य चळवळ गतिमान होते. साहित्य चळवळीतून प्रेरणा घेऊन अनेक नवोदित साहित्यिक,लेखक आणि कवी प्रेरित होतात. लेखन करतात त्यातूनच साहित्य

चळवळ अधिक मजबूत होत जाते. मराठी साहित्य चळवळीला दिशा देण्यासाठी देशभर अनेक संस्था कार्यरत आहेत. त्यापैकी एक म्हणजे महाराष्ट्र साहित्य परिषद, पुणे.

महाराष्ट्र साहित्य परिषदेचे साहित्य चळवळीतील योगदान

साहित्य चळवळ आणि चळवळीतील संस्था यांचे मोलाचे योगदान असून महाराष्ट्र साहित्य परिषद, पुणे यांचे योगदानाचा विचार केला तर साहित्य ही महाराष्ट्रातील आद्य साहित्यसंस्था असून गेली ११९ वर्षे ही संस्था मराठी भाषा, साहित्य, समीक्षा आणि संस्कृती यांच्या जतन आणि संवर्धनासाठी कार्यरत आहे. एवढेच नव्हेतर ती तमाम सारस्वतांसाठी अक्षय ऊर्जाकेंद्र झाले आहे. एकोणिसाव्या शतकाच्या उत्तरार्धात न्या. रानडे आणि लोकहितवादी यांनी ग्रंथकार संमेलने सुरू केली. चौथे ग्रंथकार संमेलन १९०६ साली प्रसिद्ध कवी गो. वा. कानिटकर यांच्या अध्यक्षतेखाली पुण्यात मळेकर वाड्यात भरले होते. या संमेलनाच्या समारोपात साहित्य सम्राट न.चिं.केळकर यांनी महाराष्ट्र साहित्य परिषदेच्या स्थापनेची घोषणा केली. लोकमान्य टिळकांनी त्यांना अनुमोदन दिले. खरेतर तेव्हापासून महाराष्ट्र साहित्य परिषद मराठी भाषा, साहित्य, समीक्षा आणि संस्कृती यांच्या जतन आणि संवर्धनासाठी कार्यरत आहे. अनेक थोर सारस्वतांनी वाङ्मयसेवकांची भूमिका पार पाडत आपल्या आयुष्यातला बहुमोल वेळ देऊन या संस्थेच्या कार्याचा विस्तार केला. महाराष्ट्र साहित्य परिषदेचे कार्यालय सुरुवातीला मळेकर वाडा म्हणून ओळखल्या जाणाऱ्या वास्तूत होते. त्यानंतर ते टिळक रोडवर नव्याने बांधलेल्या इमारतीत आले. या इमारतीत 'माधवराव पटवर्धन सभागृह', एक ग्रंथालय आणि त्यातच 'कै.वा.गो. आपटे संदर्भ ग्रंथालय' आहे. इमारतीच्या तळघरात खासगी संस्था पुस्तक प्रदर्शने भरवतात.

महाराष्ट्र साहित्य परिषदेचा कार्य विस्तार :

परिषदेच्या गांवोगांवी शाखा आहेत. अहमदनगर, आटपाडी, आळंदी, इचलकरंजी, इस्लामपूर, उल्हासनगर, कराड, कल्याण, किन्हवली, कोपरगाव, कोरेगाव(सातारा), कोल्हापूर, खेड(रत्नागिरी), चाळीसगांव, चिंचवड, जळगाव, टिटवाळा, ठाणे, डोंबिवली, देहू, धुळे, नाशिक, पंढरपूर, पाचोरा, पिंपरी-चिंचवड, फलटण, बदलापूर, बारामती, बीड, बेलवंडी, मालेगाव, मुरबाड, भिवंडी, लासलगाव, वाई, वाडा, विक्रमगड, शहापूर, श्रीरामपूर, सांगली, सातारा, सातारा (शाहुपुरी), सासवड, सोनई, सोलापूर, बार्शी ,जुळे सोलापूर, पश्चिम सोलापूर, दक्षिण सोलापूर, उत्तर सोलापूर, मोहोळ, पंढरपूर मोडनिंब ,माळीनगर, सांगोला, मंगळवेढा, अक्कलकोट, दामाजी नगर ,नातेपुते, माळीनगर, हडपसर वगैरे. आज पुणे, सांगली, सातारा, कोल्हापूर, सोलापूर, अहमदनगर, नाशिक, जळगाव, धुळे-नंदुरबार, कल्याण, डोंबिवली, ठाणे, रत्नागिरी, सिंधुदुर्ग, रायगड या जिल्ह्यांत परिषदेचे कार्य विस्तारलेले आहे. शाळा-कॉलेजही आपले सभासद आहेत. ९० शाखा आणि २० हजार आजीव सभासद आहेत. मसापचे सभासदत्व फक्त आजीव सभासदत्व मिळते. इतर कोणत्याही प्रकारचे सदस्यत्वाची सोय नाही. मात्र शाळा-कॉलेजही परिषदेचे सभासद आहेत. साहित्यिकांचे नेतृत्व करणारी ही सगळयात मोठी साहित्य परिषद आहे. मराठी भाषेचा प्रचार व प्रसारासाठी ही परिषद काम करते. मुंबई, विदर्भ आणि मराठवाडा वगळता उर्वरित महाराष्ट्र हे 'मसाप'चे कार्यक्षेत्र आहे. कोकण, पश्चिम महाराष्ट्र आणि ठाणे जिल्ह्यात ६५ शाखा आहेत.

साहित्य चळवळीला चालना देण्यासाठी दिलेले योगदान

साहित्य चळवळीला चालना मिळावी या व्यापक उद्देशाने 'मसाप'च्या आजीव सभासदत्वासाठी मिळणाऱ्या शुल्कातील ४० टक्के रक्कम ही शाखांना दिली जाते. त्याचप्रमाणे विभागीय साहित्य संमेलनासाठी ५० हजार रुपयांचा निधी दिला जातो. शाखा मेळाव्यासाठी पूर्वी असलेल्या २५ हजार रुपये निधीची तरतूद वाढवून ४० हजार करण्यात आली आहे. साहित्याकांच्या हाताला बळ मिळावे म्हणून अनेक पुरस्कार दिले जातात. **साहित्य चळवळीला चालना देण्याच्या हेतूने विविध पुरस्कार** दिले जातात. महाराष्ट्र साहित्य परिषदेच्या वतीने ज्येष्ठ भाषा अभ्यासक आणि लेखिका डॉ. अंजली सोमण पुरस्कृत 'मसाप जीवनगौरव' पुरस्कार दिला जातो. रोख २५,०००/- रु. आणि सन्मानपत्र दिले जाते. २) मसापच्या वतीने 'डॉ. भीमराव कुलकर्णी कार्यकर्ता पुरस्कार' दरवर्षी दिला जातो. रोख ११,०००/- रु. आणि सन्मानपत्र असे पुरस्काराचे स्वरूप आहे. हे पुरस्कार मसापच्या वर्धापनदिन समारंभात दिले जातात. महाराष्ट्र साहित्य परिषदेतर्फे प्रतिवर्षी प्रसिद्ध लेखिका डॉ. नलिनी गुजराथी आणि उद्योजक मोहन गुजराथी यांनी दिलेल्या देणगीतून संशोधनात्मक ग्रंथाला कै. कृष्णमुकुंद स्मृती पुरस्कार दिला जातो. रोख रक्कम आणि सन्मानपत्र असे या पुरस्काराचे स्वरूप आहे. महाराष्ट्र साहित्य परिषदेच्या वतीने उत्कृष्ट शाखा आणि कार्यकर्ता पुरस्कार दिले जातात. राजन लाखे पुरस्कृत बाबुराव लाखे स्मृतीप्रीत्यर्थ वैशिष्ट्यपूर्ण शाखा पुरस्कार दिला जातो. रत्नाकर कुलकर्णी यांच्या स्मरणार्थ कार्यकारी मंडळात आणि शाखेत उत्तम काम करणाऱ्या कार्यकर्त्यास कार्यकर्ता पुरस्कार

दिला जातो. कोकणात साहित्य परिषदेच्या शाखांचा विस्तार करून वैशिष्ट्यपूर्ण वाङ्मयीन उपक्रम ज्येष्ठ लेखिका भारती पांडे यांनी महाराष्ट्र साहित्य परिषदेला दिलेल्या देणगीतून त्यांचे पिताश्री कै. रा. द. पुसाळकर आणि मातोश्री इंदुमती पुसाळकर यांच्या स्मरणार्थ साहित्य पुरस्कार देण्यात येतो. उत्कृष्ट विनोदी लेखनासाठीचा कै. रा. द. पुसाळकर पुरस्कार हा रोख रक्कम आणि सन्मान पत्र असे या पुरस्काराचे असते. महाराष्ट्र साहित्य परिषदेतर्फे देण्यात येणारा डॉ. गं. ना. जोगळेकर स्मृती पुरस्कार दिला जातो. त्याचबरोबर गुणवंत लेखक आणि साहित्यिकांचा सत्कार केला जातो. परिषदेच्या या उपक्रमामुळे अनेक लिहत्या हाताला बळ प्राप्त झाले.

महाराष्ट्र साहित्य पत्रिका म्हणजे साहित्य परिषदेचा आरसा

साहित्य चळवळ गतिमान होण्यासाठी लिहणाऱ्या हाताला बळ देणारी मासिके असावी लागतात. खरेतर महाराष्ट्र साहित्य परिषदेला घटनात्मक स्वरूप प्राप्त झाल्यानंतर १९१२ मध्ये अकोला येथे झालेल्या संमेलनामध्ये परिषदेचे मुखपत्र असावे हा निर्णय घेण्यात आला. मराठी वाङ्मयातील नवे प्रवाह आणि समीक्षा यांचा वेध घेण्याच्या उद्देशातून परिषदेतर्फे १९१३ मध्ये महाराष्ट्र साहित्य पत्रिका हे मुखपत्र सुरू करण्यात आले. सुरुवातीची बारा वर्षे हे मुखपत्र मासिक स्वरूपात निघत होते आणि विविध ज्ञानविस्तार मासिकाला जोडून वितरित केले जात होते. त्यावेळी ना.गो. चापेकर, माधवराव पटवर्धन, के. नारायण काळे, यशवंत पेंढरकर, डॉ. वि.भि. कोलते, दि. के.बेडेकर, श्री.के. क्षीरसागर, स.गं. मालशे, डॉ. भालचंद्र फडके, डॉ. हे.वि. इनामदार, वि.मो. महाजनी, वा.गो. आपटे अशा दिग्गजांनी पत्रिकेचे संपादक म्हणून काम पाहिले आहे.स्वतंत्रपणे प्रसिद्ध होऊ लागलेल्या 'साहित्य पत्रिके'चे महामहोपाध्याय दत्तो वामन पोतदार हे पहिले संपादक होते. साहित्यसम्राट न.चिं. केळकर, श्री.म. माटे, रा.श्री. जोग, रा.शं. वाळिंबे, वसंत स. जोशी, शंकर सारडा, ह.ल. निपुणगे अशा दिग्गजांनी पत्रिकेच्या संपादकत्वाची धुरा सांभाळली आहे. २००४पासून सु. प्र. कुलकर्णी संपादक म्हणून काम पाहू लागले. २०१७ साली पुरुषोत्तम काळे हे संपादक आहेत.. भारत छोडो आंदोलन, स्वातंत्र्यप्राप्ती, संयुक्त महाराष्ट्र चळवळ, गोवा मुक्ती आंदोलन या चळवळींसह स्त्री सुधारणा, अस्पृश्यता निवारण, बुद्ध धर्म तत्त्वज्ञान असे विविध राजकीय आणि सामाजिक विषयांचे प्रतिबिंब या साहित्य पत्रिकांच्या अंकांमध्ये उमटलेले आहे. साहित्य पत्रिकेमध्ये आपले लेखन प्रसिद्ध होणे हा त्या लेखक आणि प्राध्यापकाचा बहुमान समजला जातो.परिषदेच्या वतीने तिमाही अंक प्रकाशित केले जातात.

साहित्य संमेलने आणि महाराष्ट्र साहित्य परिषद

महाराष्ट्र साहित्य परिषद ही अखिल भारतीय मराठी साहित्य महामंडळाची घटक संस्था असून ती महामंडळाला दरवर्षी भरणाऱ्या अखिल भारतीय मराठी साहित्य संमेलनासाठी मार्गदर्शन करते व सहभागी होते. त्याचबरोबर स्थानिक कवी, लेखकांना प्रोत्साहन मिळावे व साहित्य चळवळ ग्रामीण भागात खोलवर रुजावी म्हणून महाराष्ट्र साहित्य परिषदेच्या वतीने दरवर्षी विविध विभागीय आणि ग्रामीण संमेलने आयोजित केली जातात. सातारा येथे संपन्न झालेल्या अखिल भारतीय साहित्य संमेलनाच्या नियोजनात महाराष्ट्र साहित्य परिषदेने सर्व अर्थाने मोठे योगदान दिले आहे. एव्हाना पुणे येथे संपन्न होणाऱ्या १०० व्या अखिल भारतीय साहित्य संमेलनाची जबाबदारी मसापने घेतली आहे. महाराष्ट्र साहित्य परिषदेच्या कार्याची दखल घेऊन परिषदेला डॉ. अशोक केळकर पुरस्काराने सन्मानित करण्यात आले असून त्यापाठीमागे महाराष्ट्र साहित्य परिषदेच्या अधिकारी,पदाधिकारी,शाखा अध्यक्ष आणि सभासदांचे मोठे योगदान आहे. त्यबरोबरच महाराष्ट्र साहित्य परिषदेचे अध्यक्ष डॉ. रावसाहेब कसबे, कार्याध्यक्ष प्रा मिलिंद जोशी, प्रमुख कार्यवाह सुनिताराजे पवार, कोषाध्यक्ष विनोद कुलकर्णी, पराग जोगळेकर, उज्वला जोगळेकर यांचे योगदान महत्वाचे आहे.

साहित्य चळवळीला गती देणारी महाराष्ट्र साहित्य परिषदेची उपक्रमशिलता

महाराष्ट्र साहित्य परिषदेने गेल्या ११९ वर्षात अनेक उपक्रम राबविले त्यामुळेच साहित्य चळवळीला हातभार लागला. विविध उपक्रमामध्ये प्रामुख्याने ग्रंथपुरस्कार,साहित्यिकांचे स्मृतिदिन पाळणे, नाट्यकार्यशाळा, एकांकिका लेखन स्पर्धा,युवा मुक्त मंच - कथालेखन स्पर्धा, काव्य वाचन आणि इतर विविध उपक्रम, बाल वाचनालय, बाल संगोपन केंद्र आणि बालकांसाठी विविध कार्यक्रम, कॉफी क्लब अंतर्गत साहित्यिक गप्पा,साहित्यिकांसाठी मोफत कायदेशीर सल्ला त्याचबरोबर एकांकिका आणि नाट्यप्रयोगाचे सादरीकरण,नवीन आलेल्या साहित्यकृतींचे स्वागत, वृद्ध साहित्यिकांना मदत, गरजू विद्यार्थिनींना देणगीमूल्यात वाचनालयाची सोय, परगावचे साहित्यिक/आजीव सभासद यांना अल्प देणगीमूल्यात निवासाची सोय केली जाते.

ग्रामीण भागात साहित्य चळवळ गतिमान करण्यासाठी शिवार साहित्य संमेलने घेतली जातात.

मराठीला अभिजात भाषेचा दर्जा मिळावासाठी लोक चळवळ उभा केली

मराठी भाषेला अभिजात भाषेचा दर्जा मिळावा यासाठी परिषदेने लोक चळवळ उभारली, त्यासाठी लेखकांच्या बैठका, पंतप्रधान कार्यालयाला शालेय विद्यार्थ्यांमार्फत एक लाख पत्रं पाठविण्याचा उपक्रम, राजकीय इच्छाशक्तीला आवाहन करण्यासाठी पत्रव्यवहार आणि गाठी भेटी हे सारे करीत असताना राजधानी दिल्लीत जाऊन धरणे आंदोलनही केले. महाराष्ट्रातील साहित्य संस्थेने भाषिक प्रश्नासाठी थेट राजधानीत जाऊन आंदोलन करण्याची ही घटनाच ऐतिहासिक आणि अभूतपूर्व आहे. भाषा शिक्षणाचा कायदा सक्तीचा करण्यात यावा यासाठी आंदोलन, अ.भा.मराठी साहित्य संमेलनाचे अध्यक्षपद निवडणुकीऐवजी सन्मानाने देण्यासाठी घटनाबदल केला.

मराठीला अभिजात भाषेचा दर्जा मिळावा यासाठी लोक चळवळ –

मराठी भाषेला अभिजात भाषेचा दर्जा मिळावा यासाठी परिषदेने लोक चळवळ उभारली, त्यासाठी लेखकांच्या बैठका, पंतप्रधान कार्यालयाला शालेय विद्यार्थ्यांमार्फत एक लाख पत्रं पाठविण्याचा उपक्रम, राजकीय इच्छाशक्तीला आवाहन करण्यासाठी पत्रव्यवहार आणि गाठी भेटी हे सारे करीत असताना राजधानी दिल्लीत जाऊन धरणे आंदोलनही केले. महाराष्ट्रातील साहित्य संस्थेने भाषिक प्रश्नासाठी थेट राजधानीत जाऊन आंदोलन करण्याची ही घटनाच ऐतिहासिक आणि अभूतपूर्व आहे. अ.भा.मराठी साहित्य संमेलनाचे अध्यक्षपद निवडणुकीऐवजी सन्मानाने देण्यासाठी घटनाबदल केला. डिजिटायझेशन आणि संशोधनप्रकल्प – तंत्रस्नेही समाजाला साहित्य परिषदेशी जोडण्यासाठी परिषदेने संकेतस्थळ सुरू केले, युनिकोडचा वापर सुरू केला. परिषदेचे मुखपत्र असलेल्या साहित्य पत्रिकेला आयएसएसएन नंबर मिळवून तो अंक ई-स्वरूपात उपलब्ध करून दिला. ज्ञानमंडळाच्या माध्यमातून परिषदेने विश्वकोश निर्मिती मंडळासाठी मोलाचे योगदान दिले. महापुरात उद्ध्वस्त झालेल्या सांगलीच्या नगर वाचनालयाला अकरा हजार पुस्तके परिषदेने भेट म्हणून दिली. परिषदेच्या संशोधन विभागाने डॉ. अरुणा ढेरे यांच्या मार्गदर्शनाखाली संमेलनाध्यक्षांच्या भाषणांचे खंड आणि महाराष्ट्र साहित्य पत्रिकेतील १०० वर्षांतील निवडक लेखांचे संकलन, (संपादक डॉ. नीलिमा गुंडी) हे महत्त्वपूर्ण प्रकल्प हाती घेतले. परिषद कोरोनाच्या संकटकाळातही कार्यरत कोरोनाच्या जागतिक संकटकाळात टाळेबंदीमुळे जेव्हा सारे जग ठप्प झाले होते तेव्हा परिषदेने आणि शाखांनी ऑनलाइन कार्यक्रमांच्या माध्यमांतून परिषदेचे काम जोमात सुरू ठेवले. या कठीण काळातही भरपूर देणग्या मिळविल्या आणि परिषदेची आर्थिक स्थिती (सरकारी अनुदान अर्ध्याने कमी झालेले असतानाही) मजबूत केली. ऐतिहासिक वास्तूला धक्का न लावता अंतर्गत देखणे सुशोभीकरण केले.टेरेसवर कल्याणराव जाधव सभागृह तयार करण्यात आले असून ते सभागृहही विविध कार्यक्रमांसाठी अनेक संस्थांना उपयुक्त ठरले आहे.

महाराष्ट्र साहित्य परिषदेच्या यशस्वी वाटचालीत परिषदेच्या विश्वस्त मंडळाचे अध्यक्ष प्रा. डॉ. शिवाजीराव कदम, कार्यकारी विश्वस्त डॉ. पी. डी. पाटील, विश्वस्त यशवंतराव गडाख परंपरा आणि आधुनिकतेचा मिलाफ घडवित आज साहित्य परिषदेची वाटचाल सुरू आहे. परिषदेचे अध्यक्ष डॉ. रावसाहेब कसबे, प्रभारी प्रमुख कार्यवाह व कोषाध्यक्ष सुनिताराजे पवार कार्यवाह श्री. विनोद कुलकर्णी कोषाध्यक्ष श्री. विद्याधर अनास्कर,उपाध्यक्ष,डॉ. तानाजीराव चोरगे,उपाध्यक्ष,राजीव बर्वे उपाध्यक्ष,डॉ. पुरुषोत्तम काळे पत्रिका संपादक,स्थानिक कार्यवाह,श्री. शिरीष चिटणीस,व्याख्याने व स्मृतीदिन मृणालिनी कानिटकर – जोशी,विशेष परितोषके अंजली कुलकर्णी वार्षिक ग्रंथपरितोषके,श्री. माधव राजगुरू परीक्षा विभाग,श्री. वि. दा. पिंगळे ग्रंथालय विभाग आणि. प्रमोद आडकर अतिथी निवास - वास्तू देखभाल अशा अनेकांच्या योगदानामुळे परिषदेने यशस्वी वाटचाल केली आहे.

निष्कर्ष :

१) साहित्य चळवळीच्या विकासात सरकार,स्वयंसेवी संस्था यांचे मोलाचे योगदान आहे.
२) महाराष्ट्र साहित्य साहित्य परिषदेने साहित्य चळवळीला एक वेगळी दिशा दिलेली आहे.
३) परिषद मराठी भाषेला अभिजात भाषेचा दर्जा मिळावा यासाठी नेहमीच अग्रेसर राहिली.
४) साहित्य चळवळीला गती प्राप्त व्हावी या व्यापक उद्देशाने परिषदेने विविध क्षेत्रातील अनेकांना पारितोषिके आणि पुरस्कार देऊन सन्मानित केल्यामुळे साहित्य क्षेत्रातील अनेकांच्या लिहत्या हाताला बळ प्राप्त झाले आहे.
५) अखिल भारतीय मराठी साहित्य संमेलनापासून ते छोट्या मोठ्या शहरात साहित्य संमेलनांचे आयोजन करण्यात परिषदेने मोलाचे योगदान दिले आहे.

६) परिषदेच्या माध्यमातून साहित्य पत्रिकेचे प्रकाशन होत असते त्यामुळे अनेक महत्वाच्या विषयावर लेखन होऊ शकले एवढेच नव्हेतर अनेक दिग्गजांना आणि नवोदितांना लिहण्याची संधि प्राप्त होऊ शकली.

७) परिषदेने अनेक पुस्तके प्रकाशित करून वाचकांच्या हाती दर्जेदार पुस्तके दिली आहेत.

८) महाराष्ट्र साहित्य परिषदेने आपल्या कार्यात तत्परता आणण्यासाठी शाखा विस्तारवर अधिक भर दिला असून प्रसंगी ज्या शाखा अकार्यक्षम आहेत अशा शाखांच्यावर बडगा उगारला आहे.

९) परिषदेने १०० व्या अखिल भारतीय साहित्य संमेलन पुण्यासारख्या शहरात घेण्याचा व त्याचे आयोजक होण्याचे शिवधनुष्य उचलले आहे ही जमेची बाजू आहे.

संस्थांच्या विकासासाठी मदतीची गरज

१) इथूनपूढच्या काळात साहित्य चळवळ विकसित करण्यासाठी अनेक संस्थानी हिरीहीरीने पुढे येण्याची गरज आहे.

२) महाराष्ट्र साहित्य परिषदेसारख्या अनेक संस्थाना सरकारने आर्थिक मदत करण्याची गरज आहे.

संदर्भ:

१) https://sahityaparishad.org/info/

२) महाराष्ट्र साहित्य पत्रिकेचे विविध अंक

३) विविध मासिके आणि वृत्तपत्रे

कर्नाटक-महाराष्ट्र सांस्कृतिक अनुबंध व अभिजात कन्नड भाषा आणि साहित्य

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भारत हा देश बहुभाषिक देश आहे. शिवाय येथे बहुसंस्कृती ही वसलेली आहे. भारत हा असा देश आहे जिथे शेकडो भाषा बोलल्या जातात आणि प्रत्येक भाषेचा स्वतःचा असा एक साहित्यिक इतिहास आहे. एका सर्वेक्षणानुसार, भारतात अंदाजे १६५२ भाषा बोलल्या जातात. त्यापैकी २२ भाषा संविधानाच्या आठव्या अनुसूचीमध्ये सूचीबद्ध आहेत. यामध्ये हिंदी, मराठी, गुजराती, बंगाली, उडिया सारख्या प्रमुख आधुनिक भारतीय भाषा आणि कन्नड, तमिळ, तेलुगू आणि मल्याळम सारख्या दक्षिण भारतीय भाषांचा समावेश आहे, ज्यांचा साहित्यिक इतिहास मोठा आहे. त्यामध्ये बोडो आणि संधाली सारख्या भाषांचा देखील समावेश आहे. ज्यांना फक्त चार वर्षांपूर्वी संविधानात राष्ट्रीय भाषा म्हणून मान्यता देण्यात आली होती. डोंगरी आणि कोकणी सारख्या भाषा देखील आठव्या अनुसूचीमध्ये सूचीबद्ध आहेत, परंतु त्यांचे भाषिक तुलनेने कमी आहेत. याव्यतिरिक्त, मौखिक साहित्य असलेल्या असंख्य लोक आणि आदिवासी भाषा आहेत. यापैकी अनेक भाषा आधुनिक साहित्यिक प्रकारांमध्ये लिहिल्या जात आहेत आणि मासिके देखील प्रकाशित होत आहेत.

भारत हा अनेक भाषांचा विशाल असा देश आहे; असे म्हणत असताना उत्तर पश्चिम भागात पंजाबी, हरियाणी, हिंदी, उर्दू, पूर्वेला असामी, अरुणाचलि, नागलांडी, मिझो, मणिपुरी, बंगाली, उडिया, पश्चिमेला गुजराती, राजस्थानी, मराठी भाषा दक्षिणेला कन्नड, तेलगू, तमिळ, मल्याळम भाषा तर काश्मिरी, कोंकणी, सिंधी, डोंगरी, भोजपुरी आणि संस्कृत या भाषांनी आपली प्राचीनता टिकवून नावीन्य निर्माण केले आहे. या सर्व भाषेतून कमी अधिक प्रमाणात साहित्य रचना झालेली दिसून येते. त्या त्या भाषेतील साहित्यातून तेथील संस्कृती. रीतीरिवाज, लोकांच्या समजुती, देव देवता, श्रद्धा, पेहराव, अन्नपदार्थ, परंपरा, उत्सव, सणवार आदींचे दर्शन घडते. शिवाय या भाषा साहित्याने समृद्ध झालेल्या आहेत. या भारतीय भाषांवर संस्कृत भाषा आणि पाली भाषांचा फार मोठा प्रभाव पडलेला दिसतो. आज संस्कृत भाषा ही बोलीभाषा अथवा साहित्यिक भाषा राहिलेली नाही. बोलीभाषा म्हणून तिची भूमिका फार वर्षांपूर्वी संपलेली असली, तरी आजही पूजाविधी, विविध प्रकारचे विधी, भक्ति, कर्मकांड, संस्कार आदी शुभ समारंभामध्ये अजूनही आपले स्थानं तिने निश्चित केलेले आहे. हिंदी, मराठी, कन्नड़ बंगाली आदी सर्व भारतीय भाषांच्या शब्दसंग्रहामध्ये संस्कृत शब्दांचा मोठा भरणा आहे. शिवाय स्वतंत्र भारताचे राष्ट्रगीत 'जन गण मन' आणि राष्ट्रीय गीत 'वंदे मातरम' या दोन्हीमध्ये संस्कृत शब्दसंग्रह मोठ्या प्रमाणात आढळतो

भारतात शेकडो भाषा बोलल्या जातात आणि यापैकी अनेक भाषांमध्ये त्यांची साहित्यिक समृद्ध परंपरा निर्माण झालेली आहे. या प्रमुख भाषांमध्ये संस्कृत, हिंदी, मराठी, कन्नड, तमिळ, तेलुगु, बंगाली, उर्दू गुजराती, राजस्थानी, मल्याळम, पंजाबी, उडिया, असामी, काश्मिरी आदी भाषा येतात. भारतामध्ये प्रामुख्याने दोन प्रमुख भाषिक गट दिसून येतात. १. इंडो-युरोपियन (यामध्ये इंडो-आर्यन शाखेतील भाषा अंदाजे ७४% लोक बोलतात) १. द्रविड भाषा गट (यामध्ये अंदाजे २४% लोक या गटातील भाषा बोलतात) पाशिवाय भारतामध्ये आस्ट्रो-एशियाटिक आणि तिबेटो-बर्मन या भाषाही स्वतंत्र भाषा बोलल्या जातात. अंदमान-निकोबार बेटावर बोलली जाणारी 'अंदमानी' ही भाषा कोणत्याही भाषी गटाशी संबंधित नाही, असे भाषा अभ्यासकांचे मत आहे. भारतामध्ये संविधानानुसार सध्या बोलल्या जाणाऱ्या २२ प्रादेशिक भाषांना शासकीय राजभाषेचा दर्जा दिला गेलेला आहे त्यामध्ये असामी, कन्नड, मराठी उर्दू, उडिया, काश्मिरी, कोंकणी, तमिळ, तेलगू, गुजराती, कोकणी, नेपाळी, पंजाबी, डोंगरी, बंगाली, बोडो, मल्याळम, मैतेइ संथाली, संस्कृत मैथिली सिंधी, हिंदी या भाषांचा समावेश केला गेलेला आहे. यातील भारत सरकारने तामिळ, संस्कृत, कन्नड, तेलगू मल्याळम, ओडिया, मराठी, पाली, प्राकृद, असामी

व बंगाली या ११ भाषांना अभिजात भाषांचा दर्जा दिलेला आहे. या अभिजात भाषांमध्ये अत्यंत समृद्ध अशी साहित्याची परंपरा असलेली दिसून येते. या भाषांना पंधराशे ते दोन हजार वर्षांची साहित्याची परंपरा आहे. अशा अभिजात भाषांमधील एक महत्त्वाची भाषा म्हणजे कन्नड भाषा होय !

महाराष्ट्राच्या दक्षिण सीमेला लागून असलेले राज्य म्हणजे कर्नाटक, आणि या कर्नाटक राज्याची भाषा म्हणजे कन्नड। इतिहासाता भूगोलाच्या सीमा नसतात, हे विधान भारताच्या मध्ययुगीन इतिहासाची पाने बाळताना जाणवते. महाराष्ट्र आणि कर्नाटक या दोन्ही राज्यांची, प्रदेशांची सीमा ही अनेक प्राचीन काळापासून सतत राहिलेली आहे असे अभ्यासकांचे मत आहे. या दोन्ही प्रदेशातील समाज समूहामध्ये अनेक काळापासून संस्कृतिक, भाषिक आणि इतर देवाण-घेवाण सतत होत राहिलेली आहे. मराठी ही आर्ग गटातील भाषा आहे. तर कन्नड ही द्राविड गटातील भाषा आहे. मराठी भाषेवर कानडा तर कन्नड भाषेवर मराठी भाषेचा प्रभाव स्पष्टपणे दिसून येतो. कर्नाटक महाराष्ट्र आदान-प्रदान हे हे याचे एक उत्तम उदाहरण आहे. त्याचा इतिहास दोन हजार वर्षांचा आहे.

या दोन्ही राज्यांचा परस्पर प्रभाव प्राचीन काळापासून पडत आलेला आहे. कर्नाटकचे ज्येष्ठ साहित्य-संशोधक शं. बा. जोशी यांनी भन्हाटीचे मूळ शोधताना मा दोन्ही भाषांना 'जुळी भावंडे असे म्हटले आहे. दुर्गाबाई भागवत यांनी गोदावरी, कृष्णा आणि कावेरी या तीन नद्यांमुळे दक्षिणेच्या पठारावर मराठी, कन्नड आणि तेलगू या भाषा निर्माण झाल्या, भाषा भिन्न असल्या तरी त्यांची संस्कृती एकच होय, असे मत मांडले आहे. सेतुमाधवराव पगडी यांनी पंढरीच्या विठ्ठलाचे मूळ उत्तरेत नसून दक्षिणेत आहे, अख निर्वाळा दिला आहे. महाकवी बेंद्रे यांनी महाराष्ट्र-कर्नाटकातील गाढ़ मैत्रीची स्थळे मार्मिकपणे नोंदविली अहेत, करड संशोधक र था. तोकापूर पांनी ज्ञानेश्वरीसारख्या मराठी आद्य ग्रंथावर कन्नड भाषेची छाया आहे, याचे साधार विवेबन केले आहे. गंगाधर गाडगीळ यांनी कोकणी, कन्नड, मराठी यांच्या अन्योन्यसंबंधांचे स्वरूप स्पष्ट केले आहे. भारतीय भाषा या वैरिणी नसून भगिनी आहेत, असा सुजाण विचार मांडला आहे.

महाराष्ट्रातील संत साहित्य आणि कर्नाटकातील वचन साहित्यात अनेक प्रकारचे साम्य आहे. महारष्ट्रातील वारकरी संप्रदाय आणि कर्नाटकातील शिवशरण संप्रदायाचा उदय जवळजवळ एकाच वेळी झाता तेराव्या शतकातील ज्ञानेश्वरीमध्ये अनेक कन्नड शब्द असल्याचे दिसून येते. गाचा अभ्यास बेळगावच्या रे.शा. लोकापूर यांनी ज्ञानेश्वरीकरील कन्नड भाषेचा प्रभाव या ग्रंथामध्ये दाखविलेला आहे. ज्ञानेश्वरांवर बसवण्णांचा प्रभाव हा एक उल्लेखनीय पैलू आहे. ज्ञानेश्वरांनी त्याचे वर्णन 'कानडा हो विठ्ठलु कर्नाटकी' असे केले तर मराठी संत एकनाथांनी गायन आणि नृत्य करून नमो कानडी भाषा असेगौरविले समर्थ रामदासांनी एक पाऊल पुढे जाऊन चित्रकला नाना नाटक मानणी नाम कर्नाटक अशाप्रकारे, कवी आणि संतांनी महाराष्ट्र आणि कर्नाटकमधील परस्परसंवाद तक्षात ठेवला आहे. भाषा कधीही शिवशरण, संत आणि सामान्य लोकांसाठी अडथळा ठरली नाही. हा एक अतिशय महत्त्वाचा मुद्दा आहे

मराठी भाषा-साहित्य एक आकार घेण्यापूर्वीच कन्नड भाष्ठ-साहित्याची निर्मिती झाली होती. दहाव्या यतकातील काड मास्तीय काव्यरचना बंपु शैलीत रचली जात होती. त्यांचा प्रभाव मराठी 'ज्ञानेश्वरी वर स्पष्ट दिसतो. शं. बा. जोशी आणि रं. शा. लोकापूर धोनी असे मत व्यक्त केले आहे की, कन्नड शिवभक्ती साहित्याले प्रेरित होऊन मराठीत वैष्णव साहित्याचा उदय झाला ज्ञानेश्वरांच्या काळात मोठ्या प्रमाणात कन्नड शब्दसंग्रह मराठीत समाविष्ट झाला होता, जो एक साहित्यिक भाषा बनत होता. मराठीत वारकरी संप्रदाय, महानुभाव संप्रदाय, दत्त संप्रदाय, नाथ संप्रदाय यांनी साहित्य, नृत्य आणि संगीताला प्रेरणा आणि प्रोत्साहन दिले आहे.

कर्नाटकातील शिवशरणांचे वचन, दास संप्रदायाचे कीर्तन याचाही प्रत्यक्ष आणि अप्रत्यक्षपणे काही प्रभाव महाराष्ट्रावर आणि संतांच्या चळवळीवर पडलेला आहे. इतिहासात असे म्हटले आहे की, पंढरपूरमधील विठ्ठल मंदिराचे बांधकाम मूर्तीच्या स्थापनेशी आणि विजयनगर राजांशी संबंधित आहे. चॉदरसन नावाचा एक कन्नड कवी पंढरपूरमध्ये राहत होता आणि त्याने कविता रचल्या. तुकारामांच्या अभंगांमध्ये त्याचा उल्लेख अनेकवेळा 'कानडी विठ्ठल' असा केला आहे.

आधुनिक काळात गळगनाथ यांनी हरिनारायण आपटे यांच्या कादंबऱ्या कन्नडमध्ये अनुवादित केल्या आणि उत्तर कर्नाटकात वाचनवर्ग निर्माण केला. यामुळे नंतर कन्नड़ स्वतंत्र कादंबऱ्यांची लोकप्रियता वाढली. शिवराम कारंत आणि एस. एल. भैराप्पा यांच्या कादंबऱ्या आता मराठीत अनुवादित झाल्या आहेत आणि लोकप्रिय झालेल्या आहेत. शिवाय भैराप्पा हे मराठीचेच कादंबरीकार आहेत असे येथील वाचक वर्गाला वाटते त्याचप्रमाणे नाट्यक्षेत्रात परस्पर स्पर्धा आहेत. मराठी रंगभूमीचे जनक मानले जाणारे अण्णासाहेब किर्लोस्कर कर्नाटकातील बेळगाव जिल्ह्यातील रामदुर्गाचे होते. तिथे

लोकनाट्यानी त्यांच्यावर प्रभाव पाडला आणि त्यांनी मराठी नाटकाची निर्मिती केली. आधुनिक मराठी रंगभूमीने पुन्हा कन्नडला प्रेरणा दिली आहे आणि ही एक नैसर्गिक प्रक्रिया असल्याचे दिसते. प्राचीन काळातील चालुक्यांनी बांधलेल्या वेरूळ मंदिरापासून ते अजिंठा लेण्यांपर्यंत, कन्नड राजे, कवी आणि कलाकारांनी मराठी संस्कृतीत मोठे योगदान दिले आहे. त्याचप्रमाणे, राजकीय स्थित्यंतरांमुळे विजयनगर साम्राज्याच्या पतनानंतर, मराठा सरदार आणि प्रतिनिधी कर्नाटकच्या अनेक प्रदेशात आले आणि सत्ता गाजवली.

कर्नाटकचा महाराष्ट्रावर सांस्कृतिकदृष्ट्या खोलवर प्रभाव पडला असला तरी, काही काळ मराठी राज्यकर्त्यांनी कर्नाटक प्रदेशावर आणि तेथील लोकांवर राज्य केले आहे हे इतिहासकाराने सिद्ध केले आहे. आजही लाखों मराठी कुटुंबे कर्नाटकात व कन्नड कुटुंबे महाराष्ट्रत पिढ्यानपिढ्या राहतात. दोन्हीही प्रदेशात एकमेकांची कौटुंबिक नाती आहेत. महाराष्ट्र व कर्नाटक यांचा सांस्कृतिक अनुबंध अत्यंत गुंतागुंतीचा आहे. मराठी आणि कन्नड भाषा कधी अस्तित्वात आल्या? या भाषांच्या जन्मा आधी कोणती भाषा अस्तित्वात होती? भाषा भिन्न होण्याची कारणे कोणती? भाषा भिन्न असली तरी संस्कृती एक आहे त्या एकतेचे स्वरूप कोणते? दोन्ही भाषांच्या जडणघडणीत एकमेकांचा प्रभाव कोणता? दोन्ही भाषांचा विकास आणि वळणे कोणती? महाराष्ट्र, कर्नाटक ही नावेही कशी अस्तित्वात आली? शेकडो ग्रामनामे, वांशिक संबंध, शब्दांची जडणघडण, दैवते, चालिरीती असे अनेकाविध प्रश्न या विषयार्थी निगडित आहेत. या सर्वांचा धांडोळा घेणे तितकेसे सोपे नाही.

भारत हा वैविध्यतेने नटलेला देश आहे. हा देश बहुजनशी व विविध स्वरूप पाने सिद्ध झालेला आहे. असा हा देश विविध राज्ये, प्रदेश, विविध समाज गट, विविध धर्म, विविध जाती, उपजाती, विविध कला, विविध वेशभूषा, विविध अलंकार, विविध अन्न, विविध देव-देवता, विविध भाषा आणि विविध प्रकारचे साहित्य आदीने अत्यंत समृद्ध आहे. येथे कोणत्याही प्रकारचा नियम न करता, ठराव न करता या देशातील लोकांनी एक भाषिक' आणि 'एक सांस्कृतिक एकात्मता' राखायचीच असा निर्णय कधी जाणीवपूर्वक तर कधी आजानपणणे घेतला आहे. त्यामुळे कोणालाही हेवा वाटावा. कौतुक वाटावे अशी वैविधता या भारत देशाने टिकवून ठेवली आहे. अशा समृद्ध देशातील दक्षिणेकडील एक महत्त्वाचे आणि वैविध्यतेने नटलेले राज्य म्हणून कर्नाटक राज्याकडे बघितले जाते. या कर्नाटक राज्याने आपले स्वतःचे असे खास वेगळेपण जपते आहे. येथील संस्कृती, भाषा आणि साहित्य देश आणि जागतिक पातळीवर नावाजले गेलेले आहे, विशिष्ट स्थान निर्माण केलेले आहे.

कर्नाटक हे भारताच्या दक्षिणेकडील महाराष्ट्र राज्याला तागून असलेले एक महत्त्वाचे राज्य आहे. १ नोव्हेंबर १९७३ रोजी कर्नाटक म्हणून ते उदयाला आले. तत्पूर्वी म्हैसूरू-कर्नाटक या नावाने ते प्रचलित होते. १ नोव्हेंबर १९५६ रोजी मद्रास, बॉम्बे, हैदराबाद येथील कन्नड भाषा बोलणारे प्रदेश मिळून म्हैसूरू राज्याचा उदय झाला. या राज्याला 'म्हैसूरू राज्य' न म्हणता 'कर्नाटक राज्य म्हणावे यासाठी सतरा वर्षे येथील लोकांना संघर्ष करावा लागता. विधानसभेत या विषयी पुष्कळ चर्चा झाली. साहित्यिकांनी, विविध कलाकारांनी कर्नाटक' नामकरणासाठी बराच आवाज उठवला. बी. एम श्रीकंठया, कुर्वेषु मस्ती व्यंकटेश अयंगर, टी एस व्यंकटया, अ.न. कृष्णराव, ति. ता. शर्मा, अलुरू वेंकटराम आदींनी राज्याचे कर्नाटक' असे नामकरण व्हावे यासाठी लेखन, सभा, संमेलने, आंदोलने केली., २७ जुलै १९७२ रोजी विधानसभेमध्ये कर्नाटक नामकरणाचा निर्णय घेण्यात आला. ३० जुलै १९७३ रोजी लोकसभा आणि ८ ऑगस्ट १९७३ रोजी राज्यसभेमध्ये 'कर्नाटक नाव देण्याचा ठराव पारित करण्यात आला. ८ ऑगस्ट १९७३ रोजी तत्कालीन राष्ट्रपती व्ही. व्ही गिरी यांनी अधिकृतपणे मान्यता दिली आणि पुढे १ नोव्हेंबर १९७३ रोजी कर्नाटक राज्याचे तत्कालीन मुख्यमंत्री देवराज अरस यांनी पंपपती व भुवनेश्वरला भेट देऊन 'कर्नाटक राज्याच्या नकाशाची पूजा केली आणि विशाल म्हैसूरू राज्याचे अधिकृतपणे 'कर्नाटक राज्य' असे नामकरण करण्यात आले.

अशा कर्नाटक राज्याचा इतिहास अत्यंत उज्वल अशा स्वरूपाचा आहे. चालुक्य, कालबुरी, गंग, कदंब, खतवाहन, राष्ट्रकूट होयसळ, यादव आदी प्राचीन इतिहासातील राजघराण्यामुळे आणि मध्ययुगीन इतिहासातील विजयनगर, बहामनी, विजापूर-मराठे या राजवटीमुळे व अर्वाचीन काळातीत म्हैसूरू संस्थानामुळे भारताच्या इतिहासाच्या कर्नाटक राज्याला अत्यंत गौरवशाली स्थान प्राप्त झाले आहे. अशा कर्नाटक राज्याची उत्पत्ती कधी झाली? यासंबंधी अभ्यासकांमध्ये मतभेद आहेत. सिंधू आणि वैदिक संस्कृतीच्या मिश्रणातून 'भारतीय संस्कृती' चा उदय झाला असे मानले जाते. आर्य लोकांच्या आक्रमणानंतर द्राविड लोक भारताच्या दक्षिण भागात विविध ठिकाणी येऊन राहिले. या काळात तीन किंवा चार भाषा उदयास आल्या,

त्यापैकी कत्रह ही एक मानली जाते. हडप्पा आणि मोहेंजोदारों संस्कृतीत कब्रडचे काही अवशेष आढळतात, इतिहासकारांचा असा विश्वास आहे की, कर्नाटकातील कोलारमधील सोन्याची नाणी हडप्पा आणि मोहेंजोदारों शहरांमध्ये विकली जात होती. महाभारतातहीं कर्नाटकचा उल्लेख आला आहे. नंतर, पाचव्या शतकातु, कन्नड ही शिलालेख आणि काव्याची भाषा बनली, म्हणून कन्नड विद्वानांचा असा विश्वास आहे की, ती त्यापूर्वी किमान १००० वर्षांपूर्वी बोलीच्या स्वरूपात वापरली जात असावी

कन्नड ही दक्षिण भारतातील प्राविठ भाषांपैकी एक आहे. इतर तमिळ, तुळू, मल्याळम आणि तेलुगू आहेत. तमिळ भाषा यापैकी सर्वात प्राचीन आहे. कत्रठ भाषाही तितकीच प्राधीन आहे. अशोकाच्या शितालेख आणि काही प्राकृत ग्रंथांमध्ये कत्रड शब्द आढळले आहेत. कन्नड साहित्याचा इतिहास १५०० वर्षांचा आहे. कन्नड भाषा प्रथम ४५०. इसवी सनात रचलेल्या हतमिडी शिलालेखात लिखित स्वरूपात दिसली. कदंब राजा काकुष्ठवर्मन यांच्या काळातील हतमिठी शिलालेख हा कत्रडमध्ये सापडतेता पहिला शिलालेख आहे. त्यात बहुतेक संस्कृत शब्द आहेत आणि २० शब्द कत्रठमधील आहेत

१९९१ च्या जनगणनेनुसार, भारतात १६५२ मातृभाषा, १०१६ वर्गीकृत भाषा आगि ५१४ वर्गीकृत नसलेल्या भाषा आहेत, वर्गीकृत भाषा चार भाषिक कुटुंबांमध्ये मोडतात. द्राविड भाषा कुटुंब हे भारतातील आर्यभाषिक गढ़, द्राविडीपन भाषिक गट आणि इंडो-तिबेटियन भाषिक गट या चार प्रमुख भाषिक कुटुंबांपैकी दुसऱ्या क्रमांकाचे सर्वात मोठे आहे. अविभाजित भारतातील एकूण लोकसंख्येच्या २०% किंवा विभाजित भारताच्या एकूण लोकसंख्येच्या २४.४७% लोक द्राविड भाषा बोलतात. १९९१ च्या जनगणनेच्या अहवालानुसार, प्रावित भाषा आणि बोलीभाषांची संख्या सुमारे १५३ आहे. त्यापैकी चार भाषा प्रमुख आहेत.

कन्नड, तेलुगू, तमिळ आणि मल्ल्याळम ज्या स्पष्टपणे भारतीय संविधानाच्या आठव्या अनुसूचीमध्ये सूचीबद्ध केलेल्या १४ राष्ट्रीय भाषांपैकी ज्येष्ठ भाषा आहेत. एकूण द्राविड भाषा बोलणाऱ्यांच्या संख्येपैकी प्रमुख (कत्रड, तमिळ, तेलगू, मल्याळम) चार भाषा बोलणाऱ्यांची संख्या शेकडा ९५.५८% इतकी आहे. जगातील सर्वात जुन्या भाषा गटांच्या यादीत द्राविड भाषा कुटुंब पाचव्या किंवा सहावे स्थानावर आहे. कर नाट् + अक (काळया मातीचा प्रदेश) अथवा करू नाडु (उंचीवरचा प्रदेश) असा कत्रडा चा गौरव येधील विद्वानांनी केला आहे. कन्नड' हा शब्द भाषावाचक आहेतर 'कर्नाटक' हा देशवाचक-प्रदेशवाचक शब्द आहे. 'करू नाडू' अथवा 'कण' 'नाडू' कत्रठ असे झाले असावे 'कन्नड' पासून 'कर्नाटक' आले असावे, कर्नाटक' पासून कन्नड' आले नाही." असे जेष्ठ कन्नड भाषाअभ्यासक डॉ. दे. जेवरेगौडा यांनी म्हटले आहे. कन्नड भाषा इ.स. पूर्व ४ शतकापासून वापरात आली असल्याचे येथील भाषातज्ञांचे आहे. कन्नड भाषेतील पहिला ग्रंथ म्हणून ओळखला जाणारा 'कवीराजमार्ग' (शके ८५०) या ग्रंथात अनेक ठिकाणी 'कत्रड' हा शब्द आता असून 'कर्नाटक' असा शब्द कोठेच आलेला नाही.

'कन्नड' हे केवळ भाषेचे नाव नाही तर हा शब्द प्रदेशाचे आणि त्या प्रदेशात वास्तव करणा-यांचे सुचवितो. ""गोदावरिवरं मिर्द नाडदा कन्नदोळ", "कन्नड मेनिप्पा नाडू चलवायुतु" यावरून 'कत्रड' हा शब्द देश-प्रदेश वाचक ठरतो, 'कर्णाट' किंवा 'कर्णाटक' या शब्दाचा उल्लेख वराहमिहिराची, बृहत्संहिता, खेमदेवाचे 'कथासरितसागर, गुणाढ्याची 'बृहतकथा या ग्रंथात आढळतो. दक्षिण इजिप्तमधील ऑक्सिरिकस येथे सापडलेल्या इसवीसनाच्या दुसऱ्या शतकातील एक ग्रीक प्रहसनात बरचसे 'कन्नड' शब्द आले आहेत. 'गाथासप्तशती', (इ.स. 200), हेमचंद्राची 'देशीनाम माला' या ग्रंथात पुष्कळ 'कन्नड' शब्द आढळतात. यावरून सामान्यपणे इसवीसनाच्या पूर्वीपासून 'कन्नड साहित्य' अस्तित्वात आले असावे म्हणण्यास असे हरकत नाहीं" (कन्नड साहित्य परिचय (मराठी माध्यमाच्याद्वारा) संपा. लेखक गु. व्यं. दिवेकर महाराष्ट्र राज्य साहित्य-संस्कृती मंडळ, मुंबई, 1971, पृष्ठ क्रमांक-3) अशा कन्नड प्रदेशात प्राचीन काळापासून चालत आलेल्या संस्कृतीलाच 'कन्नड संस्कृती' असे म्हटले जाते.

याबरोबरच या प्रदेशाने अनेक धर्मांनाही आश्रय दिला आहे. त्यामुळे सर्व धर्माचे समन्वय क्षेत्र' म्हणून कन्नड संस्कृतीला ओळखले जाते. मध्ययुगीन काळात क्रांतीज्योती बसवण्णा पुरस्कृत वीरशैव', 'लिंगायत धर्म व माध्वपंथ आदी धर्मपंथ याच प्रदेशात जन्म घेऊन वाढते. विविध भक्तीपंथाने तर येथे शिखर स्थान गाठले आहे. जैन धर्म आणि त्यांचे वैविध्यपूर्ण साहित्य पाथ प्रदेशात निर्माण झाले. रामानुज' या पंधाला कत्रड प्रदेशाने तर आपल्या हृदयात स्थान दिले होते. अक्कमहादेवी,

नीललोचना, रेमज्या, काळदे, कित्तूर चत्रम्मा, बेळवडी मल्लमा, ओनकी ओबच्चा, हेळवनकट्टे गिरियम्मा आदी महान खियांनीदेखील कन्नड संस्कृतीच्या विकासाला हातभार लावलेला दिसून येतो.

तर हळगड साहित्य (जुने प्राचीन कन्नड साहित्य) यामध्ये पंपपूर्व युगातील कन्नड साहित्य, पंपयुगातील कन्नड साहित्य, नड्खगन्नड साहित्य (मध्य कन्नड साहित्य) यामध्ये बसवयुगातील कत्रड साहित्य, कुमारव्यास पुगातील कन्नड साहित्य तर होसगन्नड साहित्य (नव कन्नड साहित्य), आधुनिक कन्नड साहित्यामध्ये नवोदय साहित्य, प्रगतीशील साहित्य, नव्य साहित्य, दलित-बंडाप साहित्य आदी साहित्य येते.

कन्नड भाषेला अत्यंत प्राचीन असा इतिहास आहे. भारतातील सर्व भाषांमध्ये सर्वांत प्रथम प्राचीन भाषा म्हणून संस्कृतला दुसरे तमिळ भाषेला आणि तिसरे स्थान कन्नड भाषेता देण्यात आले आहे. कत्रड भाषेमध्ये हळगाड भाषा (जुनी कन्नड), नडुकत्रड भाषा (मध्य कनड भाषा), होसगञ्नद्ध भाषा (नव कड), तर कन्नड भाषेच्या बोसी व उपडोलीमध्ये बेळगावी कन्नड, धारवाड कत्रड, शिरशी-कारवार कत्रठ, उड़पी- कुंदापूर कन्नड़ मंगळूरू कन्नड, बेंगळूरू कन्नड, म्हैसूरू कन्नड, मंड्या कन्नड या भार्षाचा समावेश होतो. महामहोपाध्याय आर नरसिंहाचार्य या आधुनिक काळातील जेष्ठ संशोधकाने कन्नड भाषा - साहित्याचे ढोबळ मानाने हळेगन्नड - (जुनी कन्नड), नडुगन्नड (मध्यकालीन कन्नड) आणि होसगन्नड (नव कन्नड) असे कालखंड पाडले आहेत तर कन्नडमध्ये प्राचीन कन्नडपूर्व हळेगन्नड, नड्खगन्नड, होसगन्नड आणि आधुनिक कन्नड अशी ही भाषेची आणि साहित्याची विभागणी केलेली दिसून येते.

१. कविराजमार्ग पूर्वकालीन कन्नडला प्राचीन कन्नड (यालाच पूर्व हळेगन्त्रड म्हणूनही ओळखली जाते.)
२. १० ते ११व्या शतकातील कन्नडला हळेगन्नड (जुनी कन्नड)
३. १२ ते १६ व्या शतकातील कन्नडला नडुगन्नड (मध्य कालीन कन्नड़)
४. १६ ते १९ व्या शतकातील कन्नडला होसगन्नड (नवं कन्नड) आणि
५. २० व्या शतकातील कन्नडला आधुनिक कन्नड

असे भाषा-साहित्याच्या अभ्यासकांनी कालखंड केलेले आहेत.

क्रांतीज्योती बसवण्णा यांच्या प्रेरणेने बाराव्या शतकातील वचन चळवळीने सामाजिक परिवर्तनासाठी आणि कन्नड साहित्याच्या समृद्धीसाठी केलेले कार्य उल्लेखनी आहे. पुढे कुमारव्यास, चामरसु भीमकवी, सर्वज्ञ आदी महाकवींनी तर पंधराव्या शतकातील पुरंदरदास, व्यासराय, श्रीपादराय, कनकदास आदी महाकवींच्या दास साहित्याने आणि आधुनिक काळातील दलित-बंडाय साहित्याने कन्नड भाषेला दिलेले साहित्यिक, भाषिक योगदान अतुलनीय आहे.

संदर्भ साहित्य

१. कन्नड हेच सत्य आहे कन्नड शाश्वत आहे (कन्नड) संपादक-डॉ सरजू काटकर, रूप्पा प्रकाशन, म्हैसूर.
२. कन्नड संस्कृती (कन्नड): डॉ. दे. जवरेगौडा, कन्नड साहित्य परिषद, बेंगळुरू
३. शास्त्रीय कन्नड भाषा (कन्नड) डॉ. अरवियस सुंदरम, अभिरुची प्रकाशन, म्हैसूर
४. कर्नाटकची कथा (कन्नड) पाटील पुट्टप्पा, सपना चुक हाऊस, बेंगळुरू
५, द्राविड भाषाविज्ञान (कन्नड) डॉ. हंपा. नागराजया, डीव्हीके मूर्ती प्रकाशन, म्हैसूर
६. कन्नड नाडीन चरित्रे (कन्नड) : डॉ. एस पी नंदीमठ, कन्नड साहित्य परिषद, बेंगळुरू
७. कन्नड साहित्य चरित्रे (कन्नड): डॉ. रं. श्री. मुगळी, गीता बुक हाऊस, म्हैसूर
८. महाराष्ट्र-कर्नाटक-सांस्कृतिक अनुबंध: संपा.प्रा. डॉ. अ. रा. तोरो, प्रतिमा प्रकाशन, पुणे

अभिजात भाषा प्राकृत का साहित्यिक वैभव: भूत, वर्तमान और भविष्य

डॉ. विकास चौधरी
प्राकृतभाषा-विभाग
श्री लाल बहादुर शास्त्री राष्ट्रिय संस्कृत विश्वविद्यालय
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संक्षिप्तिका-

पाइयकव्वस्स णमो पाइयकव्वं च णिम्मियं जेण।
ताहं चिय पणमामो पढिऊण य जे वि याणंति।।

भारतीय ज्ञान परम्परा का इतिहास अत्यंत प्राचीन और समृद्ध है। भारतीय भाषाओं ने इसके विकास में महत्त्वपूर्ण योगदान दिया है इस योगदान का सम्मान और इनका संरक्षण करते हुए इन्हें अभिजात भाषा का दर्जा दिया गया। इनमें से एक भाषा प्राकृत है, अभिजात भाषा प्राकृत जनभाषा, जनबोली के रूप में अनादि काल से उपस्थित रही है। इसकी सरलता और सहज अभिव्यक्ति के कारण यह जन सामान्य से लेकर उच्च कुलों तक सबकी भाषा रही। विद्वानों ने इसका उद्भव भारतीय आर्य भाषाओं से माना है। प्राकृत की प्रकृति सदा परिवर्तनशील रही है यह परिवर्तन देश, काल और परिस्थिति वश रहे हैं, परिणाम स्वरूप प्राकृत के अनेक भेद अर्धमागधी, शौरसेनी, मागधी, पैशाची, महाराष्ट्री आदि हो गए। इसी विकासक्रम में आगे चलकर अपभ्रंश से राजस्थानी, हिंदी, मराठी, गुजराती, भोजपुरी, बंगला, कन्नड़ आदि भाषाओं का विकास हुआ है। इस प्रकार प्राकृत भाषा आधुनिक भारतीय भाषाओं की जननी कहलायी। आधुनिक भारतीय भाषाओं में प्राकृत के शब्दों की उपस्थिति देखी जा सकती है। प्रांतीय भाषाओं ने अपने को समृद्ध करते हुए भारतीय संस्कृति, बौद्धिक परम्परा में नए कीर्तिमान स्थापित किये। भारतीय ज्ञान परम्परा में उन भाषाओं के योगदान और उनके अस्तित्व को भुलाया नहीं जा सकता।

इस शोधपत्र में प्राकृत भाषाओं से प्रांतीय भाषाओं तक की यात्रा, प्राकृत भाषा में निबद्ध विपुल साहित्य, विलुप्त होती प्राकृत भाषा की महत्ता, उसके भेद-प्रभेद आदि को दर्शाने का यत्न किया गया है।

कूट शब्द– अभिजात भाषा, आर्य भाषा, लोक बोलियाँ, पागदभासा, संस्कृत, शौरसेनी, महाराष्ट्री, मरहट्ठी, पैशाची, अपभ्रंश मराठी, गुजराती, भोजपुरी, राजस्थानी, मरू-भाषा, मरू-गुर्जर, गाथासप्तशती।

प्रस्तावना-

'अभिजात भाषा' (Classical Language)

भारतीय भाषिक परंपरा में 'अभिजात भाषा' की संकल्पना केवल प्राचीनता तक सीमित नहीं है, बल्कि उसमें साहित्यिक गरिमा, दार्शनिक गहनता और सांस्कृतिक निरंतरता का समावेश होता है। अभिजात भाषाओं का अपना प्राचीन साहित्य और इतिहास होता है, जो इनकी मौलिक साहित्यिक परम्परा को समृद्ध करता है। अभिजात भाषाएं कई पीड़ियों तक अपने मौखिक या लिखित साहित्यिक विरासत को महत्त्वपूर्ण अविस्मरणीय रूप से संरक्षित किये हुए हैं। ये भाषाएं देश की समृद्ध और प्राचीन सांस्कृतिक विरासत की संरक्षक हैं। अभिजात भाषाएं जन-सामान्य की भाषा या बोली के रूप में जानी जाती हैं। ये भाषाएँ ज्ञान परम्परा के पोषक तत्त्व के रूप में भारतीय ज्ञान परम्परा का यशगान करती है और भारतीय सभ्यता,

संस्कृति की रक्षा भी करती हैं। इन्ही में से एक अभिजात भाषा **'स्वाभाविक वचन व्यवहार/बोलचाल की भाषा- प्राकृत है।'** प्राकृत भाषा भारतीय अभिजात भाषाओं की परम्परा में एक विशिष्ट स्थान रखती है। संस्कृत की शास्त्रीयता के समानांतर प्राकृत ने लोकजीवन की संवेदनाओं को साहित्यिक अभिव्यक्ति प्रदान की और जनसामान्य की भाषा होते हुए भी उच्च कोटि के साहित्य का सृजन किया।

इस स्वाभाविक वचन व्यवहार की भाषा से अनेक भारतीय भाषाओं का जन्म हुआ है। प्राकृत शब्द की व्युत्पत्ति के सम्बन्ध में **'प्रकृतीनां साधारणजनानामिदं प्राकृतम्'** अथवा **'प्रकृत्या स्वभावेन सिद्धं प्राकृतम्'** प्रसिद्ध है। जिसका सीधा अर्थ प्रकृति और स्वभाव से उत्पन्न सर्व साधारण जनों के द्वारा बोली जाने वाली भाषा से है। प्राकृत भाषा मुख्यत: लोक जीवन, लोक संस्कृति, मुखसुख की भाषा है।[ii] इसमें भाषा साहित्य के मानव जीवन की स्वाभाविक वृत्तियों और नैसर्गिक गुणों की सहज सरल अभिव्यक्ति हुई है। अत: प्राकृत की प्रकृति जनभाषा है और यह सभी भाषाओं की जननी है। जैसाकि महाकवि वाक्पतिराज ने गउडवहो में कहा है-

सयलाओ इमं वाया, विसन्ति एत्तो य णेंति वायाओ।
एन्ति समुद्द चिय, णेंति सायराओ च्चिय जलाइं।।[iii]

सभी भाषाएँ इसी प्राकृत से निकलती है और इसी को प्राप्त होती है- जैसे सभी नदियों का जल समुद्र में ही प्रवेश करता है और समुद्र से ही बाहर निकल कर नदियों के रूप में परिणत हो जाता है। अतः कवि वाक्पतिराज के अनुसार प्राकृत भाषा की उत्पत्ति किसी भी भाषा से नहीं हुई है अपितु सभी भाषाएं प्राकृत भाषा से ही उत्पन्न है। प्राकृत शब्द की व्युत्पत्ति के सन्दर्भ में 11वीं शताब्दी में आचार्य नमिसाधू काव्यालंकार की टीका में कहते हैं[iv]- **व्याकरण आदि के संस्कार से विहीन, स्वाभाविक वचन-व्यापार, उससे उत्पन्न भाषा प्राकृत है अथवा जो पहले हो, उसे प्राकृत कहते हैं। जो बालक, महिला आदि को सरलता से समझ में आ सकती हो और जो समस्त भाषाओं की मूल हो, वह प्राकृत है।**

पागदभासा जणसाहरणस्स भासा अत्थि। पयडीणं साहाविगभासा किंति साहारण-जणाणं जा भासा, सा पागदभासा। पागद-भासाए विगासो पयडिजण्णो, साहाविग-रूवाओ जादो। पागद-भासाए एसओ विसिट्ठो जेण इयं भासा साहाविग-सुबोह-गम्मा सयल-भासाणं मूल-उग्गमत्थली च अत्थि। **पयडीए आगदा पागदभासा-** पयडि-सद्दस्स अत्थोत्थि सयल-जण-जंतूणं सहजो वयण-ववसायो।

प्राकृत भाषा में अनेक पुरातत्त्व, अभिलेख, पाण्डुलिपियां प्राप्य हैं जो भारतीय पुरातत्व जगत में लिखित रूप में सर्व प्राचीन साहित्यिक साक्ष्य है, ये ईसा पूर्व 500 और उससे भी पहले के उपलब्ध होते हैं। ईसा पूर्व सम्राट अशोक के शिलालेख, सम्राट खारवेल के हाथीगुम्फा शिलालेख, लोहगढ़वाड़ी पुणे, पाले की गुफाएं पुणे, बड़ली अभिलेख अजमेर, सौहगौरा गोरखपुर, कंकाली टीला मथुरा आदि देश के विभिन्न प्रान्तों में प्राप्त भारतीय साहित्य के लिखित ज्ञान की विशाल परंपरा को संजोये हुए हैं। ये सभी ब्राह्मी लिपि, प्राकृत भाषा में मिलते है। जो प्राकृत को लोक भाषा और जीवन से जोड़ने का कार्य करते हैं। आधुनिक भारतीय भाषाओं में हिंदी, मराठी,राजस्थानी, गुजराती आदि के विकास में प्राकृत की भूमिका आधारभूत रही है।

प्रमुख प्राकृत भाषायें-

प्राकृत भाषायें विभिन्न जनपदों की लोक भाषाएँ थी इसी कारणवश इनमें भेद दिखायी देता है जो कालभेद और भौगोलिक परिस्थियों के कारण थे जैसे- शौरसेनी, मागधी, अर्धमागधी, महाराष्ट्री, पैशाची, आवन्ती, आभीरी, ढक्की, गौडी, चांडाली आदि हैं-

अर्धमागधी प्राकृत – जैन आगमों की भाषा को अर्धमगधी प्राकृत कहा गया है। यह मगध प्रदेश के अर्धांश में बोली जाती थी।[v] इसे भगवान महावीर के उपदेशों की भाषा भी कहा गया है। अर्धमागधी का मूल स्थान पश्चिमी मगध और शूरसेन (मथूरा) का मध्यवर्ती प्रदेश अयोध्या है।

शौरसेनी प्राकृत- यह शूरसेन अर्थात बृज मण्डल, मथुरा की भाषा थी। इसका प्रचार-प्रसार मध्यप्रदेश में अधिक हुआ। दिगम्बर जैन आगम षट्खण्डागम आदि की रचना इसी भाषा में की गई है। शौरसेनी प्राकृत के स्वरूप को निर्धारित करते हुए वररूचि ने 'प्रकृति शौरसेनी' कहा है ।[vi] प्राचीन नाटकों में शौरसेनी भाषा का अधिकतम प्रयोग मिलता है।

मागधी प्राकृत - मागधी प्राकृत का सम्बन्ध वैदिक भाषा की प्राच्य विभाषा से माना जाता है।[vii] मागधी प्राकृत कई बोलियों का सम्मिश्रण थी। इसकी प्राचीनता का बोध शिलालेखों के आधार पर होता है। अशोक के अभिलेखों के आधार पर कौशल प्रदेश की भाषा (मागधी) को राष्ट्रभाषा कहा गया है। शकारी, चाण्डाली, शाबरी जैसी बोलियाँ मागधी प्राकृत की प्रशाखाओं के रूप में जानी जाती है।[viii]

महाराष्ट्री प्राकृत- महाराष्ट्री प्राकृत को साहित्यिक प्राकृत भी कहा गया है। वररूचि ने प्राकृत प्रकाश में **'शेषं महाराष्ट्रीवत्'**[ix] कहकर महाराष्ट्री की विशेषता का उल्लेख किया।

पैशाची प्राकृत- इसे पिशाचों की भाषा कहा गया है। पैशाची प्राकृत का समय ईसा की दूसरी शताब्दी से लेकर पाँचवी शताब्दी तक माना जाता है। पैशाची किसी प्रदेश विशेष की भाषा नहीं थी अपितु यह भिन्न-भिन्न प्रदेशों, जातियों आदि के द्वारा बोले जाने वाली मिश्रित भाषा थी।[x] इसका प्रचार-प्रसार कैकय, शूरसेन, पांचाल आदि जैसे प्रदेशों में हुआ है।

इन प्रमुख प्राकृत भाषाओं के अतिरिक्त शकारी, चाण्डाली, शाबरी, ढक्की, और अभीरी आदि भेद भी कहे गए है जो उपर्युक्त प्राकृतों की उपभाषाओं के रूप हैं।

प्राकृतभाषा का काव्य-परंपरा में योगदान-

प्राकृत लोकजीवन की भाषा होने से केवल भावनाओं को व्यक्त करने का माध्यम ही नहीं थी अपितु यह तत्कालीन समाज की जीवनशैली, रीति-रिवाज और धार्मिक विश्वासों को भी अपने भीतर संजोये हुए थी। **प्राकृत भाषा भारतीय काव्य-परंपरा की आत्मा है।** इस परम्परा में प्राकृत कवियों का योगदान अनन्य है। उन्होंने उच्च ज्ञान, दर्शन और नीति को लोकभाषा में ढालकर सामान्य जन तक पहुँचाया। प्राकृत आचार्यों, कवियों ने अनेक ग्रन्थों जैसे आगम, कथा, काव्य, महाकाव्य, सट्टक, नाटक, व्याकरण आदि रचनाओं से इसे समृद्ध भी बनाया। महाकवि प्रवरसेन, वाक्पतिराज, शालिवाहन, राजशेखर, कालिदास, भास, भवभूति आदि विद्वान कवियों ने प्राकृत भाषा में अनेक काव्य लिखे और वररुचि, लक्ष्मीधर, मार्कण्डेय हेमचन्द्र आदि जैसे श्रेष्ट व्याकरणकारों ने प्राकृत के व्याकरण ग्रन्थ लिखे।

साहित्य लोक का दर्पण है, लोकजीवन में जैसे भाषिक प्रयोग दिखायी देते हैं, उसी अनुरूप नाट्य-साहित्यों में उनके दिग्दर्शन होते हैं। इस दृष्टि से जब आचार्य भरतमुनि नाट्यशास्त्र में लोकभाषा के प्रयोग की चर्चा करते हैं, तो वे प्राकृतभाषाओं के प्रयोग करने का निर्देश देते हैं। नाटकों में कौनसा पात्र कौनसी प्राकृत बोलेगा इस का विधान पात्रों की प्रकृति, जीवनशैली के अनुसार मागधी, पैशाची, शौरसेनी, महाराष्ट्री, ढक्की, माथुरी आदि करते हैं। संस्कृत के नाटक इसके उत्कृष्ट उदाहरण हैं जिनमें समाज में रहने वाले प्रत्येक वर्ग के लोग किस भाषा में वचन व्यवहार करते थे दर्शाया गया है। इन नाटकों में शिक्षित ऋषि, राजा आदि संस्कृत भाषा का प्रयोग करते हैं तथा रानी, विदूषक, नटी, द्वारपाल, सभी स्त्री पात्र, बालक एवं सामान्यजन प्राकृत भाषा में अपने विचार सम्प्रेषित करते हैं[xi]- स्वप्नवासदत्तम्, प्रतिज्ञायोगन्धरायण, चारुदत्त, प्रियदर्शिका, रत्नावली, अभिज्ञानशाकुन्तलम्[xii] आदि नाट्य ग्रन्थ तथा काव्यप्रकाश[xiii], साहित्य दर्पण आदि लक्षण ग्रन्थों में इसके प्रमाण उपस्थित हैं।

प्राकृत भाषा की माधुर्य और काव्यगत विशेषताओं से प्रभावित होकर ही भारतीय काव्यशास्त्रियों ने लक्षण-ग्रन्थों में प्राकृत के सैकड़ों गाथाओं के उद्धरण प्रस्तुत किये हैं। इस प्रकार काव्यशास्त्रियों ने अनेक सुभाषितों को संरक्षित किया है। प्राकृत काव्यशास्त्र भारतीय काव्य परम्परा का एक महत्वपूर्ण अध्याय है। इसने न केवल संस्कृत काव्यशास्त्र को समृद्ध किया बल्कि लोकजीवन और जनभाषा को साहित्यिक गरिमा प्रदान की। इसके विकास में कवियों, नाटककारों और आचार्यों का बहुत बड़ा योगदान रहा है। कर्पूरमंजरी, मृच्छकटिकं, रम्भामंजरी, आनंदसुंदरी, सेतुबन्ध, वज्जालग्गं, गउडवहो, कुमारपालचरित, समराइच्चकहा, पउमचरियं, गाथासप्तशती, कुवलयमाला आदि जैसी कृतियाँ इसकी उत्कृष्टता के प्रमाण हैं। प्राकृत काव्य के माधुर्य के कारण ही कवियों ने प्राकृत काव्य को **'अमिअं पाइयकव्वं'** कहकर मुक्तकण्ठ से प्रशंसा की है-

अमिअं पाउअकव्वं पढिडं सोउं य जे ण आणन्ति।
कामस्य तत्त-तत्तिं कुणंति, ते कहँ ण लज्जति॥[xiv]

प्राकृत की साहित्यिक विविधता - साहित्य की ऐसी कोई भी विधा नहीं है जिस पर प्राकृतभाषा में लेखन न हुआ हो जैसे- महाकाव्य, खण्डकाव्य, चरितकाव्य, मुक्तक, चम्पू, कथा, सट्टक (नाटक), शिलालेख, व्याकरण, दर्शन, अध्यात्म, छन्द, कोश, अलङ्कार आदि। इसके अतिरिक्त संस्कृत में रुपक साहित्य का अधिकांश भाग प्राकृत में ही निबद्ध है। नाट्य की **सट्टकविधा केवल प्राकृत**[xv] में है। भाषा की मधुरता तथा भावाभिव्यक्ति जितनी अधिक प्राञ्जल प्राकृत में है उतनी संस्कृत में नहीं। इसीलिए संस्कृत के लक्षण-ग्रन्थों में प्राकृत के अनेक उदाहरण प्रस्तुत किए गए हैं। इसी प्रकार पैशाची प्राकृत में निबद्ध गुणाढ्य की 'बृहत्कथा' साहित्य जगत में ख्याति प्राप्त है। संस्कृत, प्राकृत, अपभ्रंश, नेपाली, हिन्दी आदि सभी भाषाओं में इस ग्रन्थ की प्रसिद्धि का गुणगान किया गया है। संस्कृत-साहित्य के कई विद्वान कवियों ने गुणाढ्य की बृहत्कथा को आदर्श बनाते हुए काव्यों का सृजन किया है। आचार्य बलदेव 'बृहत्कथा' के सन्दर्भ में कहते हैं[xvi]- "मुद्राराक्षस, मृच्छकटिकम्, अविमारक, दरिद्रचारुदत्त,

नागानन्द, दशकुमारचरित, कादम्बरी आदि अनेक कथा ग्रन्थों, नाटकों में जो चमत्कारपूर्ण कथाएँ उपलब्ध होती हैं, वे सब बृहत्कथा की ही देन है।"

अभिजात भाषाओं की वर्तमान प्रासंगिकता -

महापुरुषों के सन्देश, सन्तों की वाणी जिस भाषा में प्रसारित हुए हैं उनमे जो तत्त्वज्ञान, शब्दों के गूढ़ रहस्य विद्यमान हैं, उन्हें किसी भावार्थ आदि के द्वारा जान पाना अत्यन्त कठिन है, इससे उनके संदेशों का मूल उत्स ही समाप्त हो जाता है। जैसे अभिजात भाषा मराठी को जाने बिना महान संत ज्ञानेश्वर, संत नामदेव, संत एकनाथ, संत तुकाराम, संत जनाबाई, संत चोखामेळा, संत गोरा कुंभार आदि के ज्ञान, परम सन्देश और विचारों को हम नहीं जान सकते। उसी प्रकार प्राच्य भाषाओं को जाने बिना उनके अभिलेख, पुरालेख, पाण्डुलिपियां, काव्य, साहित्य, उनमें महापुरुषों के द्वारा दिए गए उपदेश आदि उनके भावों को नहीं समझ सकते। जैसे महाकवि हाल के गाहासत्तसई को पढ़े बिना यह नहीं जाना जा सकता कि ईसा पूर्व भी ऐसे विद्वान महान कवि थे जिन्होंने अनेक साहित्य और करोड़ों गाथाओं[xvii] का लेखन किया था, जिनमें से रमणीयार्थ प्रतिपादक केवल सात सौ गाथाओं को चुनकर प्राकृत को ग्रामीण जीवन, सौन्दर्य-चेतना एवं रसानुभूति की प्रतिनिधि सहज-सरस और सरल भाषा में महाकवि ने गाहासत्तसई ग्रन्थ की रचना की। गाहासत्तसई और उनमें उपलब्ध गाथाओं की रसमयता की प्रसंशा महाकवि बाण, रूद्रट, मम्मट, वाग्भट्ट, विश्वनाथ और गोवर्धन आदि आचार्यों ने मुक्तकण्ठ से की है,[xviii] महाकवि बाण ने लिखते है -

अविनाषिनमग्राम्यमकरोत्सातवाहनः।
विषुद्धजातिभ: कोश रत्नरिव सुभाषितै।।[xix]

महाराष्ट्री प्राकृत और मराठी भाषा –

मराठी भाषेची ऐतिहासिक परंपरा खूप प्राचीन आहे. मराठीत गद्य लेखनाची परंपरा नंतर विकसित झाली, तर काव्य रचना सुरुवाती पासूनच प्रचलित होते. मराठी भाषेचा वापर प्रामुख्याने लोकव्यवहार, प्रशासन, धर्म, साहित्य आणि सामाजिक जीवनात झालेला आहे.

अभिजात भाषा मराठी ने अपने विकास क्रम में विभिन्न भाषाओं से अनेक शब्दों को ग्रहण किया है। संस्कृत, प्राकृत, पालि, अपभ्रंश आदि का मराठी पर स्पष्ट प्रभाव दिखाई देता है। भक्ति आंदोलन के काल में मराठी भाषा को विशेष प्रतिष्ठा प्राप्त हुई। संत ज्ञानेश्वर, नामदेव, एकनाथ, तुकाराम आदि संत-कवियों ने मराठी को जनसाधारण की भाषा से ऊपर उठकर धार्मिक, साहित्यिक और सांस्कृतिक बनाया। मराठी भाषा के साहित्य ने धार्मिक, नैतिक और सामाजिक मूल्यों को सरल भाषा में प्रस्तुत किया।

आधुनिक काल में मराठी साहित्य ने नाटक, कादम्बरी, कविता और निबंध जैसे विविध साहित्यिक रूपों में उल्लेखनीय विकास किया। मराठी भाषा और साहित्य ने न केवल महाराष्ट्र की सांस्कृतिक पहचान को सुदृढ़ किया, बल्कि भारतीय साहित्य और ज्ञान परम्परा को भी समृद्ध किया। मराठी भाषा की श्रेष्ठता के सन्दर्भ में कहा गया है -

तीर्थांमध्ये काशी, व्रतांमध्ये एकादशी।
भाषांमध्ये तैशी, मऱ्हाठी भाषा शोभिवंत।।[xx]

मराठी भाषा का सम्बन्ध महाराष्ट्री प्राकृत से है। भाषावैज्ञानिक दृष्टि से भी प्रादेशिक प्राकृत भाषाओं से मराठी, हिन्दी, गुजराती, बंगला आदि भाषाओं का जन्म हुआ है। महाराष्ट्र प्रान्त को देखें तो विदर्भ से लेकर खानदेश और कोंकण प्रदेश का सारा भाग इस परिधि में आ जाता है। मराठी भाषा का विकास प्राचीन महारट्ठी, मरहट्टी, महाराष्ट्री प्राकृत, अपभ्रंश मराठी और वर्तमान में मराठी भाषा[xxi] तक का है। महाराष्ट्री प्राकृत, महाराष्ट्री अपभ्रंश और मराठी ये भाषाएँ भिन्न-भिन्न न होकर एक ही भाषा के रूप हैं। मराठी भाषा का विकास महाराष्ट्री प्राकृत से हुआ है, जब हम मराठी भाषा में वचन व्यवहार करते हैं तो प्राकृत के अनेक शब्द ज्यों के त्यों दिखलाई पड़ते हैं, लोक व्यवहार में इसे स्पष्ट देखें जा सकता हैं।

उद्योतनसूरि कृत कुवलयमाला कहा में व्यापारियों के प्रसंग में अठारह देशी भाषाओं[xxii] का उल्लेख हुआ है। इनमें गोल्ल, मगध, अन्तर्वेदि, कीर, ढक्क, सिन्धु, मरु, गुर्जर, लाट, मालवा, कर्णाटक, ताजिक, कोशल और इसी प्रसंग में मरहट्ठ[xxiii] भाषा (मराठी) का नामोल्लेख किया गया है। शिलालेखीय साहित्य के सन्दर्भ में विचार करने पर श्रवणबेलगोल में प्राप्त

गोम्मटेश्वर की मूर्ति के पास उत्कीर्ण अभिलेख में (शक सं. 950) चामुण्डराजे, गङ्गराजे, सुत्ताले, करवियले जैसे मराठी शब्दों का प्रयोग मिलता है। नाणेघाट[xxiv] में प्राप्त 2220 वर्ष प्राचीन शिलालेख जो ब्राह्मी लिपि में है 'महारट्ठीनो' शब्द का उल्लेख हुआ है, ये सभी प्राप्त शिलालेख मराठी भाषा में लिखित साहित्य के परिचायक है। यह हमारे लिए गर्व की बात है, इसी मराठी भाषा का ही प्राचीन रूप महाराष्ट्री प्राकृत है।

महाराष्ट्री प्राकृत को साहित्यिक प्राकृत के नाम से जाना जाता है। महाराष्ट्री प्राकृत इसका यह नाम कई विद्वानों ने उत्पत्ति स्थल के कारण अधिक प्रचलन में माना है। परन्तु ऐसा नहीं है, डॉ. हौर्नले के अनुसार महाराष्ट्री प्राकृत एक विशाल राष्ट्र की भाषा है। इस विशाल राष्ट्र के अन्तर्गत मरुदेश, मध्यदेश तथा प्रभृति देश आदि समाहित हैं। महाराष्ट्र प्रदेश में जो प्राचीन प्राकृत प्रचलित थी, उसी प्रचलन के आधार पर काव्यों और नाटकों में महाराष्ट्री प्राकृत का जन्म हुआ। महाराष्ट्री प्राकृत की विशेषताओं में संस्कृत के वर्णों का सर्वाधिक लोप की प्रवृत्ति पायी जाती है।[xxv] इसीलिए संस्कृत नाटकों के पद्य महाराष्ट्री प्राकृत के हैं और गद्य शौरसेनी प्राकृत में मिलते हैं। महाकवि 'हाल' रचित 'गाहासत्तसई' महाराष्ट्री की सबसे प्रसिद्ध और प्राचीन रचना है।[xxvi] इसके अतिरिक्त सेतुबन्ध, वज्जालग्गं, गउडवहो, कुमारवालचरियं, समराइच्चकहा, पउमचरियं, उपदेशमाला आदि ग्रन्थ प्रसिद्ध हैं। निश्चय ही महाराष्ट्री प्राकृत अपने समय की साहित्यिक प्राकृत थी, क्योंकि महाराष्ट्री प्राकृत में काव्यगत सभी विशेषताएँ देखी जाती थी। इसलिए आज भी इसे साहित्यिक प्राकृत के नाम से जाना जाता है।

अधिकांश क्षेत्रीय भाषाएँ महाराष्ट्री प्राकृत से प्रभावित होकर नये नये रूप धारण करते हुए विकसित होती गयी। समय-समय पर अनेक अन्य भाषाओं का प्रभाव मराठी भाषा पर भी पड़ा और इसने अपने शब्दकोष में अनेक क्षेत्रीय भाषाओं के शब्दों को समाहित करते हुए अपने स्वरूप को विकसित किया। वर्तमान में मराठी भाषा करीब 9 करोड़ लोगों की नित्य व्यवहार की भाषा है। महारट्ठी, मरहट्ठी, मराठी यह वर्तमान महाराष्ट्र प्रदेश की **भाषा स्वरूप की आत्मा है।**

प्राकृत और मराठी भाषा के कुछ समान शब्द-

प्राकृत	मराठी	हिन्दी
पाणी	पाणी	पानी
हत्थ	हात	हाथ
मित्त	मित्र	मित्र
कोह	क्रोध	गुस्सा
दीव	दीवा	दीप
गड्डी	गाड़ी	गाड़ी
जोवारी	ज्वारी	ज्वार
डोला	डोळा	डोली
सूरण	सुरण	जमीकंद
खडक्की	खिडकी	खिडकी
पत्तल	पातळ	पत्तल
कोइला	कोळसा	कोइला
ढंकुण	ढेकूण	ढेकुली

प्राकृत और राजस्थानी भाषा

प्राचीन राजस्थानी भासा रौ उद्भव अर विकास प्राकृत अर अपभ्रंस भासा सूं हुयौ। इण दीठ सूं अपभ्रंस री छेहली अवस्था नै ई राजस्थानी रौ आदिकालीन रूप मानणौ चाइजै। बारै कोसां बोली बदलै वाळी कहावत अठै ही लागू होवै। राजस्थान में थोड़ा-थोड़ा कोसां रै आंतरै सूं इत्ती सारी बोलियां रा रूप मिळे पण आं बोलियां रा वाचिक रूप ई सांमी आवै। प्राचीन राजस्थानी साहित्य रै उद्भव अर विकास में राजस्थानी भासा री ऐ सगळी बोलियां रौ महताऊ योगदान रैयौ है। राजस्थानी उत्तर भारत री अेक प्रमुख भासा होवण री वजै सूं इण रौ नातौ-रिस्तौ उत्तर भारत री आर्य भासावां सूं आपौ-आप ही गैहरो है। 'भाषा विज्ञान' री दीठ सूं इण री परख करां तौ इण रौ प्राकृत सूं जळम होवण री बात आपां रै सांमे आवै। राजस्थानी भासा रौ प्राचीन नाम 'मरूभासा' है। 'मरूभासा' सबद रौ उल्लेख सब सूं पैलां जालोर गाँव में रचियै ग्रंथ 'कुवलयमाला में जैन मुनि उद्योतन सूरि रै ग्रंथ सूं सामी आवै है।

राजस्थानी लोक जीवन की भाषा होने से इसमें लोक साहित्य भी मिलता है। राजस्थानी भाषा में निबद्ध विपुल साहित्य, इसकी महत्ता और योगदान को दर्शाते हैं। प्राकृत चम्पूकाव्य कुवलयमाला कहा में अठारह देश की भाषाओं के उल्लेख के साथ मरू, गुर्जर, लाट, मालव प्रदेश की भाषाओं का वर्णन भी आया है[xxvii]। यहां पर मरूभाषा राजस्थानी का ही पर्याय है। राजस्थानी के अन्य नाम मरूभूम भाषा, मरूभाषा, मरूदेशीय भाषा, मरूवाणी आदि सभी राजस्थानी के पर्यायवाची नाम है। राजस्थानी भाषा की बोलियों के नाम मारवाड़ी, जैसलमेरी, मेवाती, ढूंढाड़ी, हाड़ौती, मेवाड़ी, बागड़ी, मारवाड़ी आदि मिलते है इन सभी बोलियों पर प्राकृत एवं प्राकृत से विकसित अपभ्रंश का प्रभाव पड़ा है। कुछ शब्द तो प्राकृत के समान ही राजस्थानी में प्रयुक्त होते हैं- केसव, खीण, बुड्ढो, मेह, खीर। ध्वनिपरिवर्तन और व्याकरण दोनों की दृष्टि से राजस्थानी भाषा मध्ययुगीन भाषाओं से प्रभावित है।

राजस्थानी के संज्ञा रूपों की रचना पर प्राकृत का सीधा प्रभाव दिखाई देता है। प्राकृत में प्रथम विभक्ति के एकवचन के अकार को ओकार होता है। राजस्थानी भाषा में भी यही प्रवृत्ति दृष्टव्य है। यथा- रामो, सुज्जो, छोरो, घोड़ो आदि राजस्थानी में रूप बनते है। इसी प्रकार अपभ्रंश के कांइ (क्या) का प्रयोग राजस्थानी में अधिक होता है। काई छै (ढूंढारी), कई है (मेवाड़ी), कंइ हुओ (मारवाड़ी)[xxviii] आदि का प्रयोग द्रष्टव्य हैं। प्राकृत व्याकरण नियमों में **शषो: स:** (तालव्य श और मूर्धन्य ष के स्थान पर दन्त्य स) को इस गाथा में देखा जा सकता है -

राजा रावण जनमियो, दसमुख एक सरीर।
जननी ने सांसो भयो, किण मुख घालू खीर।।[xxix]

प्राकृत और राजस्थानी भाषा के कुछ समान शब्द-

प्राकृत	राजस्थानी	हिन्दी
घडइ	घडै	बनाता है
जांचइ	जांचै	मांगता है
खण्डई	खांडे	तोड़ता है
धारइ	धारै	धारता है
किदो	कीधौ	किया
होसइ	होसी	होगा

प्राकृत और गुजराती भाषा

શાસ્ત્રીય ભાષાઓમાં ગુજરાતી ભાષા એ આધુનિક આર્ય ભાષા છે. તેનો વિકાસ 'નાગર અપભ્રંશ' માંથી થયો છે, જે શૌરસેની પ્રાકૃતનું પછીનું સ્વરૂપ છે. જેમાંથી 10મી-12મી સદીની વચ્ચે ગુજરાતી ભાષાનું સ્વતંત્ર સ્વરૂપ વિકસિત થયું[xxx]. પ્રાકૃતની સરળતા, સ્થાનિક ભાષા અને ભાવનાત્મક અભિવ્યક્તિ શરૂઆતના ગુજરાતી સાહિત્યમાં સ્પષ્ટપણે જોવા મળે છે. ગુજરાત, સૌરાષ્ટ્ર અને કચ્છ ઉપરાંત, ગુજરાતી ભાષાના ક્ષેત્રમાં મહારાષ્ટ્રનો સરહદી વિસ્તાર અને રાજસ્થાનનો દક્ષિણ પશ્ચિમ ભાગ પણ સામેલ છે. સૌરાષ્ટ્રી અને કચ્છી તેની અન્ય મુખ્ય બોલીઓ છે. અપભ્રંશનું પછીનું સ્વરૂપ જે હેમચંદ્ર સૂરીએ તેમના ગ્રંથોમાં સૂચવ્યું છે તે 'ગુર્જરા અપભ્રંશ' તરીકે ઓળખાય છે અને તે ઘણી સાહિત્યિક કૃતિઓમાં જોવા મળે છે. આ અપભ્રંશનો વિસ્તાર મૂળભૂત રીતે ગુજરાત અને પશ્ચિમ રાજસ્થાન હતો અને આ અર્થમાં પશ્ચિમ રાજસ્થાની અથવા મારવાડી ગુજરાતી ભાષા સાથે ગાઢ સંબંધ ધરાવે છે.

गुजराती एक इंडो-आर्यन भाषा है जो प्राकृत से विकसित हुई है। यह प्राचीन पश्चिमी राजस्थानी (मरू-गुर्जर) से उत्पन्न हुई है। इसका विकास 10वीं–12वीं शताब्दी के बीच पश्चिम भारत में हुआ। गुजराती का विकास प्राकृत अपभ्रश से हुआ है, जो इसकी माँ कहलाती है और अपभ्रंश मध्य भारतीय आर्य भाषाओं अर्थात् प्राकृत के विकास की अतिम अवस्था है। आचार्य हेमचन्द्र के अनुसार गुजराती पर शोरसेनी प्राकृत और अपभ्रंश का विशेष प्रभाव था।

लगभग १२वीं शताब्दी से अपभ्रंश से भिन्न रूप में गुजराती का विकास आरंभ हुआ। 15वीं–16वीं शताब्दी में गुजरात के कवियों से इसका व्यापक प्रचार-प्रसार हुआ।[xxxi] गुजराती लिपि देवनागरी का एक सरलीकृत रूप है, जिसमें शिरोरेखा (ऊपरी रेखा) का उपयोग नहीं होता है। आधुनिक काल में गद्य, कविता और पत्रकारिता से गुजराती का निरंतर विकास हुआ।

प्राकृत और गुजराती भाषा के कुछ समान शब्द-

प्राकृत	गुजराती	अर्थ
अँगोहलि	अंधोल	शरीर का स्नान
ओइल्ल	ओलबु	ओढ़नी
उण्डा	उण्डा	गहरा
कटु	काठु	बदनाम

प्राकृत और भोजपुरी भाषा

भोजपुरी भाषा खाली भारते के ना, बलुक विश्व के एगो जानल-मानल भाषा ह। भारत से लेके मारिशस, फीजी, नीदरलैंड, नेपाल, दक्षिण अफ्रीका आदि कइ देसन में भोजपुरी बोलल जाला। एकरा शब्दन के प्रयोग आर्ष-साहित्य में भी मिलेला। भोजपुरी के लोक साहित्य काफी समृद्ध बा। मौखिक परम्परा में ई साहित्य आदिकाल से सुरक्षित बा। भोजपुरी भाषा के उत्पत्ति के बारे में कहल जाला कि वैदिक काल के पूर्व में जवन लोकभाषा रहल ओह में एगो भोजपुरियो भाषा रहे, भले एकर ऊ रूप ना रहे जवन आजु पावल जात बा।[xxxii] एह मत के मानेवाला जार्ज अब्राह्म ग्रियर्सन, सुनीति कुमार चटर्जी, उदयनारायण तिवारी आदि भाषावैज्ञानिक लोग हवें।

भोजपुरी भाषा व्याकरण एवं भाषा वैज्ञानिक तत्त्वों के अध्ययन के आधार पर इस भाषा का सम्बन्ध अर्धमागधी और अपभ्रंश से प्राकृत के साथ अधिक दृढ़ होता है। भोजपुरी भाषा में प्राकृत तत्त्वों की प्रचुरता है। ध्वनित्व की दृष्टि से भोजपुरी में प्राकृत के समान निम्न विशेषताएँ पायी जाती हैं –

प्राकृत और भोजपुरी भाषा के कुछ समान शब्द-

प्राकृत	भोजपुरी	अर्थ
एगो	एगो	एक
भित्ति	भीती	दीवार
पक्कल	पाकल	पका हुआ
जीहा	जीभ	जीभ
अंगुली	अँगुरी	अंगुली
अक्खर	आखर	अक्षर
आआस	अकास	आकाश
किसन	किसुन	कृष्ण
माय	मतारी	माता
गाम	गाँव	गाँव
महिषी	भइंस	भैस
शकुन	सगुन	शगुन
किस्सा	खिस्सा	कहानी
केला	केरा	केला

निष्कर्ष-

भारत देश की प्राचीन चिन्तनधारा, सदाचार, संस्कृति, इतिहास, काव्यकला आदि की संवाहिक ये अभिजात भाषायें हमारी सांस्कृतिक विरासत हैं। इनमें विभिन्न प्रकार के साहित्यों का सर्जन हुआ जिसने भारत की तत्कालिक समाज और संस्कृति को दृश्यमान किया गया। काव्य जगत और साहित्य की सांस्कृतिक, सभ्यतागत गहराई और इन अभिजात भाषाओं/कथ्य भाषाओं को जानने और समझने के लिए इनका अध्ययन नितान्त आवश्यक है। नई पीढ़ी के लिए इन भारतीय अभिजात भाषाओं, प्राच्य विद्याओं और साहित्यों को पढना, जानना आवश्यक और अनिवार्य है। इसके अभाव में ये प्राच्य भाषाएँ, विद्याएँ समाप्त हो जाएँगी। वर्तमान आधुनिक जनभाषा की कड़ी को बिना अभिजात भाषाओं/लोक बोलियों के नहीं जोड़ा जा सकता है। भाषाओं के प्राचीनतम रूप भी इन्हीं के द्वारा खोजे जा सकते हैं। जनसाधारण के स्वरों की अभिव्यक्ति के लिये लोकजीवन में इसकी गहरी-पैठ एवं उपादेयता के कारण इसके प्रयोगों को न केवल सम्मान दिया, बल्कि इसके उदाहरणों से अपने लक्षणों को समझाना अधिक उपयोगी मानकर बहुतायत से संस्कृतभाषा में लिखे गये लक्षणों को प्राकृतभाषा के उदाहरणों से समझाया गया। इसप्रकार प्राकृतभाषा लोकभाषा से साहित्यकता तक सभी प्रारूपों में समादृत हुई।

अभिजात भाषाएं लोक में जनजीवन की भावनाओं को व्यक्त करने का केवल माध्यम ही नहीं थी अपितु इनमें रचित साहित्य लोकमंगल, लोककल्याण की भावना के ओत-प्रोत हैं, जो व्यक्ति और समाज को विवेकपूर्ण आचरण से जोड़कर रखते हैं और उसी अनुरूप आदर्शों को अत्यधिक महत्त्व देते हुए उसके विकास पर बल देते हैं। भारतीय संस्कृति, सभ्यता, समाज, राजनैतिक संगठन आदि का यर्थाथ ज्ञान प्राप्त कराने में ये अत्यन्त उपयोगी हैं।

संस्कृत और प्राकृत भाषा में निबद्ध नाटकों में भी तात्कालिक समाज के विभिन्न पात्रों का वर्णन प्रस्तुत है। अपेक्षाकृत समाज के शिष्टवर्ग की भाषा प्राकृत भी थी, प्राचीन आचार्यों एवं मनीषियों ने स्वाभाविक रूप से प्राकृतभाषा या लोकभाषा के रूप में वरीयता दी हैं। प्राकृत भाषाएँ भारत वर्ष की मूल भाषा थी, है और आगे भी अपने आधुनिक रूप में युग-युगांतर तक जीवित रहेगी। प्राकृत भाषा ने धर्माश्रय और लोकाश्रय के साथ-साथ राजश्रय को भी प्राप्त किया। भारतीय संस्कृति संरक्षण, संवर्धन और सशक्त बनाने में प्राकृत भाषा और साहित्य अपनी महत्त्वपूर्ण भूमिका निभाते हैं। इनके लिए सरकारों के द्वारा संरक्षण किया जा रहा है, परन्तु फिर भी यह हमारी नैतिक जिम्मेदारी है कि इनके मूल उत्स को जीवित रखने के लिए हर संभव प्रयास करें अन्यथा ये पुस्तकों और संग्रहालयों तक सीमित रह जायेंगी। इन भाषाओं में रचित प्राचीन ग्रंथों के संरक्षण, दस्तावेजीकरण और डिजिटलीकरण से संग्रह, अनुवाद, प्रकाशन और डिजिटल मीडिया आदि के क्षेत्र में अनुसन्धान के द्वारा रोजगार के अवसर बनाए जाने की महती आवश्यकता है। प्राथमिक स्तर पर अभिजात भाषाओं में **शिक्षण आदि कार्यों पर बल** दिया जाना चाहिए। **अभिजात भाषा हमारी मातृभाषा है,** जिसमें हम सोचते हैं, विचार और व्यवहार करते हैं। वास्तव में भाषा वह शक्ति है जो मनुष्य को जाग्रत अवस्था में ही नहीं बल्कि स्वप्नावस्था में भी विचार करने के लिए प्रेरित करती है। भारतरत्न डॉ. राजेन्द्र प्रसाद जी ने जो लिखा है, उसका सार यह है कि **"प्राकृतभाषा और इसके साहित्य के अध्ययन के बिना भारत की विभिन्न-भाषाओं और बोलियों को समझना असंभव है, क्योंकि इन सबका मूल-उत्स प्राकृतभाषा ही है।"**

इनके संरक्षण से ही हमारी सांस्कृतिक और बौद्धिक विरासत का अस्तित्व रहेगा। अत: इस दृष्टिकोण से सभी अभिजात भाषाओं का अध्ययन-अध्यापन नितान्त आवश्यक है। वर्तमान में केन्द्र सरकार ने **मराठी, पालि, प्राकृत, असमिया और बंगला** भाषाओं को अभिजात भाषा/शास्त्रीय भाषा का दर्जा दिया है, यह एक सराहनीय कदम है। जो इन अभिजात भाषाओं की सांस्कृतिक और बौद्धिक विरासत को मान्यता देता है।

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Classical Languages and Literatures: Past, Present, and Future

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When languages was first used by the human, he would not had thought whether it would have such effects on all the fields, from bartering things to the latest technology. Languages have such effects and even we are unable to predict what would happen in the future. When the language evolved in the form of sharing, literature began in many forms – from tales to stage play. Literature has another effect on the human beings; transferring knowledge, expressing emotions, till the exchange of everything through Artificial Intelligence. Emotions have been transferred through literature, not only to entertain also to instruct the human being. When literature was spread, it used languages, which we later (or now) classify as "classical languages. However, whether they are "classical" or "non-classical" languages impart knowledge.

The past had its own effects, and it was in the form of dissemination of knowledge through literature, using languages. May it be "classical legends" like Mahabharata and Odyssey or the usual plays in the early part of the literature, and the same effect continues the present day. As said earlier, literature made human easy and hard simultaneously. It eased human by entertaining and hardened by educating. The present context is somewhat modified by the context of entertaining, accommodating in various forms such as TV and other social media, may not give as in the past scenario – the educating part.

The introduction of AI and its allied forms give a different variety of literature. If we closely look at the future of classical languages, with the use of the AI, it may mingle with other languages while preserving their "own" individuality. However, the future of literature is still unknown to us, as they may do "good" or "bad" as literature involves only with emotions

Revisiting the Past: Classical Languages as Foundations for Global Humanities

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Abstract

Classical languages such as Latin, Ancient Greek, Arabic, Tamil, and Sanskrit are more than relics of the past, they serve as foundational pillars for the global humanities, providing critical linguistic, cultural, and philosophical frameworks that have shaped intellectual traditions worldwide. Revisiting these languages affirms their enduring importance in understanding the interconnectedness of diverse cultural heritages and global humanistic inquiry. Classical languages have long been regarded as a cornerstone of academic inquiry, offering insights into the cultural, philosophical and historical contexts that shape human civilization. Beyond their linguistic significance, classical languages hold immense potential for fostering understanding and global dialogue. It can also serve as a bridge between cultures and also promote empathy and cooperation. This paper posits that these languages functioned as sophisticated intellectual technologies providing the essential grammatic structures and foundational textual canons. Furthermore, classical languages underpin the promotion of intercultural dialogue and global competences by supplying universal values embedded in historical texts, essential for fostering global citizenship and collaborative understanding across linguistic and cultural divides. Thus, revisiting classical languages is vital not only for preserving cultural heritage but also for enriching contemporary global humanities, enabling a more inclusive, nuanced, and interconnected exploration of human thought and civilization. This paper examines the historical significance of classical languages and literatures highlighting their enduring impact on global intellectual traditions. By revisiting these foundations, we can uncover insights for contemporary humanities scholarship.

Keywords: Classical Language, Global Humanities, Intellectual Tradition, Past, Revisiting

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Reinterpreting Classical Literature in Contemporary Contexts: A Study of Tara Bhawalkar's *Sitayan*

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Abstract:

Classical Indian literature continues to build the ethical and emotional imagination of Indian society. Among these ancient classical texts, the Ramayana holds a central position, but its traditional interpretations often neglect the inner voice of Sita, limiting her existence to an idealized image of chastity, patience and obedience. Tara Bhawalkar's *Sitayan*, a sensitive and deeply researched Marathi work, and attempts to restore Sita's identity by reading the epic through her emotional, psychological and moral experiences. This paper contains a chapter-wise study of *Sitayan*, which is scholarly analysis with an intimate, storytelling tone to illustrate Bhawalkar's reinterpretation. The paper explores that *Sitayan* is not only redefined Sita but also the blending of reconnects classical literature with contemporary realities, blending folk memory, feminist perception and ethical complexity into a narrative that speaks to today's struggles. Through this reading, the study shows how classical literature survives not through blind reverence but through creative re-engagement and empathetic reinterpretation.

Keywords: Sita, Feminist Reinterpretation, Ramayana, Classical Indian Literature, folk literature

Introduction:

Dr. Tara Bhawalkar is a renowned Marathi author, acclaimed for her perceptive contributions to folk literature. Her intellectual work is deeply rooted in folk literature, folk culture, folk traditions and folk arts. Dr. Bhawalkar started her career as a teacher. She has been worked as a professor at Shrimati Champaben Balchand Shah College, Sangli. Even after retirement, she continued her academic engagement as a visiting professor at the Lalit Academy of Pune University and the Lokakala Academy of Mumbai University. She was the section editor of Wai *Vishwakosh* Folk Literature Section. Tara Bhawalkar served as President of the 98th *Akhil Bharatiya Marathi Sahitya Sammelan*, Delhi. Her cultural practices in purely textual traditions, shapes her unique approach to classical narratives and enables her to read them as living cultural processes. Her writing includes an extensive study of traditional performance forms such as mythological theatre, folk theatre, *Dashavatar*, *Tamasha*, *Yakshagana* and storytelling. Through the various oral forms, Dr. Bhawalkar analyses how epics like the Ramayana survive, circulate and transform within community memory. This perspective is crucial to understanding *Sitayan*, where Sita's story is reinterpreted through the contemporary feministic approach with emotion, ethical experience and memory rather than through rigid canonical readings alone.

Dr. Bhawalkar's prolific writings include folk culture, theatre studies, saint literature, one-act plays and folk arts. Her writing encompasses instinct feminine emotions. Her engagement with women's voices preserved in folk songs and oral narratives and it directly emphases her portrayal of Sita in *Sitatayan* as a thoughtful, responsible and morally conscious individual rather than as a submissive ideal. Dr. Tara Bhawalkar actively participated in scholarly discussions, seminars and conferences related to folk art and folk literature. She has been contributing to academic and cultural debates. She has written thirty books with rational objective, realistic and critical outlook. Her scholarly authority is further reinforced by her contributions to major reference works such as the *Marathi Vishwakosh*, *Marathi Vangmayakosh* and *Marathi Granthakosh*.

Sita was remembered in many Ramayana versions as a gentle, patient and self-sacrificing wife of Rama. Her character often portrayed as an ideal *pativrata woman,* whose life only meant for Rama, but in contemporary context, this typical image is being reinterpreted. Sita was kind and calm woman yet whenever she came across with any adverse situation she has faced it with courage and patience. She has played many identities like dutiful wife, single strong mother and furious warrior. Behind her silent strength there was a voice of resistance. Folk stories have preserved this multifaceted powerful

and different Sita. Many Adiwasi folk stories focus on Sita's abilities rather than Rama's journey. These stories celebrated her strength, her courage and her emotional depth in a way classical retellings rarely do. Folk memory has always expressed Sita's suffering as well as her unwavering moral power. Dr. Tara Bhawalkar, a scholar of folk cultural traditions, has spent years studying these matrilineal echoes within folk literature. Her research brings out the subtle feminist strands woven into people's narratives. Sita's suppressed voice, her pain, outrage and protest finds a clear and powerful expression in a *Sitayaan.* Through her interpretation, we discover a new version of Sita which is grounded in lived reality, not just devotional idealism. Thus, anyone who follows the path of folk memory encounters a true, more human Sita and that journey itself is portrayed in a book *Sitayan.*

Tara Bhawalkar's reinterpretation of Sita does not discard tradition; rather, it provides new dimension to a lived memory, it helps making the epic meaningful for contemporary readers. The Ramayana is not merely a story; it is Archetypes classical treasure that every Indians known from childhood. It is heard in lullabies, remembered in family stories and presented in drama forms and TV serials. Sita's appearance is similar and stereotyped in many Ramayana versions. She appears everywhere as a symbol, as an ideal wife and as an image of *pativrata* but Tara Bhawalkar's *Seetayan* attempts to represent Sita as a heroic woman who feels, thinks, questions, suffers and decides. She is nothing but a powerful woman.

Bhawalkar's Sitayan is extraordinary not only for her scholarly ability to draw from various versions of the Ramayana folk, regional, classical and global but the tenderness with which she approaches Sita. She writes naturally and enthusiastically by following storytelling tradition, she was a woman who has inherited songs and memories of Sita through the women around her, and as an intellectual writer who understands the implications of narrative suppression. Reading *Sitayan* is like walking alongside Sita, listening to her breath, watching her make impossible choices and understanding her steady courage. This paper studies each chapter of *Sitayan* in depth, linking its insights with larger concerns of gender, ethics and classical reinterpretation.

Dr. Tara Bhawalkar: A Writer Rooted in Tradition and Sensitivity

Sitayan has created a unique position in a folklore tradition. Dr. Tara Bhawalkar is a remarkable writer who is deeply rooted in Marathi folk tradition, women's songs, in oral storytelling, in the folk memory of rural households. Tara Bhawalkar's writing gives warmth; her creative writing has the power to influence the mind of readers by providing the real lived experiences. Bhawalkar is a writer who was a listener of countless stories from grandmothers, farmers and *kirtankars*. She is well known about the fact that Ramayana exists differently in the hearts of people rather than classical books, with her scholarly approach and deep culture sense made *Sitayan* grounded, credible and reliable reinterpretation.

"My Ram": A Personal and Emotional Prelude:

The book begins with the author's recollections of her early years. Dr. Bhawalkar describes the Rama as a reassuring figure in stories rather than a majestic king. This chapter is significant because it gently establishes that the Ramayana is first lived, and after that its analyses with the folk stories. She remembers the Rama who appeared in her mother's stories, in the songs sung during rituals, ovis sung by women. Through these memories, she prepares the reader to enter Sita's story as a human story, not a divine myth. This chapter is a doorway. It tells us: If Ram can be remembered as one's own, so can Sita. It describes with following ovi;

Original Ovi (Marathi):

राम म्हणू राम, नाही सिताच्या तोलाचा I

हिरकणी सीतामाई, राम हलक्या दिलाचा I.

This Marathi ovi offers a powerful glimpse into how ordinary women, through song and memory, have long questioned the established moral order of the Ramayana. These lines carry a quiet but unmistakable resistance. Instead of accepting the traditional image of Rama as the ultimate symbol of *Ekvachani*, *Ekpatni* (an ideal man) the folk singer women elevates Sita as the true Hirakani of integrity and emotional courage. By invoking Hirakani, the brave mother who climbed down a steep fort cliff for her child, the ovi links Sita to a woman whose strength comes from love, endurance and responsibility. The contrast reflected in a song between Sita's commitment and Rama's hesitant heart reflects a feminist understanding. Sita was a strong woman and with her suffering she became stronger unlike the king Rama. Through this simple ovi verse, we identify how women have preserved their own

interpretations of the Ramayana that respects Sita's dignity and questions the flaws of the divine hero Ram. This human-centered reading resounds deeply with contemporary feminist reinterpretations like Tara Bhawalkar's *Sitayan*, which seek to restore Sita's voice to its justified place.

Folk Ramayan: The People's Voice:

This chapter is one of Bhawalkar's strongest contributions. Instead of referring classical manuscripts she prefers to illustrate people's version. In these folk versions, Sita is no longer silent heroine. Through the folk songs Sita laments in lullabies, argues in ovi, she expresses skepticism in folklores and seeks justice in village songs.

The folk verses explored Sita as a normal human being and not a divine figure. Bhawalkar places these folk echo at the center of her reinterpretation proved that classical literature must be understood through folk literatures. The emotional depth expressed in women's ovi finds a clear literary continuation in Tara Bhawalkar's *Sitayan*. Bhawalkar written her book Sitayan on the same understanding of Sita that ordinary women have accepted for generations. In the folk songs, women recognized both versions of Rama first one is the gentle Rama of the first exile who respects sita, and the harsh Rama who abandons Sita later in ; this duality becomes a central tension in *Sitayan*, where Sita grapples with love, betrayal and moral clarity. Bhawalkar represent these folk songs as an inner voice of Sita that is reflective, self-aware and quietly resilient. She does not discover a new version of Sita; rather, she magnifies the Sita who already present in women's memories, songs and stories and shared experiences. So the Sitayan is nothing but a bridge between oral folk tradition and modern feminist interpretation, traditional folk *ovi*s whispers Sita's pain, strength and dignity which similar to all women.

Sita's Two Exiles:

The chapter on the two exiles is the emotional heart of *Sitayan*. The First Exile: When Sita follows Rama to the forest; it is not submission but companionship. Bhawalkar paints her as a willing partner who chooses hardship to stay with her husband. She learns the rhythms of forest life, adapts to its silence, and grows spiritually. Bhawalkar describes this phase not as a punishment but as a period of blooming Sita is most alive here. The Second Exile: But the second exile is a suffering. A pregnant woman, abandoned in the night, taken to the forest without explanation this part of the Ramayana has troubled women for centuries. Bhawalkar writes with heartbreaking clarity, almost as if she is sitting beside Sita, witnessing her disbelief and helplessness. At forest hermitage, Sita transforms, she learns strength in solitude, dignity in suffering and confidence in her moral truth. Her motherhood becomes her shield and her renewed identity. The contrast between the two exiles reveals Sita's inner evolution from a loving wife to a self-aware woman capable of claiming her truth.

Rama and Sita: Two Moral Universes:

Bhawalkar examines the ethical conflict at the center of the epic. She does not blame; she considers Rama's dharma is public and Sita's dharma is personal. Rama sacrifices his family for his kingdom. Sita sacrifices her life for her conscience. Dr. Bhawalkar shows that both are moral but their moralities do not align. This conflict is what breaks their relationship, not lack of love. The chapter forces the reader to see that Sita is not a victim of destiny; she is a victim of two competing moral frameworks.

Short Folk Ramayana: The Epic in Every Household:

This chapter collects small, powerful versions of the Ramayana preserved in villages. Some are only a few lines long, some sung during work, others whispered to children at bedtime. In these versions: Sita questions Rama openly. She expresses fear before crossing the Lakshman Rekha. She complains about her abandonment. She blesses her sons with fierce tenderness. Bhawalkar uses these oral fragments to reconstruct a fuller, more emotionally complete Sita. These stories make the epic breathe again.

Chitrapat Ramayan:

Bhawalkar argues beautifully that tradition is not a museum. It is a living, breathing flow of reinterpretations. To repeat a story is not to mimic it, but to renew it. Thus, writing *Seetayan* is not rebellion; it is tradition itself. Every retelling of Sita by a grandmother, singer, or scholar adds another layer. Bhawalkar places herself in this long chain of storytellers, respectfully but confidently.

Chandrawati Ramayana: A Philosophical Reading: Dharma, Questioning and Justice

This chapter explores the epic's moral dilemmas. Many women have carried these questions in silence, but Bhawalkar raises them: Why does Sita need to demonstrate her innocence? Why is her

emotional suffering not taken into account? What exactly does justice mean? She interprets the *agnipariksha* as an ethical tragedy that exposes the failure of a social order that set public opinion ahead of individual truth, rather than as a divine ceremony. A philosophical depth that is uncommon in modern retellings of *Sitayan* is provided by this chapter. In these different folk versions, Sita develops spiritual qualities and becomes calm, wise, and meditative. This comparative angle shows that Sita's essence transcends cultural borders; her suffering and resilience touch a universal chord.

The philosophy of Ramayana is revisited in this chapter, with a focus on self-control, discipline and spiritual clarity. Bhawalkar links these lessons to Sita's decisions to remain silent, forgive, and distance herself from the outside world. As a result, Sita is shown to be morally upright and spiritually conscious rather than weak.

Bhawalkar encompassed the "Aadiwasi Ramayan" and various Adivasi (Indigenous/tribal) communities in India that have their own retellings, performances, songs and stories of the Ramayana. These versions are a part of a rich oral tradition that has been passed down through the generations rather than written texts. In contrast to Valmiki's classical Sanskrit Ramayana, Aadiwasi Ramayan emphasizes indigenous worldviews, community wisdom and local cultural experiences.

Characters like Sita, Rama, Laxmana and Ravana are portrayed in Aadiwasi Ramayan as relatable, human people who live in harmony with tribal life rather than as far-off divine entities. Adivasi societies' lived realities are reflected in the emphasis on land, nature, community relationships, survival and moral balance. In particular, Sita is shown to be resilient, grounded and deeply rooted in the earth qualities that are consistent with tribal ethics of ecological harmony and resilience.

The notion that the Ramayana is a single, unchanging text is called into question by these stories. Rather, they highlight the diversity of classical traditions and demonstrate how epics change depending on the culture in which they are recounted. Aadiwasi Ramayan provides novel perspectives on issues like dharma, justice, family bonds, and belonging. Additionally, it draws attention to the indigenous imagination, which is frequently missing from popular versions.

Aadiwasi Ramayan illustrates how Sita's tale has spread throughout communities and been reinterpreted by various cultural voices when it is linked to Tara Bhawalkar's Sitayan. Adivasi storytellers emphasize Sita's humanity, emotional depth, and moral strength, just like Bhawalkar. Because of this, Aadiwasi Ramayan is a useful resource for learning about different classical traditions and how different people interpret epic characters.

The Contemporary Relevance of Sita:

This concluding section in *Sitayan* bridges the classical and the modern. Dr. Tara Bhawalkar shows that Sita's dilemmas identity, dignity, justice, motherhood, responsibilities are the dilemmas of millions of women today. Sita's story speaks to: working women balancing roles, women judged by society, women abandoned in relationships, women raising children alone, women seeking dignity in difficult circumstances. Thus, classical literature becomes contemporary truth. Through the journey of *Sitayan,* Sita becomes a complete human being, not a divine ideal or decorative symbol.

Conclusion:

Tara Bhawalkar's *Sitayan* is a landmark in the reinterpretation of classical literature. It does not rewrite the Ramayana; it restores its emotional core. It gives Sita a voice that echoes across centuries. Through her scholarly sensitivity, Dr. Bhawalkar shows that classical texts remain alive only when we return to them with empathy, courage, and cultural awareness. Her *Sitayan* is not merely a book it is a bridge between the ancient and the modern, between divine narrative and human experience. Sita walks out of the shadows in this interpretation not as a goddess who must be worshipped, but as a woman who must be understood.

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Preserving Handwriting Skills of Languages in the Digital Era

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Abstract:

In today's modern digital age, the excess use of keyboards, touchscreens and voice to text digital tools has greatly reduced handwriting in schools, colleges, workplaces and daily life. This change threatens the survival of handwriting skills, especially in languages with complex scripts such as Devanagari and cursive writing. The link between hand movement and letter formation is important for learning to read and write and for preserving cultural traditions. Many studies in Neuroscience and education show that handwriting uses more parts of the brain than typing. It activates areas of the brain linked to memory, language understanding, hand coordination and creativity when we write by hand. This is especially important in multilingual settings, where the way we move our hand. Writing helps us to learn the script, read more smoothly and understand sounds better. Due to digital learning tools, the decrease in handwriting practice may harm children's mental development. It can also reduce writing speed and clarity in adults and slowly remove the personal and cultural identity seen in individual handwriting styles. Handwriting is a valuable part of language and culture that cannot be replaced. This paper studies the effects of digital technology on handwriting skills and suggests balanced ways to protect them. Society can protect important mental benefits, support reading and writing in many languages and preserve the human and personal touch of written expression in the world by making a clear effort to continue handwriting practice that is increasingly dominated by digitalization.

Key words: Neuroscience, Devanagari, digitalization, voice to text

Introduction

The digital revolution has changed almost every part of human communication. It has affected how we talk to each other and how we store and use information. Today, typing has become the main way of writing because of smartphones, tablets and computers. Handwriting is now used less and is often seen as something old fashioned or only needed for special tasks like signing documents. Although this change makes writing faster and easier, it also raises serious concerns about its long term effects on thinking, education and culture. Handwriting is now slowly disappearing which was once an important part of learning to read and write. Good handwriting is considered as one of the important aspect of personality. This is especially true for languages with complex scripts that are different from the Latin alphabet. This research paper aims to study why handwriting skills should be preserved in the digital age. It uses evidence from Neuroscience, education and cultural studies to show the need for conscious efforts to protect handwriting.

Handwriting is not just a simple physical activity. It involves movement, senses and thinking, all working together and it plays an important role in brain development and language learning. Studies show that writing letters by hand builds strong connections in the brain that typing cannot create. This helps improve memory and understanding. Today, both children and adults spend less time writing by hand because digital tools are used everywhere. As a result, their handwriting skills become weaker and this may also affect their thinking abilities. This issue is more serious for languages that do not use the Latin alphabet, such as Arabic, Chinese and Indian languages such as Marathi, Hindi etc. In these languages, the shape and strokes of letters carry meaning and reflect cultural identity. For example, in Hindi and Marathi written in Devanagari script, the exact curves and forms of letters help learners understand sounds and spelling better something that digital typing often skips.

The effect of the digital age is not limited to individual skills; it also affects society as a whole. It influences school and college education, office work and record keeping. As schools and colleges use more digital platforms for teaching, handwriting lessons are often reduced or removed which creates worries about students reading and writing development. At the same time, the loss of handwriting may

reduce personal expression because each person's handwriting shows their individuality and cultural background.

This paper will first explain the mental and brain related benefits of handwriting. Then, it will discuss how digital technology negatively affects handwriting skills, examine the problems faced by different languages and finally suggest practical ways to protect handwriting. By using evidence from various studies, this paper supports a balanced approach that combines digital technology with traditional writing methods. This approach can help ensure that handwriting remains an important part of language and thinking skills in the 21st century.

Handwriting Skills and its benefits

Hand writing is writing with pen and paper which is very useful for everyone. Handwriting uses many parts of the brain and offers more learning benefits than typing. Scientific studies show that writing by hand activates areas of the brain linked to movement, seeing and memory. Unlike typing, which involves pressing the same keys again and again, handwriting needs careful hand movements and strong coordination between the hand, eyes and brain. This active process helps the brain understand and remember information better. The feeling of writing on paper also helps create stronger memories than typing on a keyboard, which is more passive.

One major benefit of handwriting is better learning, especially for young children. Children who practice writing by hand recognize letters more easily and spell words more accurately. Writing letters helps connect sounds and letter shapes in the brain. For example, tracing letters by hand helps children remember them for a longer time than typing. It also activates brain areas important for reading and word recognition. In students and adults, taking notes by hand during lectures helps improve understanding and memory. Handwriting encourages people to write ideas in their own words instead of copying exactly, which often happen while typing. This better thinking process also supports creativity. Because handwriting is slower, it gives time to think deeply, which helps improve emotional well-being and problem solving skills.

Handwriting also helps overall brain development by using both the left and right sides of the brain together. This kind of coordination does not happen as strongly with typing. Studies of brain activity show that writing by hand creates more activity in areas linked to language and memory. This suggests that handwriting may help slow down memory and thinking problems that come with aging. In therapy, handwriting is often used to improve concentration and reduce stress. The repeated and smooth movements of writing have a calming effect that digital typing does not provide. These benefits are seen in all languages. This shows that handwriting is important for the brain across different writing systems.
Even though handwriting has many benefits, the growing use of digital devices puts these benefits at risk. When people write less by hand, the brain does not get enough practice and the connections linked to learning and memory become weaker. Over time, this can affect thinking skills and concentration. Therefore, preserving handwriting is very important. It is not only necessary for personal brain health but also for keeping the strong connection between physical actions, like writing and mental processes, such as understanding and remembering. Handwriting helps the brain learn in a natural and effective way and losing this habit may reduce the quality of human learning.

Impact of Digital Technology

The rise of digital technology has greatly changed the way people write. As computers, keyboards and touchscreens become part of everyday life, handwriting skills are slowly declining in all age groups. Young people, in particular, use pen and paper less often, which leads to unclear writing, slower writing speed and difficulty writing for long periods. This problem becomes worse because many schools and colleges now focus more on digital skills and give less importance to teaching handwriting. As a result, students get less opportunity to practice writing by hand. This change has raised concerns about the long term effects on learning, brain development and overall writing ability.

Research shows that digital tools interfere with the strong connection between hand movement and thinking that happens during handwriting. Typing is faster, but it uses less parts of the brain. Because of this, information is processed less deeply and is remembered for a shorter time than when writing by hand. In children, early and heavy use of digital devices can slow the development of fine motor skills. Simple actions like tapping and swiping replace the careful hand grip and movements needed for handwriting. Today's young generation is called 'Generation Z' and studies and surveys of Generation Z show a clear drop in handwriting quality. This is linked to overuse of autocorrect and word suggestions, which reduce natural spelling and grammar skills. Lack of handwriting practice also

affects emotional expression, because digital text looks the same for everyone, while handwriting shows personal style and individuality.

On a larger level, the dominance of digital technology also affects culture. In schools, colleges, offices and workplaces, handwritten notes are now uncommon, which can reduce the personal connection that comes from individual handwriting. Writing by hand often feels more personal and meaningful than typed text. Studies in education show that students mostly use digital tools for writing perform poorly when they are asked to write by hand. This shows that skills learned through digital typing do not easily transfer to manual writing tasks. The growing use of voice to text technology makes this situation worse, because it completely avoids hand movement. As a result, the brain networks connected to handwriting may become weak over time due to lack of use.

Digital technology has clear advantages, such as helping people with disabilities communicate more easily. However, if it is used without balance, it may slowly make handwriting disappear. Losing handwriting does not only affect personal skills like writing and memory. It also harms cultural heritage, especially in languages where the writing script carries deep historical, artistic and cultural meaning.

Challenges in Preserving Handwriting Skills

Protecting handwriting in non-Latin scripts is especially challenging in the digital age. These writing systems often need more careful hand movement and carry deep cultural meaning compared to alphabet based scripts. Digital tools make writing easier but also create problems. In Indian languages that use Devanagari or similar scripts, writing by hand is very important. These scripts have joined consonants and vowel signs that need careful hand movements. When children only type and do not practice handwriting, they may find it harder to learn correct spelling and letter forms. Studies show that without handwriting practice, learners struggle to understand the unique sounds of these scripts. The physical movement of writing helps the brain remember small differences between letters and sounds. Handwriting also has strong cultural value. In countries like India, it keeps alive calligraphy and writing styles connected to religion and art. On the other hand, digital writing often makes all writing look the same and reduces this rich cultural expression.

The digital divide makes these problems worse in multilingual societies. Not everyone has access to technology that supports their own writing system. Because of this, many people are forced to use Latin based typing instead of their native scripts, which can change or weaken correct writing habits. As cursive writing in scripts like Russian or Persian is slowly removed from school lessons, future generations may not be able to read old manuscripts and historical texts. This can lead to the loss of language and cultural heritage. To solve these problems, special preservation methods are needed. These methods should respect the close connection between the complexity of each script and the mental and learning benefits that handwriting provides.

Suggestions for Persevering Handwriting:

To stop the decline of handwriting, schools and colleges need to use mixed methods that combine traditional writing with digital tools. Using tablets with a stylus can copy the experience of handwriting while still using technology. This helps students keep the hand and brain benefits of writing without giving up digital learning. Curricula in education should be updated to include regular handwriting practice along with typing from the early years, so strong brain connections can develop.

In classrooms, simple tools like special pencil grips and practice worksheets can help teenagers who have lost handwriting skills because of too much screen use. Everyday activities such as writing a diary, making lists or taking notes by hand can build a regular habit of handwriting and improve reading and memory.

At the social level, handwriting can be promoted through cultural programs like calligraphy workshops, handwriting competitions, Poster making Competitions, Greetings making Competitions etc. which keep its artistic importance alive. Policymakers should also support refresher handwriting sessions at higher levels of education. By treating digital tools as helpers rather than replacements, societies can protect the mental, educational and cultural value of handwriting.

Conclusions

The growing influence of digital technology on writing makes it necessary to actively protect handwriting skills. Handwriting is important because it supports thinking ability, improves learning and preserves cultural traditions. If it is ignored, these valuable benefits may be lost. To prevent this, balanced approaches should be adopted. Teaching methods can combine traditional pen and paper

writing with modern tools like digital pens and tablets. School and college curricula should continue to include handwriting lessons along with digital literacy training. In addition, AI based tools, such as handwriting recognition and practice apps can be used to connect traditional writing with modern technology. By using these mixed strategies and respecting the needs of different languages and scripts, handwriting can continue to remain an essential human skill in the digital age.

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Dalit Aesthetics Versus Classical Aesthetics: A Study Of *Bhimayana* And The *Ramayana*

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Abstract

This paper offers a comparative aesthetic study of the classical epic *Ramayana* and the graphic biography *Bhimayana: Experiences of Untouchability* to examine the tension between Classical Indian Aesthetics and Dalit Aesthetics. Classical aesthetics, grounded in Rasa, Dhvani, and ideals of harmony and moral order, seeks emotional elevation through aesthetic distance and idealized characterization. Dalit aesthetics, by contrast, is rooted in lived experience, caste oppression, and social protest, and rejects aesthetic distance in favor of testimonial immediacy. Using comparative textual and visual analysis, the paper study narrative method, representation of suffering, symbolism, voice, and ideological structure in both texts. The *Ramayana* constructs a sacred moral universe centered on dharma and ideal heroism, where suffering is aestheticized within a framework of cosmic justice. *Bhimayana*, however, disrupts narrative linearity and sacred authority through visual-symbolic storytelling and experiential testimony, presenting suffering as structural and unresolved. Drawing on Indian poetics and Dalit literary theory, the study argues that Dalit aesthetics redefines beauty through truth, pain, and resistance rather than harmony and transcendence. The comparison demonstrates that Dalit texts challenge classical aesthetic hierarchies by shifting the locus of aesthetic value from emotional refinement to ethical confrontation and social reality. This shift has major implications for Indian literary criticism and aesthetic theory.

Keywords: Dalit aesthetics, Classical Indian aesthetics, Rasa theory, Bhimayana, Ramayana, caste and representation

Introduction

Aesthetics in literary theory concerns how texts produce meaning, emotion, and value through form, representation, and sensory or symbolic experience. In the Indian tradition, aesthetics has been most systematically articulated through the theories of Rasa and Dhvani, which emphasize emotional relish, suggestion, harmony, and aesthetic distance. Classical Indian Aesthetics privileges idealization, balance, and moral order, where literary works are valued for producing refined emotional states rather than social disruption. Dalit Aesthetics emerges from a radically different premise. It is grounded in historical experience, caste oppression, protest, and testimonial truth. Rather than aesthetic distance, it emphasizes proximity to suffering. Rather than harmony, it foregrounds rupture. Dalit writing frequently treats pain, humiliation, and resistance as central aesthetic categories rather than as disturbances to be resolved.

This paper compares two major but contrasting texts: *The Ramayana*, attributed to Valmiki, a foundational Sanskrit epic central to classical aesthetics and sacred narrative, and *Bhimayana: Experiences of Untouchability* by Durgabai Vyam, Subhash Vyam, Srividya Natarajan, and S. Anand, a graphic biography of B. R. Ambedkar rendered through Gond visual art. The research problem is whether these texts embody fundamentally different aesthetic systems and how those systems shape representation, narrative voice, and ideology. The thesis is that *Bhimayana* enacts Dalit aesthetics by rejecting classical ideals of aesthetic distance and moral harmony, replacing them with experiential truth and visual protest, thereby challenging the hierarchy embedded in classical aesthetic models.

Theoretical Framework

Classical Indian Aesthetics is most closely associated with Bharata's *Natyashastra* and Abhinavagupta's commentary tradition. Bharata defines Rasa as the aesthetic relish produced when emotions are artistically represented and contemplatively experienced: "Rasa is produced from the combination of determinants, consequents, and transitory states" (*Natyashastra*, trans. Ghosh). The process depends on stylization and distance. Personal pain is transformed into aesthetic emotion. Abhinavagupta further emphasizes contemplative savoring rather than personal agitation.

Anandavardhana's Dhvani theory adds that literary meaning operates through suggestion beyond literal sense, producing layered aesthetic response. Together, these theories privilege indirection, refinement, and universality over raw immediacy. Dalit aesthetics, as articulated by critics such as Sharankumar Limbale, rejects these assumptions. Limbale argues that Dalit literature is grounded in experience rather than aesthetic pleasure: Dalit writing arises from "the experience of suffering and revolt" and cannot be judged by classical standards of beauty (Limbale). He insists that pain, protest, and social truth are not obstacles to aesthetics but its foundation in Dalit writing. Omprakash Valmiki similarly stresses that Dalit literature derives authority from lived humiliation and resistance rather than from formal harmony.

Thus, while classical aesthetics transforms suffering into aesthetic emotion, Dalit aesthetics preserves suffering as historical and political fact. The former universalizes; the latter particularizes. The former seeks emotional resolution; the latter often preserves ethical discomfort.

Classical Aesthetics in the *Ramayana*

The *Ramayana* exemplifies classical aesthetics through idealization, moral order, and emotional stylization. Rama is constructed as the ideal hero—obedient, just, restrained, and devoted to dharma. His exile is narrated not as chaotic injustice but as morally meaningful sacrifice. When Rama accepts exile, he frames it as obedience to paternal and royal duty, not as personal tragedy (Valmiki, *Ramayana*, Ayodhya Kanda). The narrative transforms loss into moral grandeur.

Suffering in the *Ramayana* is aestheticized through Rasa. Sita's abduction produces karuna (pathos), but the narrative structure contains and ultimately resolves that suffering through restoration and victory. Emotional intensity is stylized through elevated speech and symbolic action. The forest exile, battles, and trials are framed within cosmic order.

The epic also asserts narrative authority through sacred framing. The text presents itself as divinely inspired poetry revealed to Valmiki. The narrative voice is stable and authoritative. Characters rarely question the moral structure that governs them. Even conflict reinforces dharmic hierarchy. The aesthetic model here depends on distance. The reader is not meant to experience Rama's suffering as social injustice but as emotionally elevating drama. The result is aesthetics of order: beauty arises from moral coherence and emotional refinement.

Dalit Aesthetics in *Bhimayana*

Bhimayana: Experiences of Untouchability rejects classical narrative and aesthetic distance through its graphic and testimonial form. The text narrates episodes from Ambedkar's life—being denied water, seating, and dignity—through Gond-inspired visual storytelling. Instead of linear epic progression, the narrative unfolds through thematic episodes and visual metaphors. The book explicitly frames caste discrimination as lived violence. In one episode, the young Ambedkar is denied water because he is "untouchable," and the visual panel shows a guarded water source with hostile gazes and symbolic barriers (*Bhimayana*). The suffering is not stylized into pathos for emotional relish; it is presented as structural cruelty.

The visual language carries aesthetic meaning. Speech appears in bird-shaped balloons when truthful and humane, and in scorpion-shaped balloons when cruel or casteist. This symbolic system replaces classical Dhvani with graphic metaphor. Suggestion is visual rather than purely verbal.

Narrative authority is decentralized. The text incorporates multiple voices, including testimonies and reported speech. There is no divine narrator. Authority emerges from collective memory and social experience. This aligns with Dalit aesthetics, which values community voice over sacred singularity. Pain here is not resolved into harmony. It remains politically charged. The aesthetic effect is confrontation rather than emotional purification.

Aesthetic Contrasts

The representation of suffering differs fundamentally between the two texts. In the *Ramayana*, suffering is integrated into cosmic order and resolved through dharmic justice. In *Bhimayana*, suffering exposes social disorder and remains historically grounded. This suggests two incompatible aesthetic logics: one transforms pain into emotional refinement; the other preserves it as ethical indictment.

The concept of the hero also diverges. Rama is idealized and divinely aligned. Ambedkar, in *Bhimayana*, is represented as a thinker shaped by humiliation and struggle. His heroism lies in resistance and intellect, not divine virtue. Unlike epic heroism, this model is historical and social.

Narrative voice in the epic is sacred and centralized, whereas in *Bhimayana* it is distributed and testimonial. Formally, the epic uses continuous verse narrative; the graphic biography uses fragmented

visual-verbal montage. These forms produce different reader responses: contemplative immersion versus critical alertness.

The moral universe of the *Ramayana* is stable and hierarchical. The moral universe of *Bhimayana* is conflictual and interrogative. Beauty in the former lies in order; beauty in the latter lies in truth-telling.

Form, Medium, and Aesthetic Politics

Form is central to aesthetic politics. The epic as a genre supports continuity, lineage, and sacred authority. Its scale and structure reinforce civilizational ideals. The graphic biography, by contrast, is episodic, visual, and accessible. It invites reinterpretation and public pedagogy.

The *Ramayana* operates within scriptural–canonical aesthetics. *Bhimayana* operates within oral–visual and folk-art aesthetics. Gond art patterns, non-linear panels, and symbolic creatures shift aesthetic authority toward marginalized visual traditions. This formal choice itself is political. It refuses Sanskritic classicism and centers subaltern art practice. Thus, medium is not neutral. It encodes aesthetic ideology.

Conclusion

This comparative study shows that *Bhimayana* and the *Ramayana* embody two distinct and competing aesthetic systems. Classical aesthetics, as seen in the *Ramayana*, values harmony, idealization, emotional refinement, and sacred order. Dalit aesthetics, as enacted in *Bhimayana*, values experiential truth, protest, symbolic disruption, and collective voice. The contrast appears in representation of suffering, heroism, narrative authority, and form.

Dalit aesthetics challenges the hierarchy that equates beauty with distance and harmony. It proposes that truth, pain, and resistance can also generate aesthetic value. For Indian literary criticism, this requires expanding aesthetic frameworks beyond classical Rasa theory to include experience-based and protest-centered models of art.

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Narrative Techniques in Classical Marathi Literature: Orality, Devotion, and Cultural Memory

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Abstract:

The traditional literature of classical Marathi literature was mostly influenced by the medieval Bhakti movement, and it is a rich oral tradition of narrative based on devotion, inclusivity, and social inclusivity. In this paper, the key narrative strategies used in traditional Marathi literature, including oral narration, allegory, dialogic discourse, episodic structure, repetition, and performative storytelling are discussed and how the strategies facilitated the transfer of philosophical and devotional ideas to non-elite audiences. By closely analyzing the text of selected texts by Marathi saint-poets: *abhangs, ovis* and didactic verses, the paper discusses the place of narrative form as a form of cultural memory and collective identity.

The article suggests that the simplicity of the narratives used in the classical literature of the Marathi language does not mean that they were intellectual weak, but it was a culturally predetermined mechanism that guaranteed accessibility, continuity and involvement of people. The paper has placed the classical practices of the Marathi narrative in the overall context of Bhakti and has shown its relevance in the modern literary criticism and preservation of culture.

Keywords: Classical Marathi Literature, Narrative Techniques, Bhakti Movement, Orality, Cultural Memory

Introduction:

The narrative form is very important in the development of literary traditions especially where oral transmission is prevalent. Classical Marathi literature, which rose around the period between the thirteenth and seventeenth centuries, was a people centered literature highly affected by the Bhakti ideology. Marathi literature, in contrast to elite forms of literature, used easy methods of narrative to convey difficult spiritual and ethical concepts. The essay examines the role of narrative techniques in philosophical education, worship and social traditions.

Orality and Performative Narration:

The late Marathi literature started with the oral narration mode. *Saints* and *Varkaris* have been singing orally *Kirtans, bhajans and Bharul* since long time. This oral natural piece of composition has influenced their narrative modes like style, diction, language, rhythm and mood. The performative and oral narration texts were never even written to read individually, but only to be recited, sung and performed in the common areas, *kirtans, bhajans* and *varkari* meetings. The oral style of these works influenced their narrative forms, words, and rhythm, and hence their ability to reach all caste, class, and literacy levels of the audience. Performative narration made the communal experience of devotion possible and it turned literature to act as a common cultural practice. *Abhang* by Tukaram is an example of the directness of oral means of expression and the communal voice of devotion:

आम्ही जातो आमुच्या गावा
आम्ही चालवूया देवाच्या नावा

Translation:
We return to our true home;
Let us carry only the name of God.

The repeated use of the first-person plural pronoun आम्ही (we) foregrounds collective identity rather than individual devotion. This linguistic choice reinforces the communal nature of Bhakti practice and is particularly effective in oral performance, where shared participation strengthens emotional and spiritual bonds.

Another *abhang* by Tukaram further demonstrates how rhythmic repetition and simplicity support oral transmission:

विठ्ठल विठ्ठल गजरी

अवघी दुमदुमली पंढरी

Translation:

The chant of Vitthal resounds,
And the whole of Pandharpur echoes with it.

The sound is the focus as a narrative feature due to the repetition of the divine name and the sound as a collective chanting. These verses are meant to be sung together and the repetition and rhythm are meant to support the memory.

Performative flexibility can also be achieved through orality, which makes the narrator or kirtankar change the tone, pace, and emphasis by the audience and context. This flexibility made the classical Marathi texts remain relevant even after generations. Literature was an oral tradition, which was reinterpreted all the time in the community spaces.

Therefore, orality in the classical literature of Marathi serves not only as a tool of transmission but also as a narrative technique of maintaining devotion to society, cultural continuity, and social unity.

Allegory and Symbolism:

A prominent narrative technique in classical Marathi literature, especially in *Bhakti* poetry, is allegory, in which evanescent, abstract philosophical and spiritual ideas become made intelligible by means of imagery of everyday objects. Instead of using abstract, metaphysical language, saint-poets use symbols depicting complicated concepts inspired by social, economic and domestic life. Such an approach allows non-elite viewers to understand the ways of experiencing the philosophical meaning by means of the life.

In the next verse Eknath uses commercial imagery to elaborate spiritual discipline:

देह हा बाजार मांडिला

नामाचा व्यापार केला

Translation:

The body is a marketplace set up,
Where the trade of the divine name is carried out.

The body in this allegory is understood as the marketplace, a common social place of the pre-modern society and devotion is transformed into an ethical trade. The metaphor implies discipline, exchange and responsibility that indicate that the life of spirituals needs to be consciously done, self-controllable and committed. Eknath makes sure that the ordinary listeners will understand and feel the wicked things by basing the metaphysical concepts on daily economic action.

The same allegorical device is applied in another verse in which Eknath employs domestic images:

घरची दिवा उजळला

बाहेर अंधार उरला

Translation:

The lamp within the house is lit,
The darkness outside remains.

The lamp, in this case, is a reference to spiritual enlightenment of the inner person and the outer darkness to ignorance and illusion. The not intricateness of the picture also enables the listener to assimilate philosophical interpretation without the intervention of the philosopher. Allegory in the Marathi traditional literature is therefore a democratizing narrative unit. It is by bringing philosophical abstraction into actual imagery that saint-poets fill the gap between spiritual thought and the world. The social realism symbolism makes literature both educative and conservatory of culture and strengthens the collective consciousness of the Marathi Bhakti school.

Dialogic Discourse and Intimate Address:

A characteristic narrative technique in the classical Marathi literature is dialogic discourse, as the Bhakti movement was characterized by the focus on personal devotion and personal communication with the divine. Instead of expressing spirituality by impersonal beliefs or ritual instructions, saint-poets use the conversational mode, by referring to God as a friend or confidant or witness to moral behavior.

This conversational narration makes the divinity human and creates closeness and experience in devotion.

Namdev is a good example of using this technique by way of confessional dialogue:

देवा तुज कारण नाही

माझेच दोष मला पाही

Translation:

O Lord, you are not at fault;
It is my own flaws that I perceive.

The responsibility in this verse becomes spiritual and shifts out that of outside forces to the self. Namdev makes people look at their own weaknesses and reflect and examine themselves ethically. The conversational speech breaks the ritual reliance and the hierarchical mediation and focuses on inner devotion rather than the outer observance.

The same dialogic intimacy can be found in another verse where Namdev doubts the divine justice and human suffering:

देवा काया करिसी लीला

दुःख सुख का समान केला

Translation:

O Lord, what play is this you enact?
Why are pain and pleasure made equal?

The responsibility in this verse becomes spiritual and shifts out that of outside forces to the self. Namdev makes people look at their own weaknesses and reflect and examine themselves ethically. The conversational speech breaks the ritual reliance and the hierarchical mediation and focuses on inner devotion rather than the outer observance.

The same dialogic intimacy can be found in another verse where Namdev doubts the divine justice and human suffering.

जे जे होईल ते होईल

तु फक्त साक्षी होशील

Translation:

Whatever is destined will occur;
You must remain a witness.

This ovī summarizes an entire philosophical worldview based on the *Bhakti -Vedantic* concept of impersonal consciousness. The image of the witness (साक्षी) presents the ideal of spiritual equanimity in which the devotee is advised to witness the happenings in the world without any attachment. This verse is quite free-standing, so it is especially appropriate to selective oral exposition and meditation.

Episodic philosophical teaching is also depicted in another ovi:

सुखदुःखे समभावे

पाहावे

वजवा तू वनलेप

Translation:

View pleasure and pain with equal vision;
O soul, remain unattached.

In this verse, Dnyaneshwar summarizes one of the most important philosophical doctrines, equanimity, in a concise form into one verse, self-sufficient. Such teachings can be assimilated in bits through the episodic format which strengthens the reflective involvement as opposed to linear understanding.

There is also the episodic form that facilitates flexibility of pedagogy. Kirtankars and spiritual teachers could choose particular ovis based on the demands of the audience or a discourse on a particular subject. This flexibility made philosophical concepts to be available and applicable in various social situations.

Therefore, episodic narration in classical literature is not a limitation on structure, but an intentional narrative tool. The ability to contemplate, spread, and transmits the culture in question orally and over time through the presentation of philosophy in discrete reflective units, such as those found in texts such as Bhavarth Deepika, allowed the transmission of the Bhakti tradition in the religious context of Marathi speakers.

Repetition Which Is Didactic Strategy:

The repetition is a prominent narrative and pedagogical tool of classical Marathi literature especially in orally taught devotional and instructive literature. Repetition in oral tradition performs several functions: it makes the tradition easier to remember, supports moral and ethical teachings, and makes these moral and philosophical values last longer. Instead of signifying a stylistic redundancy, repetition is a premeditated pedagogical tool that is aimed at instilling discipline and self-awareness in the audience.

In his Manache Shlok, Samarth Ramdas stresses upon the significance of mental control on numerous occasions:

मनाचे श्लोक म्हणती पुन्हा पुन्हा
मन सांभाळरे मना

Translation:
Again and again the verses instruct:
Control the mind, O mind.

The phrase पुन्हा पुन्हा (again and again) explicitly foregrounds repetition as a method of ethical conditioning. Progressively using the mind as a separate, autonomous entity, Ramdas makes abstract moral teaching a personal, internal discourse. This chanting urges one to exercise self-discipline and to be mindful at all times, which are fundamental tenets of Bhakti and yogic life.

This didactic approach is strengthened in another verse:

"मन रे प्रसन्न हो
सर्व वैभवसिद्धी तुज पावे"

Translation:
O mind, remain serene;
All fulfillment shall come to you.

In this case, inner discipline is maintained by repetition of direct address. The effect of such verses is not cumulative with regard to the development of narratives, but it becomes cumulative in regard to moral strengthening.

Performativity is also increased by repetition. Repeated lines when recited or sung together in group situations give rhythm and group involvement enhancing emotional involvement and memory. Values are acquired by the listeners via repetition and instruction in ethics is a gradual process, embodied.

Therefore, the repetition in the classical Marathi literature serves as a powerful didactic technique. It makes teaching morality a habit that becomes a part of routine life so that ethical self-control can also be achieved and continuity of cultural values in the tradition of Marathi Bhakti can be ensured.

Narrative Techniques, Non-Elite Audiences:

The narrative techniques mentioned oral presentation, allegory, dialogic discourse, episodic format and repetition together facilitated the classical Marathi literature to convey its rich philosophical and devotional concepts to masses. In contrast to the high literary traditions, which were based on academic language and structured forms of expression, the Bhakti literature in Marathi intentionally resorted to the simplicity of the language of expression, the use of common images, and conversation. This inclusiveness in the story made spiritual knowledge to be available not only according to the caste, class, and literacy lines.

The fact that the everyday experiences were used as the material of the narrative enabled the listeners to refer to the abstract points to their experiences in real life. Metaphysical concepts were also transformed into material forms as allegories based on market places, domestic scenes, travels and

human relationships. All these were reflected in dialogic narration, where the poets talked to God like a friend or doubted the divine order, creating an emotional connection and involvement.

Accessibility was also enhanced by orality. The performance of texts was done in a communal way like kirtans and varkari meetings whereby common singing and recitation were used instead of reading in personal ways. Episodic forms of organization allowed selective hearing, in which a person could learn philosophical implications without having detailed knowledge of the text. The repetition strengthened the moral teachings with the use of rhythm and memory which ensured that the values of ethics were internalized over time.

An example of this democratizing tendency is found in a verse by Tukaram.

"सोपे केले देवाचे नाम
घरीच वसले परमधाम"

Translation:

The name of God is made simple;
Supreme salvation is found at home.

The poem focuses on spiritual openness and does not provide the necessity of complex ritual or intellectual intercession. This simplicity of narration turns literature into a common spiritual property and not a high-brow possession.

Therefore, classical Marathi narrative techniques are the tools of cultural democratization. With the focus on inclusivity and lived experience, Marathi Bhakti literature did not merely convey devotion in a productive way; it also transformed the connection between the world of literature and spirituality and society.

Narrative Form and Cultural Memory:

Classical techniques of narrative in the Marathi literature serve as weapon of cultural remembering. By means of orality, repetitions, performance and symbolic narrations, literary texts safeguard and pass religious values, social ethics and linguistic identity through generations. Without a large body of literacy, narrative form itself then becomes an archive-- containing the experiences of a group of people, belief systems, and codes of morality, in patterns that are culturally recognizable.

The repetition orally is very important in maintaining memory. In case verses are recited or sung repeatedly during *kirtans and varkari* pilgrimages, they cease to exist as texts and enter into communal consciousness. Performative circulation of texts guarantees that cultural knowledge is not rigid in a written form only but still dynamic and living.

Saint-poetry especially serves the purpose of a living record of the Marathi Bhakti tradition. The themes of devotion, humility, equality, detachment and ethical behavior recur to coded social values into narrative form. As an illustration, Tukaram stresses on the impermanence of the worldly life and devotion as the core numerous times:

"जग हे नश्वर जाणावे
नाम सदा स्मरावे"

Translation:

Know this world to be transient;
Always remember the divine name.

These verses do not only carry the theological beliefs but also a worldview influenced by ethical restraint and spiritual focus. These values are reiterated and re-performed in the community, which makes them constantly renewed.

The Dnyaneshwar philosophical thoughts follow the same pattern and maintain a tradition of contemplation based on Bhakti-Vedantic synthesis. The saksi-bhava (witness consciousness) which is a focus of his narrative is a spiritual ideal that is shared by the Marathi devotional practice even today.

Language memory is also preserved by narrative form. The continued use of Marathi in religious literature affirms the regionality and oppresses the eradication or the loss of culture. Incorporating philosophy into the vernacular, the classical Marathi literature makes the language itself one of the stores of cultural knowledge.

In this sense then narrative techniques within the classical Marathi literature serve not only to transmit meaning but also to maintain the memory, to reproduce the identity and to uphold the belonging of a community. Saint-poetry has a continuum of culture, which connects past, present and

future using common forms of narratives. In that regard, narrative form is not only the literary form, but the crucial survival mechanism in the culture of Marathi Bhakti.

Conclusion:

As it is shown in this paper, the use of narrative in classical Marathi literature is one of the keys to its philosophical richness and cultural importance. Through orality, allegory, dialogic speech, episodic form and repetition, Marathi saint-poets developed an inclusive literary tradition that conveyed complicated concepts to the masses and inter-generational cultural memory. These narrative techniques are still applicable to modern literary analysis, translation and cultural maintenance.

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Environmental Thought and Ecology in Classical Texts of Leslie Marmon Silko and Paula Gunn Allen

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Abstract

Environmental thought and ecological consciousness have emerged as vital interdisciplinary concerns in the context of global environmental crises. Indigenous literatures, however, long predate contemporary ecocriticism in articulating deep ecological sensibilities rooted in reciprocal relations between humans and the more-than-human world. This paper explores environmental thought in the classical texts of Leslie Marmon Silko and Paula Gunn Allen, two Indigenous writers whose works embed ecological consciousness, relational ontology, and ethical reciprocity at the core of narrative and cultural critique. Focusing primarily on Silko's novel *Ceremony* and Allen's critical work *The Sacred Hoop*, this study examines how Indigenous ecological ethics challenge entrenched Western dualisms—such as nature/culture and human/nonhuman—and propose a worldview where land, language, spirituality, and community cohere in ecological balance. Through close textual analysis and thematic interpretation, the paper argues that Silko's literary narratives and Allen's scholarly discourses converge in presenting land as sentient kin, stories as ecological knowledge, and healing as an ecological process. Their works unsettle anthropocentrism, emphasize interdependence, and offer decolonial insights into contemporary environmental discourse. By illuminating how Indigenous ecological thought reframes sustainability as lived practice rather than abstract policy, this paper underscores the urgency of integrating Indigenous perspectives into broader ecological debates and environmental humanities. Ultimately, Silko and Allen's texts reveal that ecological crises are not merely scientific or political problems, but existential challenges demanding humility, relational responsibility, and renewed connections with the earth.

Keywords: Environmental Thought; Ecological Consciousness; Indigenous Literatures; Ecocriticism; Relational Ontology; Ecological Ethics; Land as Kin; Decolonial Ecology; Leslie Marmon Silko; Paula Gunn Allen; Indigenous Worldviews; Environmental Humanities

Introduction

Environmental thought in literature typically charts the interaction between human agency and the more-than-human world. In the Western literary tradition, nature often serves as scenic backdrop, metaphor, or resource. In contrast, Indigenous literatures—particularly those of Turtle Island (North America)—inscribe deep ecological consciousness precisely because their cosmologies, languages, and social worldviews are inseparable from land and more-than-human relations. Among Indigenous authors who articulate such ecology, Leslie Marmon Silko and Paula Gunn Allen have shaped critical engagements with land, community, history, and narrative. Silko's imaginative works and Allen's scholarly critiques converge in foregrounding ecological interconnectedness and ethical reciprocity as pillars of Indigenous worldviews.

This paper examines environmental thought and ecology in Silko's *Ceremony* and Allen's *The Sacred Hoop*, exploring how their texts resist colonial dualisms and embody relational ontologies. It argues that ecology in their work is not merely descriptive of landscapes but constitutive of identity, healing, memory, and ethics. Through analyses of land as kin, narrative as ecological practice, relational interconnectedness, and the implications for contemporary discourse, the paper situates Silko and Allen as foundational contributors to ecological thought rooted in Indigenous knowledge systems.

2. Indigenous Ecological Frameworks: Silko and Allen

2.1 Leslie Marmon Silko's Context

Leslie Marmon Silko (Laguna Pueblo) writes from a cultural tradition where land, story, ceremony, and identity are intertwined. Pueblo cosmology envisions the world as animated by spirit, where life unfolds in cycles of creation, disruption, and renewal. In such traditions, stories are not mere entertainment but repositories of ecological knowledge and moral imagination. Silko's narratives reflect

this confluence, presenting environments as inhabited, communicative, and relational rather than inert or external.

2.2 Paula Gunn Allen's Context

Paula Gunn Allen (Laguna Pueblo/Sioux) was a poet, novelist, and literary critic whose work challenged Eurocentric and patriarchal paradigms by amplifying Indigenous worldviews. In *The Sacred Hoop*, she recovers Indigenous epistemologies that celebrate inclusivity, relationality, and balance. Allen situates ecology not as a branch of science but as an intrinsic aspect of Indigenous philosophies that recognize the sacredness and agency of all life forms. Her scholarship interprets Indigenous traditions as ecological from within—attuned to cycles, relations, and responsibilities that sustain communities and landscapes.

Both writers emphasize two key principles: relationality (the interconnectedness of all beings) and reciprocity (the obligation to maintain right relationships). These principles underpin an ecological ethos that challenges dominant Western assumptions of separation, domination, and extraction.

3. Ecology in Silko's *Ceremony*

Published in 1977, *Ceremony* stands as one of the most important Indigenous novels in American literature. The narrative follows Tayo, a mixed-heritage Laguna Pueblo World War II veteran, as he grapples with post-traumatic stress, cultural fragmentation, and a profound sense of dislocation. Tayo's journey toward healing is inseparable from his re-engagement with land, story, and communal memory.

3.1 Land as Agentive Presence

A striking feature of *Ceremony* is how Silko treats land as subject rather than backdrop. Western narratives often objectify nature; Silko animates environments with voice, history, and presence. Tayo learns to listen to the land not through language but through embodied attunement:

"The world was telling Tayo what he had to do… The signs were there, but they were not symbols on a page." Here, Silko emphasizes ecological knowing as experiential, sensorial, and relational. To understand land is not to decode metaphors but to participate in its rhythms. Physical features—arroyos, mesas, animals, winds—do not merely appear; they speak, guide, and teach. Land carries ancestral memory and moral orientation. Healing, therefore, is ecological: it requires recognition of one's place within a living landscape whose well-being is bound to human flourishing.

3.2 Story as Ecological Practice

Silko weaves Laguna stories into the novel not as decorative folklore but as living ecological knowledge. Traditional narratives teach seasonal cycles, animal behavior, interdependence, and moral obligations. For Pueblo peoples, stories integrate humans with non-human beings in shared history. Silko's narrative structure itself mirrors ecological cycles rather than linear Western chronology. Time loops, stories intersect, and the past is alive in present landscapes. In Ceremonial spaces, storytelling becomes a form of ecological reciprocity. Tayo's healing progresses as he re-learns the stories embedded in landforms and cultural memory. Narrative thus performs ecological work—restoring connections disrupted by colonial history and war.

3.3 Trauma, Dislocation, and Environmental Disruption

Tayo's psychological trauma parallels ecological disturbance. His inner fragmentation reflects larger cultural disconnections from land and tradition. Silko portrays environmental exploitation and contamination—representing broader colonial histories that harm land and people alike. Tayo's healing requires reconciling human suffering with environmental restoration. *Ceremony* suggests that personal and ecological healing are deeply linked; ethical repair of relationships with land, community, and ancestors is necessary for wholeness.

4. Paula Gunn Allen's Ecological Worldview

While Silko's primary medium is fiction, Allen's voice in *The Sacred Hoop* is explicitly critical and theoretical. Her work articulates Indigenous epistemologies that embody ecological worldviews.

4.1 Inclusive Worldviews and Holistic Knowledge

Allen argues that Indigenous traditions perceive life as an interconnected totality. Western dualisms—mind/body, human/nature, male/female—fragment relationships and contribute to ecological exploitation. By contrast, Indigenous worldviews affirm the sacredness of all beings: animals, plants, rocks, waters, winds, and human beings share a web of life that demands respect and ethical interaction. This ontology contrasts sharply with mechanistic views that instrumentally value nature. Allen's

interpretation foregrounds reciprocity: humans are part of ecological processes, obliged to give thanks, negotiate balance, and act in ways that sustain rather than dominate.

4.2 Rationality and Reciprocity in Practice

For Allen, ceremony is ecological practice. Ceremonial actions do not merely symbolize harmony; they enact it. Rituals that give thanks to waters, seeds, winds, and animals instantiate a worldview where humans acknowledge their dependence upon and responsibility toward these beings. Allen contends that ecological knowledge in Indigenous traditions is embedded in social, spiritual, and material practices. These practices are not separable from everyday life; they shape ethical behaviors that sustain communities and landscapes.

4.3 Gender, Ecology, and Cultural Memory

Allen also bridges ecology with gender, critiquing patriarchal structures that estrange people from embodied knowledge and ecological responsibilities. Indigenous women, she notes, often hold knowledge of plant cycles, food systems, and healing practices—knowledge grounded in lived relationships with environments. By integrating gender and ecology, Allen reveals how social hierarchies shape environmental relationships and ecological understanding.

5. Points of Convergence: Silko and Allen

Despite differences in genre and method, Silko's fiction and Allen's scholarship converge in significant ecological insights:

5.1 Critique of Western Dualisms

Both writers challenge Western separations between human and nature. Silko's narrative dissolves boundaries between emotion and landscape, while Allen explicitly critiques dualistic thinking. They argue that perceiving humans as separate from nature leads to ecological harm and cultural disconnection.

5.2 Relational Ontology and Interconnectedness

Relationality is central. Tayo's healing in *Ceremony* emerges through recognizing connections with ancestors, animals, plants, and land. Allen's theory situates Indigenous knowledge as inherently relational, where every being participates in a network of obligations and mutual influences.

5.3 Story as Ecological Knowledge

For both authors, stories do ecological work. Silko enacts ecological knowledge through narrative structures and content; Allen interprets Indigenous stories as philosophical expressions of ecological ethics. Narrative becomes a vessel for transmitting ecological wisdom across generations.

5.4 Healing and Restoration

Both situate ecology within healing. Silko's protagonist heals through reconnection with land; Allen's project seeks cultural healing by restoring Indigenous epistemologies marginalized by colonialism. Ecology emerges not as abstraction but as lived practice binding people to land and communities.

Ecological Ethics in Practice

6.1 Land as Kin

In both Silko and Allen's work, land is kin, not commodity. This kinship ethic contrasts sharply with Western ownership models and reframes environmental responsibility as relational obligation rather than resource management.

6.2 Ceremony and Ecological Balance

Ceremony marks ecological cycles and reinforces human responsibilities within networks of relations. It celebrates growth, decay, and regeneration, and interdependence— principles central to ecological sustainability.

6.3 Language and Ecology

Language itself encodes ecological knowledge. Indigenous languages often classify relationships and behaviors of species that reflect lived ecological experience. Loss of language thus constitutes ecological as well as cultural loss.

6.4 Memory, History, and Place

Memory and place are inseparable. Silko's narrative returns to ancestral stories tied to specific landscapes; Allen emphasizes cultural memory as sustaining ecological wisdom. Forgetting land's history contributes to ecological alienation.

7. Implications for Contemporary Ecological Discourse

7.1 Beyond Anthropocentrism

Indigenous ecologies dismantle anthropocentrism by recognizing agency and value of non-human beings, challenging environmental paradigms that prioritize human utility.

7.2 Ethics of Reciprocity

Reciprocity—taking only what is needed and giving back—is central to Indigenous ecological ethics and contrasts with extractive economic models.

7.3 Interdisciplinary Models

Silko and Allen demonstrate that ecological thinking transcends scientific frameworks, incorporating literature, spirituality, and cultural practices.

7.4 Decolonizing Environmentalism

Western environmentalism can reproduce colonial logics if it ignores Indigenous perspectives. Silko and Allen remind us that ecological crises intertwine with histories of colonization and cultural erasure.

Conclusion

Leslie Marmon Silko and Paula Gunn Allen provide rich models of ecological thought deeply rooted in Indigenous worldviews. Through *Ceremony* and *The Sacred Hoop*, they articulate a vision of ecology grounded in relationality, reciprocity, and respect for all beings. Their texts challenge Western paradigms and reframe environmental ethics as a lived worldview. Understanding ecology through Silko and Allen expands contemporary environmental discourse and underscores the ethical imperative of engaging Indigenous wisdom in addressing environmental crises.

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Hybridity, Cultural Conflict And The Quest For Identity In The Selected Modern Indian English Poetry

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ABSTRACT:

The Indian English literature experienced the blending of cultures. The multiculturalism and the quest for identity are prominently present in the Indian literature. The present research article deals with the themes like hybridity, cultural conflict and the identity conflict present in the modern Indian English poetry. The post-colonial era explored the themes significantly. The modern Indian poets like Nissim Ezikiel, Meena Alexander, Arun Kolatkar, Chitra Banerjee Divakaruni, etc. wrote on the theme of multiculturalism, identity crisis, blending of the languages, etc. The present research lights on their literature. The impact of colonization on the human life and culture is presented through their poetry. The present research article highlights the interconnected state of modern life and traditional approaches of the society. Fusion of self-realization and the struggle for identity is present in the modern Indian poetry. The Indian poetry highlights the interconnectedness of Indian English language and its social, political, cultural landscape. To light on such representative poets and their literature is a motto of the present research article. The research article also lights over the impact of urbanization on the life of human being and the cultural identity.

KEYWORDS: Hybridity, culture, identity conflict, colonialism, modernism

.HYBRIDITY, CULTURAL CONFLICT AND THE QUEST FOR IDENTITY IN THE SELECTED MODERN INDIAN ENGLISH POETRY

Indian English literature experienced the pre-independence and post-independence era. The impact of colonialism on the Indian English literature is significantly explored through the poetry of Rabindranath Tagore, Sarojini Naidu, Henry Derozio, etc. Macaulay's minutes of education left a significant impact on the Indian English literature. Indian authors of the pre-independence era influenced by the British authors such as Wordsworth and Byron. The poetry of the era is remarkable for the representation of Indian culture, festivals, rituals and religious approaches. The post-independence era of Indian English poetry also remarkable for the modernism. The impact of urbanization and the industrialization on the human life is explored through the poetry. The urban landscape left a huge impact on the humanization. The quest for identity is a theme in the poetry of Indian authors such as Meena Alexander, Chitra Banerjee Divakaruni, Nissim Ezikiel, etc. These poets longing for the home and the nostalgic mode is present in their poetry. Their poetry is a voice for the exile they experienced in the region. The present research paper deals with the themes of cultural conflict and the quest for identity in the Indian poetry.

Hybridity

Many authors shown their key interest in the concept of hybridity. It is discussed in the postcolonial theory as a prominent concept. The postcolonial context gave voice to the quest for identity and cultural negotiation. In the post-colonial theory, the concept of hybridity is discussed by the author Homi Bhabha under the title of *The Location of Culture*. He asserts thoughts on the complexities between colonizers and the colonized people. According to Homi Bhabha, the different cultural blending becomes reason of the hybrid identities. He gave the name of *Third Space* to this idea. His concept highlights the identity of colonized people who adopts the culture of colonizer's and creates their own unique identity. The duality of culture is present in such literature. The Postmodern Indian poetry is truly evident in this regard. The characters in the modern Indian poetry represents the duality of cultural existence. The concept of hybridity reflects the cultural negotiation that is an important part of the postcolonial theory. The present research paper highlights the hybridity, cultural dislocation and the quest for identities present in the modern Indian English poetry representatively.

Meena Alexander

Meena Alexander is a prominent Indian-American poet of the English literature. Her poetry focuses on the theme of cultural dislocations. Meena Alexander is an Indian poet who worked as a professor of English at United States. She spent childhood in the Malabar, India. She spoke the Indian language Malayalam fluently. As she migrated to America, she was curious for the American English. Her interviews are evident in this regard. Homi Bhabha's theory of hybridity is applicable to her poetry. She finds herself neither Indian nor American fully. Her poetry involves in the theme of quest for identity. She finds herself as a *Third Space* where she dwells herself in Indian and American culture. Her migrated state makes her homelessness where she stands to achieve a position. She seeks to find an identity and her poetry is truly an evident. Her Indian and American experiences are prominently present in her poetry. She finds herself mingled in the past and present. She found the freedom in her poetic career that helped her in building a new identity. The nostalgic mode of the native place is present in her poetry that reveals her inner urge for the memories. As a migrated person, Meena Alexander faced many experiences that gave her the feeling of dislocated Ness.

Meena Alexander's poem Migrant Memory explores the childhood memories of the poet. She belongs to Kerala where she collected the memories of culture. She remembers the cultural activities and experiences. She finds a place in a migrated region with the memories regarding her native culture. She feels that her childhood memories helped her in the formation of a new experiences and in her literary contributions. She remembers the days she spent with her grandmother. She recalls those memories through the poetry. Her grandmother's house in Malabar, Kerala and the memories collected in the native place is a significant factor in the life of Meena Alexander. She feels that the memories related with her native place became the reason of her identity formation. She experiences positive and negative factors in her identity formation. She gives credit to her native memories that helped her identity formation in the new country. Alexander's poetry is a great example of the blending of the motherland memories and the foreign memories. According to Meena Alexander, the past memories and the experiences at new place makes an individual to create a new identity. The line in the poem Morning Ritual, is 'Trees have no elsewhere. Leaves very green' that explores the soul of a human being which has the strength of creating a new identity without losing old memories of the native place. The poetry of Meena Alexander is significant in this regard.

Nissim Ezikiel

Nissim Ezikiel is well-known Indian poet who experienced pre-independence and post-independence era both. His poetry is a fine example of the cultural blending. He experienced the Modernism in which the change in the social, economic, cultural, political were included. He experienced the impact of western culture on the Indian life, culture, language, etc. His poetry explores the mingled state of the people who were struggling with the traditional Indian culture and the western ideas. According to Nissim Ezikiel, the people created their new identity by the fusion of two cultures. His poetry highlights the hybrid identity of the people in the postcolonial era. The people were indulged themselves in the cultural thoughts. They experienced the impact of modern inventions on the human life and global influences. Nissim Ezikiel highlights the interconnected state of cultural dislocated ness and identity formation. Ezikiel's poetry represents the hybridity, cultural conflict and the quest for identity.

The concept of hybridity is present in Ezikiel's poem *The Professor*. The poem explores the struggle of Indian people between the traditional culture and the western values. The poem is a fine example of the fusion of British English with Indian English. Indian English that is invention of the Indians themselves by using local Indian idioms and linguistic subtlety. Ezikiel stresses on the use of present continuous tense of the Indian people inappropriately. The improper use of present continuous tense by the Indian people is highlighted by the poet in his poem. The lines in the poem *'Our progress is progressing. Old values are going. New values are coming'* explores the hybrid language. The thoughts about family, age, health are presented in traditional and modern manner both. The professor asserts his thoughts about family planning. According to him, he has five children and he feels proud for it. He feels family planning is a modern concept. Ezikiel, through the character of professor satirizes the blending of traditional and modern culture.

In the postcolonial era, the development and inventions in the various fields left an impact on the human life. Indian people had an obsession for the western culture and activities. Ezikiel's another poem *Goodbye Party for Miss Pushpa T. S.* is significantly illustrates the themes of cultural

consciousness, hybridity and the quest for identity. The farewell party is a reflection of the western culture as well as obsession for the western culture. The Indian sensibility towards the cultural identity is prominently reflected in the poem. The lines of the poem like *'We are all knowing. I am not remembering now which place',* showcases the use of Indian English language. The poem is written in a satirical way that depicts the obsession of the Indian people for the foreign regions that represents their mentality of global elegance. The poem represents neither Indian traditional values nor modern. The poem is a representation of a hybrid culture that can be recognized as a third space in the language of Homi Bhabha. The poetry of Nissim Ezikiel satirizes over the blending of Indian and western culture and language. Ezikiel's poetry is a representation of hybridity, cultural dislocated ness and the quest for identity in this way.

Chitra Banerjee Divakaruni

Chitra Banerjee Divakaruni is a well-known poet of the Indian literary field. Her poetry explores the impact of modernization on the human life and culture. Her contribution in the poetic field is effective. She explored the blending of the Indian traditional culture and the western culture through her poetry. She elaborated the hybrid culture as a strength of the migrant people who were in the search of the identity. She mostly wrote on the female immigrants in the post-modern period. She left Kolkata, Indian at the age of nineteen and went to California. Her struggle for survival in the new country as an immigrant in elaborated in her literature and autobiography. Her poetic collection *Leaving Yuba City* is a representation of the cultural hybridity. She explores the immigrant's experiences in the new country. She recalls her childhood memories and searches her identity in the new country. She finds herself mingled in the Asian and Western culture. Her poetry is a reflection of the struggle of immigrants in the other country. The characters of the *Leaving Yuba City* are a representative of those who succeeded in blending of the traditional cultural values and the western cultural values.

The collection of the poems *Leaving Yuba City* describes the experiences of a Punjabi family who moves to the Yuba City, California. She stresses on the life of a Punjabi immigrants in the America that brings two cultures. This Punjabi family is unable in forgetting the Indian traditional values and culture. The family finds himself unable in integrating the foreign culture and values completely. Divakaruni elaborates the blending of Indian and American culture through the character of Punjabi family. The suffering and struggle for getting an identity in the unknown place is prominently elaborated in the poetry of Divakaruni. The culture of Sikh community in the American culture is a theme of the poetic collection. The cultural blending helps in developing the identity formation. Divakaruni looks at the cultural blending in a positive way. The *Leaving Yuba City* is a representation of the hybrid culture, cultural consciousness and the quest for identity of the characters present in the poem.

To summarize, Modern Indian English poets like Nissim Ezikiel, Meena Alezander, Chitra Banerjee Divakaruni, etc. gave a voice to the hybridized culture through their poetry. The present research paper is a selection of the poems that explores hybridity, cultural consciousness and the quest for identity. These poems representatively highlight the themes of colonial history, cultural negotiations, traditional Indian culture and values, impact of modernism, etc. The intersection of culture, language, identity formation and modernity are present in the Indian poetry.

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From Heritage to Hypertext: Reimagining Classical Languages in the Digital and Global Era

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Abstract
It is conventional that formal teaching and institution has played a critical role in the preservation of classical languages like Sanskrit, Tamil, Telugu, Marathi, Pali and Bengali. In today's digitalized and globalized world, but, a new perspective is needed. This paper presents classical languages as continuous and dynamic knowledge systems, rather than temporary and cultural heritages. By understanding these languages as active institutions of logic and philosophy, we can move from passive arousal to active use. In sum, it is critical that the linguistic heritage of India survive through a process of enmeshing tradition with innovation. Digital tools and Artificial Intelligence can be used to maintain the authenticity and robustness of the classical languages in order to create future knowledge out of these languages This makes the old languages to be alive, usable and pertinent to the next generations. Through such changes, these languages can not only perform well in the classroom, but they also can operate in the context of the modern information ecology.
Keywords: Classical Languages, Digital Humanities, Artificial Intelligence, Language Preservation, Multilingual Education, Cultural Heritage

1. Introduction

In the case of the term of classical language being referred to; the reference of classical language was done to the old manner of speaking and the focus was made on the hard drives of human history. These languages possess the ability to preserve profound anecdotes of the wisdom of our fore fathers, their social reminiscence and even their identity. In India, the status of languages as classical language is not only good honour but also pledge to maintain a good line of connection to our origins. However, nowadays these languages have a lot of problems in a digital world of instant communication and trading across the globe. A lot of youths particularly the gen z youths pose the question Does this still matter to me? Although we continue to admire these languages in rituals or history books, it tends to be detached with life.

The way forward is not to treat these languages like antique pieces in museums meant only to be seen. Instead the global academic community is realizing we need to bring them into the 21st century. The need is to move them from the museum and bringing back in the active use. Those languages should be treated as living systems of knowledge that can interact with science, ethics, and technology. With this it can be ensured that classical languages are not just remembered they are used.

The study advances the existing preservation initiatives through a refocusing on a global and forward-thinking structure. It goes beyond policy support to examine the ways in which classical languages can get a new life through digital technologies, artificial intelligence (AI) and contemporary multilingual education. We can make this heritage more accessible and researchable than ever before by turning ancient scripts into the digital data that is easily searchable and by using AI to unravel the mysteries of the complex texts.

2. Classical Languages: Concept and Global Significance

It is not only that a language is old that it is called classical; rather it is the wealth of knowledge contained in it. These languages normally evolve at a golden age, a period when a civilization is greatly advanced in science, art, literature, and philosophy. They reproduce the most significant ideas and findings of the human race in an easily comprehensible and permanent form. In contrast to the contemporary spoken languages that are utilized in their day-to-day communication, the classical languages are closely structured and accurate. They are powerful and sound documents that maintain the cultural, intellectual and historical memory of a civilization.

In every corner of the globe, languages like Latin, Greek, Sanskrit, Classical Chinese and Arabic are the languages that have influenced the way individuals think and learn. They were the primary knowledge languages of their time. In some cases, contemporary Western conceptions of law, medicine, and

politics are based on Latin and Greek. The languages do not consist merely of words, but are structures of thought that help us perceive the world. They also make a close connection between the present and thousands of years of human knowledge and experience.

On the international level, the classical languages are not simply the symbols of national pride but also assist us in interpreting the concept of human civilization on the whole. They provide important evidence in the study of the way human language has evolved in time, in linguistics and philology. Studying their grammar and meanings, scholars are able to trace their connections to other language groups and observe how contemporary languages have expanded out of ancient ones' thousands of years ago.

This was a big step initiated in 2004 when the Indian government established a special category to show appreciation to the oldest language treasures of the country by establishing a category called Classical Language. Initially, the bar was established on three key pillars including that the language must be more than a millennium old, it must have a fair amount of ancient literature that generations have kept close to their heart, and most importantly, the literary tradition of the language must be original, as opposed to borrowed off some other culture.

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Globally, the classical languages are significant in the fields of learning, culture and tradition. They provide such rich material that they are used in fields such as comparative linguistics and philology to understand how languages vary, construct grammatical forms, demystify meaning, and trace interrelations between language groups in antiquity. Speaking of the philosophical thought and ethical principles in the world, the ancient authors still can provide the practical opinion on what is of interest to people and what is still significant today. Old words have an ancient origin and are still used to influence the way people speak in cross-cultural settings. Due to these languages, researchers use these languages to associate old writings with the living languages based on the common meaning. They are not confined to grammar or inscription, but they lead to the research of healing practices that have been long forgotten. They are even excessively in numbers, too star-shaped, harmonious with nature, even traditionally-inspired math. That they are not mere dead objects on shelves, but lead thought in laboratories, in wood and street and town. What is notable is the fact that they serve as global entities of knowledge which contribute to what is known by the people in the world. Learning more about them enhances cross-cultural understanding, fosters more effective collaboration among scholars, and helps retain old wisdom to their use in the modern world and generations to come.

In 2004, the Indian government made a significant move and introduced a special category in awarding exceptional linguistic treasures in the country by introducing a special category of Classical Language. Initially, the bar was established on the criteria of three key pillars; the language must be more than a thousand years old, must have an extensive legacy of ancient literature that generations have been proud of, and above all the literary tradition must be original, not an importation of another culture.

In fact, we see the need for greater precision which is what prompted the revision of these standards in 2005 at the behest of the Sahitya Akademi expert committees' advice. This update in turn made for the recognition of Sanskrit as an official language. What we did was to raise the bar we went back in time to 1500 2000 years and at the same time put forward a continuous rich literary history as a must. Also of note is that we required a break between the "classical" version of the language and its modern form which we found to have evolved so as to consider the ancient versions of these languages as almost independent systems of knowledge.

Based on work of Linguistic Experts Committees (LEC) which reported to the Sahitya Akademi these criteria were restructured in 2005. After this change Sanskrit was given the status of a classical language. What the revised criteria did was to put more stress on the language's age (1500 2000 years' back), to present a very rich and continuous body of literature, originality of that literature and to put out the classical language as a clear entity from its modern forms which may or may not have that classicity.

In 2024, the government continued to develop these rules in the spirit of being more inclusive and incorporating more research. While the requirement of ancient roots remained the same, the focus began to shift toward "hard evidence." For a language to be recognized as classical, the language could not be based solely on legends, poetry, and other literary expressions. It had to provide proof in the form of ancient writings and, more importantly, knowledge texts. These texts were prose writings that pertained to philosophy, science, or law.

A classical language does not have to mirror its modern descendant. We see that over the course of thousands of years'\ languages change so greatly as to become almost unrecognizable from the modern version. By this we note that which there is a break in the continuity, the government put in place measures to protect and study the separate great intellectual achievements of the past which may be very different from what is present in the modern language which has gone a different way.

In 2024 at a historic turn of events in October 3rd India put in place a which saw the expansion of its classical languages by the addition of Bengali, Marathi, Pali, Prakrit, and Assamese to the select group. Also joining the initial six Tamil, Sanskrit, Telugu, Kannada, Malayalam, and Odia this brings the total to eleven. This is not simply a reorganization of which languages are included; it is a great step forward in the recognition of what makes up the linguistic tapestry of India. Out of over 1,600 languages which are spoken in the sub-continent these eleven represent the base which a language tree has grown from over thousands of years and which has been shaped by migration, faith and local tradition.

This governmental recognition does not only pay tribute to the past, it is a stage to the future. By encouraging these languages India is releasing as much of the ancient knowledge as it can to us as we, in turn, diminish the distance between ancient and modern researchers and students. We are opening new areas to world academic inquiry and it is through that too which we are proposing to the world Indian rich literary traditions both the philosophical profundities of Pali and the very breath of life that is Marathi. This is a strong point that the civilizational identity of India is not something to be put away in a museum, but instead it is a history that is alive and breathing and is constantly changing.

3. Literature Review

The language and literature of India is one of the rich and varied languages globally. The country is a tremendous living mosaic with over 1,600 language varieties spoken around the sub continent due to the thousands of years of migration, religion, social change and historical experience. The scholars hold that the evolution of the Indian languages is not only a linguistic issue; it is also a symbol of the civilizational pulse of the country that has remained extremely consistent over the course of both antiquity and contemporary periods.

India is also a leading example of multilingualism which is mainly supported by the Indo-Aryan and Dravidian language groups. Nevertheless, the image is further enriched by the presence of the Austro-Asiatic and Tibeto-Burman languages, which are the main pillars of the identity of the central and northeastern India. Although the 2011 Census reports that 22 languages are officially in use by the Constitution as an Eighth Schedule, hundreds of regional languages and dialects bring more nuances to such a rich scenery.

The debate of classical languages is changing in academic circles. Other philosophers such as Prabhat Rainjan Sarkar believe that they should not be regarded as dusty relics. Rather, they are living connections, which connects us because of the same morals and the same intellectual past. According to Sarkar, the best example could be Sanskrit that is an ancient power that influenced not only the language in India, but also in South and Southeast Asia. Another splendid paradox also brought about by him is that although those southern languages as the Tamil, Kannada, Telugu, and Malayalam languages have maintained their own ancient forms, their lexicons have been shot through with Sanskrit, and this is a sight that just goes to show how much these traditions have conversed with each other over the ages.

The richness is reflected in the literary worlds that these languages have created. In the north, such languages as Hindi, Urdu, Bengali, and Marathi have generated enormous literature. The example of Hindi literature, which had moved out of the epic ambit of the Ramayana to the heartfelt Bhakti poems of the Middle Ages and thence into the contemporary social realism. Urdu has recognized the ghazal and nazm to discuss the issues of love and social justice, and the Bengali literature entered the world of literature through the genius of Rabindranath Tagore.

The south tells an equally powerful story. Tamil stands as one of the world's oldest classical languages, with a literary streak that hasn't broken for over 2,000 years, beginning with the Sangam era. Telugu literature reached its peak during the magnificent Vijayanagara period, Kannada is celebrated for its revolutionary Vachana poetry that pushed for social reform, and Malayalam literature beautifully captures the socio-political heart of Kerala.

Recently, the government has stepped up to turn this pride into policy. A major milestone occurred in October 2024, when Marathi, Pali, Prakrit, Assamese, and Bengali were added to the classical list. This move makes India the only country in the world to officially recognize eleven classical languages, a clear signal of its commitment to saving its ancient knowledge. The Ministry of Education has backed this up by setting up dedicated universities for Sanskrit, a specialized institute for Classical Tamil, and centers of excellence in Mysuru to ensure these languages are researched and taught at the highest levels.

It isn't just a government effort, though. Groups like the Sanskrit Promotion Foundation are working to make learning accessible to everyone, while the National Translation Mission is busy translating complex academic texts into regional languages. This ensures that a student doesn't have to give up their native tongue to succeed in higher education.

The National Education Policy (NEP) 2020 is seen as the real "game-changer" here. By emphasizing early education in a child's mother tongue and creating high-quality bilingual textbooks, the policy aims to build students who are both culturally rooted and intellectually confident. Researchers believe this is the key to keeping classical languages sustainable. The consensus is clear: we have a solid foundation, but to truly thrive in a digital, globalized world, we must keep finding new ways to weave these ancient languages into our technology, our classrooms, and our daily lives.

3. Classical Languages in the Digital and AI Era

The greater rise of artificial intelligence and computer technology has completely changed the playing field of the traditional languages. Quite to the contrary, these tools are now potent allies that contribute to the fact that ancient traditions can be made alive so that they can be available to a student and researcher globally.

The digitization of physical treasures such as manuscripts, inscriptions and palm-leaf records has become one of the largest changes. Previously, these texts were not that easy to study; you needed to travel somewhere to a certain library and the documents also were often too delicate to read. Those barriers have been eliminated in the digital archives and online repositories today. The rare and delicate texts are currently being rescued off physical rot and made available on high resolution text, which can be studied by anyone with some internet connection.

Not only by capturing images of old pages, but also through digital humanities projects are rendering this information searchable and interactive with the use of AI. The patterns of thousands of years of history, philosophy, and medicine can now be analyzed using annotated databases and linguistic tools by scholars. This is not only safeguarding the past as it is keeping the vast amount of knowledge contained in these classical systems safe and alive to be used and applied by the next generation.

4.2 Language Processing and Artificial Intelligence

A major problem of the classical languages today is the reduction in student interest which has frequently been caused by the perceived lack of career opportunities. Evidence has shown that often the traditional text-based nature of teaching does not appeal to the students of today that often are bored with the heavy emphasis on memorization and complex grammar rules and the fact that they are not allowed to see the real beauty of the language. A possible solution to this issue is technology-enhanced pedagogy which allows the classroom to become more interactive and student-centered.

With the help of blended learning models, mobile applications, and Massive Open Online Courses (MOOCs), the classical language teaching becomes much more flexible to the current lifestyles. The tools that might be used to simplify the otherwise intricate grammatical structure to be easier to digest and remember might be digital stories telling, gamification, and audiovisual. With such resources, students are free to learn the content as fast as they want and at the same time in a very academically rigorous way. At the end of the day, the inclusion of technology in the teaching process repositioned classical languages as something thought provoking and practical. Rather than being regarded as being

dead or inert, they are lively systems that appeal to a larger and more diverse audience. These languages with greater accessibility and interactivity will be kept as an important element of our international intellectual community, and not merely a scholarly interest.

4.3 Technology-Enhanced Pedagogy

The lack of interest in classic languages as well as the perceived lack of career opportunities is one of the biggest challenges of the classical languages nowadays. Studies based on surveys indicate that the old-fashioned text-based instructional techniques do not necessarily appeal to the modern learners. Technology based pedagogy provides the best remedies to these problems by changing the way the classical languages are taught and learnt.

Classical language education can be more interactive, flexible, and learner-centered with the help of Massive Open Online Courses (MOOCs), mobile learning applications, multimedia resources, and blended learning models. Complex grammatical ideas and improved understanding can be simplified with the use of audio-visual content, gamified learning tasks, and digital storytelling. Blended learning which involves integration of classroom teaching with use of digital applications enable the learner to study the classics language at their pace without compromising on academic standards.

With the help of the use of technology in pedagogy, classical languages will be rebranded as thought-provoking and practical and, thus, appeal to more and more diverse learners.

4.4 Discussion: Preservation to Empowerment.

As it is analyzed in the present study, the preservation is not enough to ensure that the classical languages do not disappear. Classical languages need to be vigorously enabled by incorporating modern educational, technological and cultural orientations although it is important to maintain the texts and traditions.

One, instead of being confined to the exclusive or elite academic environment, the classical languages should be included in the mainstream and multilingual education. Second, it is possible to relate the classical languages to the current areas such as sustainability, ethics, environmental studies, and artificial intelligence to illustrate the relevances in addressing the modern global issues. Many of the classical works offer very valuable thoughts on sustainable living, social harmony and moral reason that are quite topical in modern problems.

Third, popular culture, digital platforms and creative media should be promoted to encourage people to use the classical languages especially the younger generations. In international academic and professional life, classical languages become significant again when brought as the tool of the critical thinking, the ethical reflection and the cultural understanding. This plan was effective in balancing the innovation, employability and global relevance as well as preserving the heritage.

5. Conclusion

The old languages are living systems of learning that affect our values, culture and the thought of man. They are living traditions of thought that can be adapted to the changing needs and possibilities of education and technology, not frozen relics of former ages.

Classical languages will only leave as long as they are involved in significant interaction with the educational technology and knowledge networks of global society that manifests in the policy and debate. In this paper the author emphasizes that digital developments and cross disciplinary use can save these languages. In a world of digital transformation and emergence of AI digital Humanities and Technology informed pedagogy are bound to prevail in the classical languages in the new millennium as a dynamic source of inspiration and information. This strategy will mean that even in the future the languages will be capable of educating empowering and linking generations of all backgrounds and subjects.

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Classical Languages of India

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Abstract:

A classical language is an ancient, prestigious language with a rich, independent literary tradition. Indian classical languages, also known as Shastriya Bhasha, refer to languages with a deep historical background, rich literary traditions and a unique cultural heritage.It serves as a link to past civilizations and shapes modern thought. Government of India recognizes 11 classical languages. They are Tamil, Sanskrit, Telugu, Kannada, Malayalam, Odia, Marathi, Pali, Prakrit, Assamese and Bengali. These languages hold ancient texts, rich literary traditions, and cultural heritage. Tamil being the first declared classical language in 2004.In 2024 government of India offered 5 new classical languages. Classical languages are regarded as the custodians of India's ancient and profound cultural legacy, preserving the rich history, literature, and traditions of their respective communities. Languages recognised as 'classical' receive several benefits from the government to promote their study and preservation. Indian Government also offers international awards annually to scholars who have made significant contributions to the research, teaching or promotion of classical Indian languages to promote and preserve classical languages. Classical languages have been essential in preserving and transmitting India's ancient knowledge systems, philosophies, and values across generations for thousands of years. Recently the University Grants Commission (UGC) is requested to create Professional Chairs in central universities to support the study of these classical languages. The classical status plays a significant role in safeguarding. It also ensures its legacy for future generation. In 2024 Government of India honoured Marathi as a classical language. Marathi language has a long and rich history. It stands as one of the major languages in India. It has more than 2500 year's history. It ranks 15th in the list of the world's languages

Key words: Classical languages, criteria, benefits, importance of classical languages

This paper is an attempt to present classical languages of India. Paper also unfolds the scope, criteria's, benefits and development of classical languages. The paper presents classical languages in the world and also focus on eleven classical languages and their information in short. Communication is an essential skill that forms the backbone of human interaction. From personal to global enterprises, communication is very significant for progress and success. Language is a mode of communication. Language is shaped by various factors like history, geography, politics and culture. According to recent research there are more than seven thousand languages across the globe. In this number of languages some languages have only spoken form without a script. All these languages have had their natural growth along with the progress and formation of the community

Classical Languages: A classical language is an ancient, established language with a rich, independent literary tradition and significant historical/cultural value, often having ancient texts considered foundational heritage, distinct from modern forms. Classical languages focus on the study of the language's ancient structure, origin, and its early texts. Indian classical languages, also known as Shastriya Bhasha, refer to languages with a deep historical background, rich literary traditions and a unique cultural heritage.According to survey of languages there are seven classical languages in the world, which are accepted by most of the scholars all over the world. These languages were rich spoken and written languages more than 2000 years ago. They are: Tamil, Sanskrit, Greek, Latin, Hebrew, Persian and Chinese. Among these classical languages the Tamil, Greek, Hebrew and Chinese languages are still alive, spoken by millions of people. The Greek language was very significant place in the history of Western World. The great Epics of Homer composed in Greek. Epics in Greek language were called as Classical epics. Many of the foundational texts in philosophy and science were originally composed in Greek. The New Testament of the Christian Bible was also originally written in Greek.

Latin is also classical language of the world. It is an Indo-European language in ancient Italy. It is so called classical language due to its profound, long-lasting influence on western civilization and literature. It served as the lingua franca of the Roman Empire and subsequently for European

intellectual life. Latin language emerging in the 8th century BCE around the Tiber area, it became the dominant language of the Roman Republic and Empire. Virgil and Cicero were significant writers in Latin.

Hebrew is one of the classical languages in the world. It was primary represented by the language of the Hebrew Bible. It was originated around the 10th century BCE. It is considered as classical language due to its ancient roots, literary significance, and role as a foundational, liturgical language

In India there are eleven classical languages. The Ministry of Culture, the Government of India in consultation with linguistic and historical experts, has established criteria for a language as a Classical Language. Following are some salient features of classical languages:

1) Classical language has high antiquity spanning a period of 1500 to 2000 years.
2) Classical languages have original literature, and a distinct tradition not borrowed from elsewhere.
3) Classical language considered heritage by generations of speakers.
4) Classical languages often serve as the foundation for academic disciplines in the humanities and continue to be taught in educational institutions.
5) Classical languages are characterized by their standardized forms that have been preserved through written documents and scholarly tradition.

Classical Languages of India: India is home to an incredible linguistic diversity, with over 400 living languages India has a rich, diverse linguistic heritage, with many languages and dialects spoken across the country. The Constitution of India recognizes 22 major languages in its 8th Schedule, including Hindi, Bengali, Tamil, Telugu, and Marathi. Hindi is the most spoken language, while English is widely used in administration and education. The Government of India works for the preservation and promotion of the country's linguistic heritage through various policies, programmes and initiatives. One such means of recognition and promotion is assigning "Classical Language" status to languages with ancient roots, having a rich heritage of literature, philosophy, and culture over thousands of years that shape India's cultural identity. The government of India grants "Classical Language" status to languages that meet certain specific criteria and provides support for the preservation and promotion of these languages. There are eleven languages in India namely Tamil, Telugu, Sanskrit, Kannada, Malayalam and Odia have been given the status of classical language.

Tamil:

Tamil as classical language declared in 2004.This language is an ancient Dravidian language with a continuous literary tradition spanning over two millennia. Tamil is one of the oldest living languages in the world. It has been spoken for over 2,000 years. Ancient Tamil is found in palm-leaf manuscripts, inscriptions and stone carvings. Tamil has a rich literary tradition. Sangam poetry is a significant collection of ancient Tamil poems. It expresses love, war, and everyday life. Tirukkural, written by Thiruvalluvar, is a famous Tamil text. Epics like Silappathikaram and Manimekalai were great epics in Tamil literature.

Sanskrit:

Sanskrit language is often referred as the mother of many Indian languages; Sanskrit has shaped India's intellectual and cultural history. It is called the "Mother of Languages" because many languages evolved from it. In 2005 Sanskrit language recognized as classical language. Sanskrit is the language of the Vedas, the oldest sacred texts of Hinduism. It is also used in the Upanishads, Puranas, and Shastras. The great Indian epics Mahabharata and Ramayana were written in Sanskrit. Sanskrit has contributed to Indian philosophy, science, and literature.

Kannada:

In 2008 Kannada language recognized as classical language. Kannada Known for its ancient epigraphy and literary richness. Kannada literature is known for its significant contributions. Kavirajamarga, written in the 9th century by King Amoghavarsha I and poet Srivijaya, is the earliest known Kannada text. It is a guide to poetry and rhetoric.

Telugu:

Telugu is a Dravidian language with a significant corpus of classical literature. Telugu recognized classical language in 2008. Telugu has a rich literary heritage. It began with Nannaya, who is considered the first Telugu poet. He translated the Mahabharata from Sanskrit into Telugu in the 11th century. His work laid the foundation for Telugu literature. Later, Sri Krishnadevaraya, a famous king and poet, contributed greatly to Telugu literature

Malayalam : Malayalam recognized as classical language in 2013. A Dravidian language with a unique literary and cultural tradition. Malayalam is known for its rich literary tradition and deep connection to Kerala's culture and identity. It reflects the region's festivals, art forms like Kathakali, and its natural beauty. One of the greatest contributors to Malayalam literature is Thunchaththu Ezhuthachan, often called the father of the Malayalam language. His writings played a big role in shaping the language and its script. The Malayalam language helps to preserve its connection to Kerala's roots, making it an important part of the state's identity.

In 2014 Odia granted as a classical language. It is an Eastern Indo-Aryan language with a history of rich literary output. Odia evolved from the Prakrit languages, which were widely spoken in ancient India. It has a rich history and a distinct literary tradition. It is deeply rooted in the culture of Odisha.

Bengali language conferred classical language in 2024. It's celebrated for its contributions to literature and art. Bengali language has played a crucial role in India's cultural and political movements, especially during the Bengal Renaissance Bengali literature is celebrated worldwide, with Rabindranath Tagore, the first non-European Nobel laureate, as its most famous figure. His works, like Gitanjali, reflects the depth of Bengali literature.

Assamese language got classical language status in 2024. Assamese language is a symbol of Northeast India's cultural identity. Assamese is the principal language of Assam

Pali language honoured classical language in 2024 it is a critical language in the Buddhist tradition. Pali is the language of the Tripitaka, the Buddhist canonical texts. Pali evolved as a simplified version of Sanskrit, making it easier for common people to understand spiritual teachings. It played a major role in spreading Buddhism across Asia and remains important for Buddhist studies worldwide

Prakrit language conferred classical language in 2024. It is a collection of Middle Indo-Aryan vernaculars. It was widely spoken by the common people in ancient India and is simpler than classical Sanskrit. It is used in Jain and Buddhist texts.

Marathi (2024):

Evolved from Maharashtra Prakrit, flourishing during the Maratha Empire. Marathi is one of the 22 scheduled languages of India. It is Spoken by more than 83 million speakers. It ranks 15th in the list of languages with the most native speakers in the world. Marathi language is a classical Indo-Aryan language. It is spoken by in Maharashtra, Goa, and some parts of Karnataka and Gujarat. In India it is third largest number of its speaker. Gathasaptasati, is first literary work in Marathi is more than 2000 years old. It is example of superiority of Marathi poetry. It is a collection of poetry believed to have been compiled in the 1st century CE. This shows Marathi language had developed into a rich and expressive language long before. It is proved by number of stone inscriptions, copper plates, religious and manuscripts. Saint Gyaneshwar, Eknath, Tukaram and Ramdas were great writers in Marathi. They wrote bhakti poems.

Languages recognised as 'classical' receive several benefits from the government to promote their study and preservation. The Government of India offers awards to promote study of classical languages. Government sponsors annual international awards for scholars of classical languages. It also established Centers of Excellence for studies in classical languages. The inclusion of languages as Classical Language will create significant employment opportunities, particularly in academic and research fields. Government also provides professional Chairs in Classical Languages at Central Universities, supported by the University Grants Commission (UGC). Further government provides funding for research, translations, and preservation of manuscripts and texts. Conferring classical language status will lead to increased financial assistance, promoting research, encourage academic exploration and will help to preserve, promote, and protect the language. By recognizing these languages as classical, the government acknowledges their deep-rooted antiquity, vast literary traditions, and their invaluable contribution to the cultural fabric of the nation. These languages have been essential in preserving and transmitting India's ancient knowledge systems, philosophies, and values across generations for thousands of years. Cultural heritage linked to these languages can attract visitors, enhancing local economies, providing jobs in event management, tourism, and hospitality. The preservation of ancient texts, archiving, and translation efforts create employment opportunities.

Thus, classical languages are considered as heritage by generations. There are seven classical languages in the world. India has a rich, diverse linguistic heritage. There are eleven languages in India which honoured classical languages status. For the preservation and promotion of the country's

linguistic heritage, Government of India assigning 'Classical Language' status. Languages recognised as 'Classical Language' receive several benefits from Government of India.

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Classical Literature and Its Global Influence: A Transcultural and Timeless Legacy

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Abstract

Classical literature occupies a foundational position in the intellectual, cultural, and aesthetic evolution of world civilizations. Emerging from ancient traditions such as Greek, Roman, Sanskrit, Chinese, and Arabic cultures, classical texts have profoundly shaped human thought by establishing enduring models of philosophical inquiry, narrative structure, ethical reasoning, and artistic expression. These literary works, composed in vastly different historical and geographical contexts, reveal a shared human concern with questions of existence, morality, power, identity, love, and fate. Their sustained relevance across centuries demonstrates their ability to transcend temporal limitations and cultural boundaries.

This research paper examines the global influence of classical literature by focusing on its transmission, adaptation, and reinterpretation within diverse cultural and historical frameworks. Employing a qualitative textual analysis of canonical literary works alongside established critical scholarship, the study investigates how classical epics, dramatic forms, poetic conventions, and philosophical discourses continue to inform modern literature, political ideologies, educational systems, and cultural identities. Attention is given to the role of translation and intercultural exchange in facilitating the circulation of classical texts beyond their original linguistic and cultural contexts.

The paper further highlights the dynamic nature of classical literature, emphasizing that its influence is not confined to preservation or imitation but extends to creative transformation and reinterpretation. By tracing the reception of classical narratives in modern literary and cultural productions, the study argues that classical literature functions not merely as a historical archive but as a living intellectual force. Its capacity to sustain global literary dialogue and cross-cultural continuity affirms its enduring significance within contemporary literary studies and humanistic inquiry.

Keywords

Classical literature, global influence, comparative literature, epic tradition, classical drama, literary reception, cultural transmission etc.

Introduction

Classical literature represents one of humanity's earliest and most enduring modes of self-expression. Emerging from ancient civilizations, it reflects collective attempts to understand existence, society, ethics, and the cosmos. Texts such as *The Iliad*, *The Odyssey*, *The Aeneid*, *Mahabharata*, *Ramayana*, *Analects*, and *Shahnameh* have transcended their geographical and temporal origins to become shared intellectual heritage. These works established literary forms, philosophical paradigms, and aesthetic principles that continue to influence global cultural production.

The concept of "classical" does not denote mere antiquity but signifies texts that have achieved sustained relevance through intellectual depth, artistic excellence, and interpretive adaptability. Classical literature has survived through oral transmission, manuscript preservation, translation movements, and institutional education. Its survival demonstrates a persistent dialogue between past and present, tradition and innovation.

In a globalized academic environment, the study of classical literature has expanded beyond Eurocentric frameworks to include non-Western traditions. Comparative literary studies now recognize classical texts from Asia, the Middle East, and Africa as equally influential in shaping global consciousness. This paper seeks to explore classical literature as a transcultural phenomenon whose influence permeates modern literary theory, narrative practice, ethical discourse, and cultural identity formation.

Review of Literature

Scholarly engagement with classical literature has evolved through multiple critical phases. Early classical scholarship emphasized philology, textual authenticity, and historical contextualization.

Scholars such as Aristotle and Longinus provided foundational theories on poetics, rhetoric, and sublimity that shaped later literary criticism.

During the Renaissance, classical texts were revived as models of artistic excellence. Humanist scholars viewed Greek and Roman literature as sources of intellectual authority and moral instruction. This revival significantly influenced European drama, poetry, and philosophy, evident in the works of Shakespeare, Milton, and Dante.

In the nineteenth and twentieth centuries, classical literature entered new interpretive frameworks. Comparative literature expanded the canon by incorporating Sanskrit epics, Chinese classics, and Arabic narratives. Scholars like Auerbach emphasized the representational realism of classical texts, while structuralists and myth critics such as Lévi-Strauss explored archetypal patterns embedded within ancient narratives.

Postcolonial and feminist critics later challenged the exclusivity of classical canons, interrogating power structures and cultural hierarchies within classical traditions. Recent scholarship highlights reception studies, focusing on how classical texts are reimagined across cultures, media, and political contexts. This body of literature establishes classical works as dynamic entities shaped by continuous reinterpretation rather than static artifacts.

Research Methodology

The present study adopts a qualitative, interpretive research methodology grounded in literary analysis and comparative criticism. Rather than quantitative measurement, the research emphasizes close reading, thematic exploration, and contextual interpretation of selected classical texts and their global adaptations.

Primary sources include canonical literary works from Greek, Roman, Indian, and Chinese traditions, while secondary sources consist of peer-reviewed critical studies, translations, and theoretical writings. The methodology involves identifying recurrent motifs, narrative structures, and philosophical concerns that recur across cultures and historical periods.

Comparative analysis serves as a central methodological approach, enabling the examination of cross-cultural parallels and divergences. This approach facilitates an understanding of how classical literature transcends linguistic and cultural boundaries while retaining distinctive ideological frameworks.

Research Tools

The research utilizes the following tools:

1. Textual Analysis – Close reading of classical texts to identify themes, symbolism, and narrative strategies.
2. Comparative Framework – Juxtaposition of texts from different traditions to trace shared motifs and influences.
3. Historical Contextualization – Examination of socio-political and philosophical backgrounds shaping classical works.
4. Critical Theory – Application of literary theories such as myth criticism, reception theory, and cultural studies.

Subject Matter

Classical Epics and Narrative Foundations

Epic literature constitutes a cornerstone of classical literary traditions and serves as one of the earliest and most influential narrative forms in world literature. Foundational texts such as *The Iliad* and *The Mahabharata* not only represent the cultural and philosophical ideals of their respective civilizations but also establish enduring narrative frameworks that have shaped global storytelling practices. These epics are structured around heroic journeys, cosmic struggles, divine intervention, and moral conflict, thereby integrating individual destiny with collective historical consciousness.

The epic hero, as portrayed in classical literature, embodies complex ethical and emotional dimensions rather than simplistic valour. Characters such as Achilles and Arjuna confront internal dilemmas alongside external battles, reflecting a profound engagement with themes of duty, honour, mortality, and moral responsibility. This psychological depth allows epic narratives to transcend cultural specificity and achieve universal resonance. The involvement of gods and supernatural forces further reinforces the belief that human actions are interwoven with larger cosmic and moral orders.

Classical epics also function as repositories of social values and cultural memory. Through detailed descriptions of warfare, kinship, governance, and ritual practices, these narratives preserve

historical experiences while simultaneously offering normative frameworks for ethical conduct. Their oral origins facilitated communal participation, transforming epic storytelling into a collective cultural act that reinforced social cohesion and identity.

The influence of classical epics extends far beyond their original contexts. Narrative structures pioneered by these texts—such as linear quests, episodic progression, and climactic resolution—have been adapted in later literary forms, including the novel, drama, and modern cinema. National myths and heroic legends across cultures often draw upon epic conventions to articulate ideals of unity, sacrifice, and moral struggle. Consequently, classical epics continue to shape global narrative imagination, affirming their enduring significance as foundational texts of world literature.

Classical Drama and Theatrical Conventions

Classical drama represents one of the most influential artistic achievements of ancient civilizations, establishing theatrical conventions that continue to shape dramatic literature and performance worldwide. Greek tragedy and Sanskrit drama, though emerging from distinct cultural and philosophical traditions, introduced enduring dramatic principles such as structured conflict, emotional intensity, moral inquiry, and aesthetic refinement. These traditions transformed performance into a powerful medium for exploring human experience, social responsibility, and ethical dilemmas.

Greek tragedians such as Sophocles, Aeschylus, and Euripides developed formal elements including the tragic hero, dramatic irony, chorus, and the concept of catharsis. Tragic narratives portrayed individuals caught between personal desire and moral obligation, often confronting irreversible consequences. The emotional purification experienced by audiences through fear and pity allowed theatre to function as both artistic expression and ethical reflection. Greek drama thus combined spectacle with philosophical inquiry, offering insights into justice, power, fate, and human vulnerability.

The Sanskrit drama, exemplified by the works of Kalidasa, articulated a distinct yet equally sophisticated theatrical vision. Guided by aesthetic theories such as *rasa*, Sanskrit plays emphasized emotional harmony, poetic language, and moral resolution. Unlike Greek tragedy, which often concludes in catastrophe, Sanskrit drama typically affirms cosmic balance and ethical restoration. This contrast highlights diverse cultural approaches to dramatic resolution while reinforcing the universal concern with moral order.

The influence of classical dramatic conventions extends into modern theatre, film, and performance studies. Concepts such as character-driven conflict, thematic depth, and emotional engagement remain central to contemporary dramaturgy. The continued adaptation and reinterpretation of classical plays across cultures demonstrate the universal appeal of tragic conflict and ethical inquiry. Classical drama, therefore, endures as a vital artistic tradition that bridges ancient wisdom and modern theatrical expression.

Philosophical Thought in Classical Texts

Classical literature frequently serves as a vital medium for philosophical inquiry, embedding complex systems of thought within narrative, dialogic, and poetic frameworks. Rather than presenting philosophy as abstract speculation, classical texts integrate ethical reflection, metaphysical questioning, and political theory into accessible literary forms. This synthesis of literature and philosophy allowed foundational ideas to reach broader audiences while ensuring their longevity within cultural traditions.

Plato's dialogues exemplify the literary-philosophical fusion characteristic of classical thought. Through conversational exchanges between Socrates and various interlocutors, Plato examines fundamental questions concerning justice, truth, knowledge, and ideal governance. The dialogic form encourages critical inquiry rather than doctrinal acceptance, shaping Western traditions of rational debate and philosophical education. Concepts such as the ideal state, moral virtue, and the pursuit of wisdom have profoundly influenced political philosophy and educational models.

The Confucian texts such as *The Analects* articulate ethical and social principles through aphorisms and narrative episodes. Confucian philosophy emphasizes moral cultivation, social harmony, and responsible governance grounded in virtue rather than coercion. These teachings shaped political institutions, educational practices, and ethical frameworks throughout East Asia, reinforcing the role of literature as a guide for moral and civic life.

Indian classical texts, including the *Upanishads*, *Bhagavad Gita*, and philosophical sections of the *Mahabharata*, present profound inquiries into duty (*dharma*), action (*karma*), and spiritual liberation (*moksha*). These works integrate metaphysical reflection with narrative context, enabling

philosophical concepts to emerge organically from lived human experience. The *Bhagavad Gita* explores ethical action within worldly responsibilities, offering a nuanced vision of moral engagement.

These classical philosophical texts shaped intellectual traditions across civilizations, influencing political thought, ethical education, and cultural values. Their enduring relevance demonstrates how classical literature functions as a foundational platform for philosophical reflection and cross-cultural intellectual exchange.

Classical Poetry and Aesthetic Ideals

Classical poetry occupies a central position in the literary traditions of ancient civilizations, establishing enduring poetic forms and aesthetic ideals that continue to influence global literary expression. Across cultures, classical poets developed refined techniques of language, imagery, rhythm, and structure to articulate emotional depth while maintaining formal discipline. Greek lyric poetry, Sanskrit *kavya*, and Chinese classical verse exemplify distinct yet interconnected aesthetic traditions grounded in harmony, balance, and expressive subtlety.

Greek lyric poetry, represented by poets such as Sappho and Pindar, emphasizes personal emotion, musicality, and precise imagery. Unlike epic narratives, lyric poetry foregrounds individual experience, exploring themes of love, loss, celebration, and reflection. The use of meter and melodic patterns demonstrates an aesthetic commitment to proportion and emotional clarity, shaping Western poetic conventions that value concision and expressive intensity.

Sanskrit *kavya* presents a highly sophisticated poetic tradition characterized by elaborate imagery, symbolic resonance, and emotional refinement. Rooted in aesthetic theories such as *rasa* and *dhvani*, *kavya* seeks to evoke specific emotional responses rather than merely describe experience. Poets like Kalidasa employ nature imagery, metaphor, and rhythmic precision to create layered meanings that engage both intellect and emotion. This emphasis on aesthetic experience as a mode of spiritual and emotional insight distinguishes Sanskrit poetry within world literature.

Chinese classical poetry, particularly from the Tang dynasty, reflects an aesthetic of restraint, harmony, and philosophical contemplation. Poets such as Li Bai and Du Fu employ natural imagery to express moral reflection, transience, and emotional depth with remarkable economy of language. The balance between form and feeling in Chinese verse underscores a worldview that values harmony between humanity and nature.

These classical poetic traditions established literary standards that continue to inspire contemporary poets. Through adaptation, experimentation, and reinterpretation, modern poetry draws upon classical aesthetic principles while addressing contemporary concerns, affirming the timeless vitality of classical poetic expression.

Global Reception and Adaptation

The global influence of classical literature is most evident in its continuous reception, adaptation, and reinterpretation across diverse cultural, linguistic, and historical contexts. Classical texts have never remained confined to their original settings; instead, they have travelled across borders through translation, performance, education, and artistic reimagining. This dynamic process of transmission has enabled classical literature to maintain relevance while responding to changing ideological, social, and aesthetic demands.

Translation plays a central role in the global circulation of classical works. Through translation, ancient texts enter new linguistic communities, where they are reshaped by cultural sensibilities and interpretive frameworks. Translators do not merely reproduce original meanings but actively negotiate cultural differences, making classical narratives accessible to new audiences. As a result, translated texts often acquire renewed significance, reflecting both the source tradition and the receiving culture.

Adaptation further extends the life of classical literature by transforming ancient narratives into modern literary forms and media. Classical epics, tragedies, and myths have inspired novels, plays, films, and digital narratives that reinterpret traditional themes for contemporary audiences. For instance, heroic journeys and tragic conflicts derived from classical sources appear in modern fiction and cinema, where they address issues such as identity, power, and resistance. These adaptations demonstrate how classical narratives function as flexible frameworks rather than fixed models.

Classical literature has also influenced political discourse and ideological expression. Concepts of justice, governance, heroism, and moral duty articulated in classical texts have been invoked in nationalist movements, ethical debates, and philosophical discussions. By drawing upon classical authority, political narratives often seek legitimacy and continuity with perceived cultural origins.

The study of reception reveals that classical literature survives not through passive preservation but through active reinterpretation. Each adaptation reflects contemporary concerns while maintaining a dialogue with the past. This adaptability underscores the enduring vitality of classical texts and affirms their role as living cultural resources within global literary and intellectual traditions.

Findings of the Study

The study reveals that classical literature functions as a shared cultural reservoir rather than a confined historical category. Classical texts establish foundational narrative and philosophical structures that persist across time. Their adaptability allows them to remain relevant within diverse socio-political contexts.

Another significant finding is the universality of classical themes. Concepts such as heroism, justice, fate, and ethical responsibility recur across civilizations, suggesting a common human inquiry embedded within literary expression. Furthermore, translation emerges as a critical mechanism enabling cross-cultural transmission and reinterpretation.

The research also highlights that classical literature influences not only literary forms but also education, governance, and cultural identity. Its enduring presence affirms its role as a dynamic intellectual force rather than a static academic subject.

Conclusion

Classical literature stands as a testament to humanity's enduring search for meaning, beauty, and ethical understanding. Its global influence transcends linguistic, cultural, and temporal boundaries, shaping literary traditions and intellectual discourse worldwide. Through epics, drama, poetry, and philosophy, classical texts continue to inform modern creativity and critical thought.

This study underscores the necessity of approaching classical literature through a global and comparative lens. Recognizing multiple classical traditions enriches literary scholarship and challenges restrictive canonical boundaries. Ultimately, classical literature remains a living dialogue between past wisdom and present inquiry, sustaining its relevance within contemporary global culture.

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Sanskrit as India's Classical Language: Civilizational Foundations and the Indian Knowledge System

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Abstract

Sanskrit is one of the most ancient classical languages of the world and forms the intellectual backbone of Indian civilization. For more than three millennia, it has functioned as a medium for preserving and transmitting philosophical, scientific, literary, and cultural knowledge. Sanskrit literature encompasses diverse domains such as metaphysics, logic, mathematics, astronomy, medicine, linguistics, aesthetics, and governance. The language's highly systematized grammar enabled precision, continuity, and fidelity in knowledge transmission, particularly through oral traditions. Sanskrit texts not only shaped the philosophical and ethical worldview of India but also influenced educational systems, social institutions, and artistic traditions across Asia. Even in the modern era, Sanskrit continues to inform academic research, comparative linguistics, digital humanities, and interdisciplinary studies related to the Indian Knowledge System. This review critically examines the historical evolution of Sanskrit, its foundational role in Indian civilization, and its continued relevance in contemporary scholarship.

Keywords: Sanskrit; Classical Language; Indian Knowledge System; Indian Civilization; Knowledge Traditions

Introduction

Sanskrit occupies a central position in the cultural, intellectual, and spiritual history of India. It is widely recognized as a classical language due to its antiquity, extensive literature, and uninterrupted scholarly tradition [1][2]. Emerging from the Vedic period, Sanskrit developed into a refined and standardized language that became the primary medium for religious, philosophical, scientific, and artistic expression across the Indian subcontinent [3]. Unlike regional vernaculars, Sanskrit transcended geographical boundaries and functioned as a pan-Indian language of knowledge and elite discourse.

The civilizational significance of Sanskrit lies in its association with the Indian Knowledge System (IKS), which represents an integrated worldview rather than isolated disciplines. Philosophical inquiry, scientific observation, ethical reasoning, and artistic creativity were all articulated through Sanskrit texts [4][5]. Understanding Sanskrit is therefore essential for comprehending the continuity and depth of Indian civilization.

Methodology

This review adopts a **qualitative and descriptive literature-based methodology**. Authoritative primary and secondary sources related to Sanskrit language, literature, philosophy, science, and history were systematically examined. Classical texts, linguistic treatises, historical studies, and modern scholarly interpretations were analyzed to understand Sanskrit's role in civilization. Sources were categorized thematically into:

1. Historical development of Sanskrit
2. Sanskrit grammar and linguistic tradition
3. Sanskrit and Indian Knowledge Systems
4. Scientific and technical literature in Sanskrit
5. Cultural transmission and trans-Asian influence
6. Modern relevance and revival efforts

Comparative and interpretative approaches were applied to assess Sanskrit's interdisciplinary nature and its influence on regional and global knowledge traditions. All content has been critically synthesized and rewritten to ensure originality and academic integrity.

Historical Evolution of Sanskrit

The earliest form of Sanskrit is preserved in the Vedic corpus, particularly the *Ṛgveda*, which represents one of the oldest linguistic records of human civilization [1][6]. Vedic Sanskrit later evolved into

Classical Sanskrit, marked by grammatical standardization and stylistic refinement. The transition enabled Sanskrit to function as a stable medium for scholarly communication over centuries [3][7].
The codification of Sanskrit grammar by Pāṇini in the *Aṣṭādhyāyī* represents a landmark in linguistic history. This work established a rule-based system that ensured structural precision and minimized linguistic ambiguity [8][9]. Such grammatical rigor allowed Sanskrit to preserve complex intellectual traditions without distortion.

2. Sanskrit and the Indian Knowledge System

Sanskrit served as the principal language of the Indian Knowledge System, encompassing philosophy, logic, science, medicine, and arts. Philosophical schools such as Vedānta, Nyāya, Sāṃkhya, and Vaiśeṣika articulated sophisticated theories of reality, knowledge, causation, and ethics through Sanskrit treatises [2][4][10].
In mathematics and astronomy, Sanskrit texts such as the *Sulba Sūtras* and works of Aryabhata reveal advanced understanding of geometry, numerical systems, and celestial mechanics [11][12]. Medical sciences, preserved in Sanskrit works like the *Caraka Saṃhitā* and *Suśruta Saṃhitā*, demonstrate systematic approaches to diagnosis, surgery, and pharmacology [13][14].

3. Linguistic Precision and Knowledge Transmission

One of Sanskrit's defining strengths is its phonetic and grammatical precision. The language's structure supported oral transmission through mnemonic devices, ensuring accuracy across generations before widespread manuscript culture [8][15]. This oral-textual synergy enabled large bodies of knowledge to survive with remarkable consistency.
Sanskrit grammar also influenced later linguistic traditions and modern linguistic theory, particularly in morphology and syntax [9][16]. Its logical structure has been cited as relevant to computational linguistics and formal language systems.

4. Literature, Arts, and Cultural Ethics

Sanskrit literature includes epics, poetry, drama, and aesthetic theory that shaped Indian cultural consciousness. Texts such as the *Mahābhārata* and *Rāmāyaṇa* integrate ethical reflection with narrative artistry [17][18]. The *Nāṭyaśāstra* presents a comprehensive framework for drama, music, and dance, illustrating the synthesis of art and philosophy in Sanskrit tradition [19].

5. Trans-Asian Influence of Sanskrit

Through Buddhism, trade, and diplomacy, Sanskrit spread beyond India to Central, Southeast, and East Asia. Buddhist texts composed in Sanskrit were translated into Chinese, Tibetan, Korean, and Japanese, profoundly influencing philosophical and religious vocabularies [20][21]. Sanskrit loanwords remain embedded in several Asian languages, demonstrating its historical prestige and reach [22][23].

6. Contemporary Relevance and Revival

In the modern era, Sanskrit continues to be studied as a source of cultural identity and intellectual heritage. Contemporary Sanskrit literature, academic programs, and digital initiatives highlight its ongoing vitality [24][25]. Sanskrit studies now intersect with areas such as comparative philosophy, digital humanities, yoga studies, and Indian Knowledge System frameworks promoted in higher education.

Conclusion

Sanskrit is not merely a classical or sacred language; it is a civilizational framework that sustained India's intellectual, scientific, and cultural traditions for millennia. Its grammatical precision, interdisciplinary scope, and trans-regional influence make it central to understanding Indian civilization and the Indian Knowledge System. Sustained scholarly engagement with Sanskrit is essential not only for historical understanding but also for integrating traditional knowledge with contemporary academic discourse.

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Is the touchstone method eurocentric? Re-thinking arnold in the context of indian classical traditions

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Abstract:

Matthew Arnold's "touchstone method," formulated most explicitly in "The Study of Poetry," proposes that literary judgment can be stabilized by comparing suspect passages with short "lines and expressions" from acknowledged "classics." The procedure promises practical rigor: bring an uncertain poem into contact with exemplary fragments, and the right verdict will follow. This paper argues that the method's *technology of judgment* encodes Eurocentric assumptions—not simply because Arnold prefers European texts, but because the method's epistemology treats "the best" as already canonized, treats cultivated taste as the privileged instrument of recognition, and converts tradition into a quasi-universal tribunal. Rather than rejecting Arnold as merely exclusionary, I re-read his evaluative logic through Indian classical frameworks that theorize aesthetic value differently: rasa as the aim of aesthetic experience and dhvani as the mechanism by which poetry achieves that aim. Drawing on Anandavardhana's and Abhinavagupta's dhvani tradition, and on an accessible articulation of the rasa-sūtra within modern scholarship, I show how Indian poetics complicates the touchstone's evidentiary rules—what counts as proof, what counts as a standard, and how plural audiences are acknowledged. The result is a methodological proposal for a "non-Eurocentric touchstone": plural touchstones across traditions, explicit criteria, and portable questions of value (what the text *does* to readers) rather than fixed canons (what the text *belongs to*).

Keywords: Matthew Arnold; touchstone method; Eurocentrism; rasa; dhvani; comparative poetics

Introduction:

Arnold's "touchstone method" is often taught as a commonsense tool: a reader with "taste" tests poems by comparing them to a set of unquestionably excellent lines. In the passage where Arnold names the method, he describes it as "using the poetry of the great classics as a sort of *touchstone*" (Arnold 187). That sentence already signals the double movement that matters for this paper. First, judgment is presented as technical—*a touchstone is an instrument*. Second, the instrument is built from a specific archive—"the great classics." The question "Is the touchstone method Eurocentric?" should therefore be treated not as an accusation about Arnold's personal preferences, but as a methodological problem about how universality, authority, and evidence are produced in evaluative criticism.

The research gap I address is simple and consequential. Arnold remains central in syllabi on criticism and canon formation; yet Indian classical evaluative systems—rasa, dhvani, and related concepts such as aucitya and alamkāra—are rarely used to *re-read Arnold's method itself*, as opposed to being added as "non-Western context." When Indian poetics is brought into the room, it is often presented as a parallel tradition rather than as a set of concepts that can interrogate European critical technologies.

This paper advances two connected claims. First, Arnold's touchstone method encodes Eurocentric assumptions about evaluative universality because it turns a historically specific canon into a general standard, and because it privileges a cultivated subject-position as the place from which judgment becomes "objective." Second, Indian classical traditions—especially rasa and dhvani—do not simply oppose Arnold; they reframe the evidentiary basis of judgment, shifting emphasis from canon-confirmation to aesthetic realization, from exemplarity to affective and semantic process, and from a single tribunal of taste to plural audiences and contexts.

Arnold's Touchstone Method as a Technology of Judgment:

Arnold's touchstone method is not merely a preference for "great books." It is a procedure that organizes how criticism should *prove* value. In "The Study of Poetry," Arnold recommends that when we are uncertain, we should employ the classics "as a sort of touchstone" (Arnold 187). The phrase "sort of" is modest; the logic is not. A touchstone, historically, is used to test metals by comparison. Arnold's analogy makes comparison the core act of criticism: the doubtful poem is put beside exemplary fragments, and the difference should become immediately legible.

This "technology of judgment" depends on a strong premise: that "the best" is recognizable as a stable set of exemplary instances. Arnold locates the aim of criticism in an activity that is simultaneously cognitive and affective: "to feel and deeply to enjoy the best, the truly classic, in poetry" (Arnold 188). "Feel" and "enjoy" here are not private whims; they are the instruments by which the "classic" becomes knowable. The method therefore stabilizes evaluation by stabilizing two things at once: (1) an archive of classics, and (2) a cultivated reader whose "feeling" is trained to respond correctly.

Arnold's larger critical model reinforces that structure. The purpose of criticism, he writes elsewhere, is "to see the object as in itself it really is" (Arnold 34). That formulation makes criticism sound like a disciplined perception that reaches the object's true nature. Yet the touchstone method shows what "seeing" entails for Arnold: not neutral observation, but a comparative act governed by preauthorized exemplars. The critic's task is not only to describe; it is to "learn and propagate the best that is known and thought in the world" (Arnold 42). Here the canon is not merely a record of value; it is an obligation of cultural transmission. The "best" must circulate, and the critic is the agent of that circulation.

What does this technology exclude? It tends to exclude works that cannot be easily "tested" by the same set of exemplars or that do not aim at the same kind of "classic" effect. Because the method treats brief fragments as decisive evidence, it rewards texts that produce recognizable "high" effects in a short span—what can be excerpted into a line that functions like a coin or assay. It also excludes, or marginalizes, traditions where value is not primarily established by extractable exemplarity but by sustained aesthetic experience, ritual framing, performative context, or culturally specific modes of suggestion. The method, in other words, does not merely compare poems; it compares them under a concept of value that is already shaped by a historically European canon.

What "Eurocentric" Means Here:

If "Eurocentric" is used as a loose moral label, it becomes analytically weak. In this paper, Eurocentrism names a specific pattern in evaluative criticism: the conversion of a regional tradition into a universal standard, and the masking of that conversion as neutral "taste" or "objectivity." Dipesh Chakrabarty captures the structure of this conversion in historiography when he writes that, in academic history, "'Europe' remains the sovereign, theoretical subject of all histories" (Chakrabarty 1). While Chakrabarty is addressing historical discourse, the sentence clarifies a more general mechanism: Europe becomes the default *theoretical* position from which other materials are measured, translated, and ordered.

In literary evaluation, a similar sovereignty appears when a particular archive is treated as the primary bearer of universality. The touchstone method exemplifies this: it uses "the great classics" (Arnold 187) not only as models but as instruments. The classics become the metal against which all other metals are tested. Eurocentrism, then, is not merely *what* Arnold includes (European texts), but *how* he makes inclusion function as proof.

A second mechanism is the institutionalization of authority. Edward Said describes "Orientalism" not just as a set of stereotypes but as a structured field that authorizes knowledge: it is "a style of thought" built on an epistemological distinction between "the Orient" and "the Occident" (Said 11), and it can be analyzed as "the corporate institution for dealing with the Orient" by "authorizing views of it" and "having authority over the Orient" (Said 12). Said's terms help to diagnose Eurocentrism in criticism even when the critic is not explicitly speaking about "the Orient." The key issue is: *who authorizes the standard, and by what institutional logic does that authorization become common sense?* Arnold's insistence that criticism must "propagate the best that is known and thought" (Arnold 42) aligns evaluation with cultural governance. The critic does not merely judge; the critic consolidates a tradition's authority as a normative resource for society.

A third mechanism is the claim to universality through a cultivated subject. In a compressed excerpt from "Can the Subaltern Speak?," Spivak argues that some radical Western criticism is driven by "an interested desire to conserve the subject of the West, or the West as Subject" (Spivak 24). The line is useful here because it clarifies how claims to pluralism can still preserve a privileged subject-position. Arnold's touchstone method similarly preserves the authority of a cultivated European subject: judgment becomes what the trained critic can "see" (Arnold 34) and what the trained sensibility can "feel" as "truly classic" (Arnold 188). Eurocentrism, in this sense, is an epistemic problem: whose

trained feeling is treated as the measure of "the best," and whose archives are treated as the natural home of exemplarity?

To be clear: identifying these mechanisms does not require claiming that Arnold is uniquely or maliciously Eurocentric. It requires showing that the touchstone method's *procedural design* tends to universalize a specific tradition's standards, while making that universalization appear as neutral technique.

Indian Classical Traditions as Alternative Epistemologies of Aesthetic Value

Indian classical criticism offers a rigorous counterpoint to Arnold because it does not treat canon-confirmation as the primary evidentiary route to value. Its key terms (*rasa, dhvani, alamkāra, aucitya, pramāṇa*) describe not only what poems *are*, but what poems *do*—how poetic language generates aesthetic cognition and affect, how propriety governs form, and how validity is recognized.

Rasa theory, in its classical form, is often summarized through the rasa-sūtra, which presents rasa as something that emerges from the coordination of determinants, consequents, and transitory states. A concise modern articulation states: "Rasa is nothing but a result of union of Vibhava, Anubhava and Vyabhichari Bhava" (Bhosale 3). Even in this mediated formulation, the evaluative center is unmistakable: aesthetic value is tied to the production and realization of rasa, not to a work's proximity to a canonized fragment. Under rasa theory, a poem's excellence is legible in the quality of aesthetic experience it produces—how it organizes emotion, cognition, and form into a distinctive savor. This shifts what counts as evidence. Arnold's touchstone method makes excerpts function as decisive "tests." Rasa theory makes the *experience of rasa*—grounded in structured aesthetic conditions—function as evidence. The critic's task is not primarily to compare a line to a canon; it is to analyze whether the work creates the right conditions for rasa realization, and whether that realization is sustained, appropriate, and aesthetically coherent.

Anandavardhana's dhvani theory radicalizes this experiential orientation by making suggestion central to poetic meaning. In the introductory framing of the *Dhvanyāloka* tradition, the text is presented as "a systematic treatise… on suggestion (in poetry)" (Anandavardhana xxv). Here "suggestion" is not decorative; it is a principle of how poetry works. The same introduction describes a key evaluative consequence: the "only complete explanation" of poetry's nature is "the essence of poetry is exclusively *rasa*, and this is done only by the concept of *dhvani*" (Anandavardhana xxxii). The sentence links a criterion of value (rasa as essence) to a mechanism of value (dhvani as enabling concept). This relationship complicates Arnold in two ways. First, it contests the idea that a short fragment can serve as a stable assay of value across contexts. If rasa is realized through dhvani, and dhvani depends on suggestion that unfolds through context, then the excerpt is not always decisive evidence. Second, it reframes the critic's role: evaluation becomes analysis of how meaning is generated beyond the literal, how suggestion operates, and how that operation culminates in aesthetic realization.

Even when we do not treat aucitya and alamkāra as separate systems in the limited evidence base used here, they remain crucial to a comparative argument. In Indian poetics, "ornament" and "propriety" are not merely optional features; they are ways of specifying how form and context regulate aesthetic effect. That emphasis matters because it resists a purely extractive canon logic. A line may be "beautiful" in isolation, but if it violates aucitya—if it is improper to character, situation, or dominant rasa—its beauty can be compromised within the work's total aesthetic economy. Under such a framework, value is not fully capturable by a portable touchstone line; it must be assessed in relation to the work's internal coherence and contextual fitness.

What Happens to "Touchstones" Under Rasa/Dhvani?

The point of comparison is not to replace Arnold with Indian poetics as a new universal. The point is to test what happens when Arnold's evidentiary rules meet alternative criteria of value. Arnold's "standard" is exemplarity: a classic line functions as a stable benchmark. He endorses "using the poetry of the great classics as a sort of touchstone" (Arnold 187) because the classics are presumed to carry a distilled quality that can be recognized across cases. Under dhvani theory, the standard is not a fragment but a process: whether suggestion operates in a way that culminates in rasa (Anandavardhana xxxii). The "standard" is therefore not a portable object (a line) but a relation between text, context, and audience response. This does not make Indian poetics anti-standard. It makes standards explicit in a different register. Arnold's touchstone presupposes that the "best" exists as an already-certified archive; dhvani and rasa presuppose that value exists as a realizable aesthetic event governed by analyzable conditions. Both are evaluative; they simply locate evidence differently.

Arnold's evidence is comparative immediacy: the doubtful poem is placed beside the touchstone, and the verdict should be quick. The method resembles a laboratory test. Yet Arnold's own account of criticism's purpose—"to see the object as in itself it really is" (Arnold 34)—reveals that the laboratory metaphor depends on the critic's trained perception. The method asks us to believe that the critic's recognition of "the best" is sufficiently stable to function as a test. Dhvani theory changes the evidentiary expectation. If poetry's essence is rasa and rasa is achieved through dhvani (Anandavardhana xxxii), then evidence cannot be restricted to an excerpt that "sounds" like greatness. Evidence includes: (a) how suggestion is structured; (b) how literal and suggested meanings interact; (c) how the text guides the audience toward an aesthetic savor. This is why the introductory description emphasizes a "systematic treatise… on suggestion" (Anandavardhana xxv): method is built into the theory of meaning itself.

Arnold's essay itself contains the meta-claim that the touchstone procedure offers "useful help" in judgment (Arnold 187). Under a dhvani/rasa reading, that "help" would be accepted only with constraints: a touchstone might reveal *surface* excellence, but it may not reveal the deeper success of suggestion culminating in rasa. In other words, a touchstone line can be a diagnostic tool, but not necessarily a proof of overall aesthetic achievement. We can restate this as a methodological translation. Arnold's touchstone asks: *Does the passage resemble certified greatness?* Dhvani/rasa asks: *Does the passage (and the whole work) produce aesthetic realization through suggestion, in a contextually proper way?* The first question is canon-centered; the second is effect-centered and mechanism-centered.

Arnold's method presumes that cultivated readers will converge on what is "truly classic" (Arnold 188). That convergence is central to the method's authority: if taste does not converge, the touchstone ceases to function as an instrument. Postcolonial theory warns that such convergence often preserves a privileged subject-position. Chakrabarty's claim that "Europe" remains the "sovereign, theoretical subject" (Chakrabarty 1) points to how universality can be structured as a European default. Spivak's warning about conserving "the West as Subject" (Spivak 24) describes the same problem at the level of epistemic authority. Indian poetics, by contrast, theorizes audience and reception as internal to aesthetic theory rather than as an external sociological complication. If rasa is produced by a structured convergence of conditions (Bhosale 3), then plural audiences are not an embarrassment; they are part of how aesthetic realization is conceptualized. Dhvani theory's insistence on suggestion similarly acknowledges that meaning is not exhausted by the literal and that realization depends on capacities that are trained and culturally situated (Anandavardhana xxv). This does not mean "anything goes." It means that standards are tied to analyzable practices of reading and response rather than to a single archive's certified lines.

Toward a Non-Eurocentric Touchstone: Methodological Proposal

A non-Eurocentric "touchstone" approach does not abolish standards. It changes how standards are justified and how evidence is handled. This section offers a methodological proposal that keeps Arnold's desire for rigor while correcting the Eurocentric tendencies embedded in canon-as-instrument. If Eurocentrism emerges when a tradition becomes "sovereign" (Chakrabarty 1), the first correction is to refuse sovereignty. Touchstones should be plural: not a single set of "great classics," but several exemplary corpora drawn from different literary histories. The point is not token inclusion. The point is to prevent any one archive from functioning as the hidden universal. This changes what Arnold means by "the great classics" (Arnold 187). Instead of treating "the classics" as a singular tribunal, we treat them as multiple, historically grounded repositories of excellence whose standards can be compared, translated, and contested.

Arnold's method relies on cultivated recognition; it can therefore conceal its criteria behind taste. A revised method should make criteria explicit: Are we judging moral seriousness, syntactic power, imaginative compression, dhvani-like suggestion, rasa-like affective realization, or contextual propriety? When Arnold defines criticism as learning and propagating "the best that is known and thought" (Arnold 42), he links evaluation to cultural governance. Transparency requires stating when that linkage is being made—and whether it is justified for the critical task at hand. Indian poetics is useful here because it names mechanisms. Dhvani theory makes "suggestion" methodologically central (Anandavardhana xxv) and ties it to the realization of rasa (Anandavardhana xxxii). Even if a critic ultimately favors Arnoldian exemplarity, the critic should be able to say why exemplarity is the relevant criterion, rather than letting the canon silently decide.

A final correction is to redefine universality. Instead of universalizing a canon, we universalize questions. Arnold's aspiration to "see the object as in itself it really is" (Arnold 34) can be reframed as a portable critical question: *What is this work doing, by what means, for which audiences, under which conventions, with which ethical and aesthetic stakes?* That is a universalizable method question without a fixed canon as its hidden answer. Dhvani/rasa traditions encourage this shift because they make aesthetic value depend on process and realization rather than on inherited certification. If rasa emerges from structured conditions (Bhosale 3) and is achieved through suggestion (Anandavardhana xxxii), then evaluation must attend to how texts work within their own aesthetic economies. That attention can travel across cultures without pretending that one archive is the natural home of "the best."

Objections: relativism, loss of standards, translation limits

The standard objection is relativism: if we pluralize touchstones and emphasize culturally situated realization, do we lose standards? The answer is no, if standards are articulated as analyzable criteria rather than as inherited authority. Plurality does not remove rigor; it relocates rigor from canon loyalty to methodological clarity.

A second objection concerns translation: can dhvani and rasa be applied across languages without distortion? The point is not to claim perfect equivalence. The point is to use Indian concepts as critical tools that expose what Arnold's method hides—especially the assumption that excerpt-based exemplarity can function as universal evidence. Translation problems are real, but they are also diagnostic: they remind us that Arnold's method can become Eurocentric precisely when it forgets that its own criteria are historically produced and culturally trained.

Conclusion

Arnold's touchstone method is Eurocentric not simply because it privileges European classics, but because it transforms a historically specific canon into an instrument of universal judgment, and because it authorizes evaluative certainty through a cultivated subject-position presented as objective technique. Arnold's own formulations clarify the method's stakes: he proposes using "the great classics" as a "touchstone" (Arnold 187), defines criticism as a pursuit of "the best that is known and thought" (Arnold 42), and frames critical objectivity as the ability "to see the object as in itself it really is" (Arnold 34). These claims are powerful, but they also produce exclusions by making canonized exemplarity and cultivated taste the core evidentiary regime.

Indian classical frameworks complicate this regime by relocating evidence and standards. Rasa theory emphasizes structured aesthetic realization (Bhosale 3), and dhvani theory conceptualizes poetic value through suggestion culminating in rasa (Anandavardhana xxv; Anandavardhana xxxii). When these frameworks are used to re-read Arnold, the touchstone becomes a partial tool rather than a final tribunal: excerpt-based comparison can indicate certain kinds of excellence, but it cannot substitute for analysis of how texts generate meaning and aesthetic experience within their own conventions and audiences.

For curriculum and world-literature pedagogy—especially in Indian universities—the implication is practical: keep Arnold, but teach the touchstone method as one evaluative technology among others, and teach students how to articulate criteria across traditions. A non-Eurocentric touchstone is not an anti-standard stance. It is a more honest method: plural archives, explicit criteria, and universalizable *questions* rather than universalized *canons*.

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Classical Library and Information Science Related with KOHA Library Software

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Abstract
The classical principles upon which Library and Information science have been based have been the systematic arrangement, maintenance, and sharing of information. Classical LIS used in practices like cataloguing, classification; circulation, acquisitions and serials control, was traditionally done by manual operations using standard tools and codes. The practices provided uniformity, availability and effective information retrieval in libraries. Nonetheless, the fast development of information sources, as well as user demands, required the adoption of technology in the work of libraries.
Integrated Library Management Systems (ILMS) have revolutionized the traditional library operations by automating the normal functioning of a library, and have not lost the theoretical basis of classical LIS. KOHA is an open-source ILMS and this marks a new step in the transformation. It adds classical LIS principles and international standards including MARC 21, AACR2/RDA, Z39.50 and OPAC to an online, user-friendly platform. KOHA allows libraries to store bibliographic information, circulation operations, purchases and serials effectively in addition to aiding in sharing resources and interoperability.
The paper identifies the way in which classical principles of Library and Information Science are applicable even in the digital age based on their implementation in KOHA library software. It shows that KOHA is not a substitute of conventional librarianship, rather it complements it with the use of technological means to make the information accurate, efficient and accessible. The combination of classical LIS and KOHA is the guarantee of the efficient library management, fulfilling the needs of modern users, and the provision of sustainable information services on the academic and research levels.
Keywords: Library and Information Science (LIS), ClassicalLibrarianship, Integrated Library Management System (ILMS), KOHA Library Software, Bibliographic Standards (MARC 21, AACR2/RDA), Open Source Software, Online Public Access Catalogue (OPAC)

Introduction

Classical Library and Information Science (LIS) considers the principles, theories, and practices that are involved in the organization, preservation, retrieval, and dissemination of information. Historically, the library processes of cataloguing, classifying, checking out, acquisition, and managing serials were conducted manually using some standardized tool such as classification scheme, cataloguing codes and card catalogs. These traditional ways formed the basis of systematic information management and they still have an impact on the present library systems.
As information and communication technologies were developed, conventional LIS concepts became incorporated in automated library management systems. KOHA is an open-source Integrated Library Management System (ILMS), one of the most popular ones. KOHA uses classical rules of LIS by automating the fundamental library operations and follows international standards, including MARC 21, AACR2/RDA, and Z39.50. It allows the libraries to operate on bibliographic records, circulation, acquisition, serial control, and internet public access catalogues (OPAC).
The connection between classical Library and Information Science and KOHA library software is the fact that traditional theories and standards are used in a new technological environment. KOHA will convert the manual library processes into the digital processes without undermining the fundamental principles of librarianship, including knowledge organization, services to users, and access to information. Therefore, KOHA is a facilitator between the traditional LIS and the modern digital library setting that has ensured successful management of information in the present-day world.

1. Classical Library and Information Science (LIS)

Classical Library and Information Science is the name of the conventional body of knowledge, principles, theory and practices involved in the systematic management of libraries and information resources, prior to complete automation. It also focuses on manual work like cataloguing, classification, reference services and preservation of the documents. Classical LIS is keen on structuring knowledge,

providing easy access to information, and serving the user efficiently using the existing standards and professional ethics.

2. Cataloguing

The process of creating bibliographic records to the library materials (books, journals and digital resources) is known as cataloguing. It entails the process of the description of items based on standard rules so that they can be identified and retrieved easily. Descriptive cataloguing (author, title, edition, publication details) and subject cataloguing (assigning subject headings) are all part of cataloguing.

3. Classification

Classification may be defined as the systematic organizing of library materials into topic-based groups by a known classification system like Dewey Decimal Classification (DDC) or Colon Classification (CC). It also assists in arranging materials on shelves and users can find materials easily by subject.

4. Circulation

The circulation is the process of lending and returning library materials to the users. It involves issuing books, taking returned books, renewing the loans, reserving materials as well as keeping the records of borrowers. Circulation provides equitable and regulated use of the library resources.

5. Acquisitions

The process of choosing, ordering, buying, receiving, and otherwise documenting library materials is known as acquisitions. It includes the budgetary process, the selection of vendors, processing of invoices and accessioning. The primary purpose of the acquisitions is to build and sustain the balanced and relevant library collection.

6. Serials Management

Serials management is concerned with the management of the publications in serial issues, journals, magazines, newspapers, and annual reports. It involves ordering, check in, claim missing issues, binding and serial records. Periodical literature continuity and accessibility is guaranteed through effective serials management.

7. Integrated Library Management System (ILMS).

Integrated Library Management System is a computer application that automates and combines all the key library operations of cataloguing, circulation, acquisitions, serials control and OPAC into one system. It enhances productivity, precision, and use of library services by substituting manual interventions with computer interventions.

8. KOHA Library Software

KOHA is an open source Integrated Library Management System initially designed in New Zealand. It is web-based and can assist in all the major operations in the library including the catalogue, circulation, acquisitions, management of serials and OPAC. KOHA is in compliance with international standards of libraries and is used by academic, public, and special libraries all over the world.

9. Open-Source Software

Open-source software refers to software the source code of which is freely distributed to be used, modified and re-distributed. Licensing fees are not necessary among the users. KOHA is open-source and lets libraries tailor the system to their requirements and receive support in the community.

10. Marc 21 (Machine-Readable Cataloguing)

MARC 21 is a format used in encoding bibliographic and authority data which are international standards to enable computers to read and process them. It enables sharing of bibliographic information between libraries and library systems so as to be consistent and interoperable.

11. Anglo-American Cataloguing Rules (Second Edition) AACR2.

AACR2 is a collection of standardized guidelines which are employed in descriptive cataloguing of library materials. It offers principles on how to establish uniform bibliographic entries such as decision on access points like author, title and subject.

12. RDA (Resource Description and access)

RDA is a new standard that is used to replace AACR2. It is built on the digital arena and emphasizes on user orientation and resource relations. RDA helps to organize and retrieve the information both in print and electronic form.

13. Z39.50

The protocol Z39.50 is an international information retrieval protocol which allows searching and retrieving bibliographic records remotely in library databases. It enables the library of various systems to exchange and duplicate data in cataloguing which encourages sharing of resources and collaboration.

14. OPAC (Online Public Access Catalogue)

OPAC is a Web-based database which enables the user to search and access the collection of a library electronically. The users are able to search using author, title, subject, and keyword among others. OPAC will be used to replace the old card catalogues and will offer real-time service with regard to material availability.

1. Classical Library and Information Science (LIS).

Advantages

Gives a powerful theoretical base of library operations.
Ensures the systematic knowledge arrangement.
Fosters corporate morality and consumer friendly services.
No dependence on technology and electricity.
Simple and applicable in small libraries.

Disadvantages

Manual processes which require time.
Takes up greater physical space of records.
Hard to keep and change.
Its accessibility and low retrieval rate.
Unsuitable in big and contemporary libraries.

2. Cataloguing

Advantages

Aids in simple locating and accessing of documents.
Offers identical and standardized bibliographic records.
Saves time of search of information by users.
Provides exchange of resources among libraries.

Disadvantages

Needs professional personnel.
Manual systems are time consuming.
Misplacement of resources may be caused by errors.
Elaborate regulations may be hard to enforce.

3. Classification

Advantages

Sorts papers in a subject-wise manner.
Browsing and subject based searching.
Conserves time among users and employees.
Shelf making and retrieval are easy.

Disadvantages

Complicated system of classification.
Problematic subjects to categorize interdisciplinarily.
Needs experience and skills.
Amendment of plans can be confusing.

4. Circulation

Advantages

Guarantees that there is controlled use of library materials.
Stands accountable towards borrowers.
Provides usage statistics
Improves user services

Disadvantages

The manual circulation is cumbersome and prone to errors.
Need to be supervised by the staff at all times.
Materials risk- exposure to loss or damage.
The process of automation needs technical infrastructure.

5. Acquisitions

Advantages

Assistance in systematic collection development.
Provides equitable and pertinent library services.

Eliminates redundancy of resources.
Remains financially responsible.
Disadvantages
Collection quality is influenced by a budget constraint.
Delayed ordering and dealing.
Vendor dependency
Needs to be planned and assessed.

6. Serials Management

Advantages
Provides perpetuation of journals and periodicals.
Assists in monitoring existing and outstanding problems.
Funds research and academic requirements.
Has proper serial records.
Disadvantages
Complicated and labour-intensive process.
Constant variations in subscription fees.
Missing or delayed issues
Hardly controllable manually.

7. Integrated Library Management System (ILMS).

Advantages
Automation of all library processes.
Saves time and manpower
Enhances precision and productivity.
Not too complicated to access information.
Supports resource sharing
Disadvantages
High initial setup cost
Technical knowledge and training are required.
Reliance on electricity and internet.
Possibility of loss of data unless it is maintained.

8. KOHA Library Software

Advantages
Free and Open Source software.
Web-based and user-friendly
Subscribes to the global standards.
Can be customized to the requirements of the libraries.
Strong community support
Disadvantages
Technical skills required to install.
Poor formal customer services.
Frequent updates can be a source of compatibility problems.
Relies on IT infrastructure.

9. Open-Source Software

Advantages
No licensing cost
The right to tailor and adjust.
Community-driven development
Openness and mobility.
Disadvantages
Absence of specific vendor support.
Needs talented technical personnel.
There can be inconsistency in documentation.
Danger of security when not maintained.

10. MARC 21

Advantages

Aborigines Standard bibliographic format.
Facilitates record sharing
A machine-readable and efficient one.
Widely accepted globally
Disadvantages
Complex structure
Hard to understand without experience.
Restricted ability to flex non-traditional resources.
Needs technical expertise.

11. AACR2

Advantages
Offers standard cataloguing regulations.
Promotes consistency of bibliographic records.
Widely used for many years
Appropriate to physical library content.
Disadvantages
Not intended to work with digital resources.
Complex and rigid rules
Being replaced by RDA
Poor support to modern formats.

12. Resource Description and Access (RDA)

Advantages
Created to use online and digital sources.
User-cantered approach
Data environment Supported by data.
Flexible and adaptable
Disadvantages
Training and learning is required.
It is expensive to implement.
More complex than AACR2
Not yet embraced in all places.

13. Z39.50

Advantages
Enables resource sharing
Saves cataloguing time
Supports copy cataloguing
Favours library cooperation.
Disadvantages
Technical complexity
Slow response time
Need compatible systems.
Being supplanted with newer technologies.

14. Online Public Access Catalogue (OPAC)

Advantages
Easy and fast searching
Available everywhere and at any time.
User-friendly interface
Offers on-time availability.
Disadvantages
Internet and systems maintenance is required.
Basic computer skills are required by the users.
Access is affected by technical failures.
Early installation and configuration needed.

Conclusion

Classical Library and Information Science is the intellectual and professional background of librarianship which furnishes basic principles on how to organize and manage information resources. Although the manual system is replaced by automated systems, the main principles of classical LIS including cataloguing, classification, standardization, and user centred service remain crucial in the functioning of the contemporary libraries. These principles would be consistent, reliable, and meaningful information retrieval despite the technological developments.

KOHA library software is a good example of how classical LIS theories can be successfully merged with modern information technology. KOHA allows improving the performance of libraries and libraries in general by automating the traditional library functions and following international standards which maintain the integrity of bibliographic control. Its open-source character also contributes to its flexibility, cost-effective nature and the development that can be facilitated by the community, thus, making it appropriate to libraries of different sizes and types.

To sum up, the classical Library and Information science are complementary and reinforcing relationships with the KOHA library software. Classical LIS gives the theoretical infrastructure, whereas KOHA gives the technological capability to put these concepts into practice in a digital context. Combined, they help libraries to respond to changing user needs, facilitate scholarly communication, and achieve successful access to information in the current knowledge society.

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Margins At The Centre: How Subaltern Voices Shaped Marathi As A Classical Cultural Language

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Abstract
The recognition of Marathi as a classical language has renewed scholarly attention to its antiquity, literary continuity, and aesthetic richness. However, dominant historiographies of classicality have often privileged elite, courtly, and Sanskritized traditions, marginalizing the decisive role played by subaltern voices in shaping Marathi's ethical, cultural, and communicative foundations. This paper argues that Marathi evolved as a *classical cultural language* not despite, but because of its sustained engagement with marginalized communities—Bhakti saints, women poets, Dalit thinkers, folk performers, and oral traditions—who placed lived experience, moral inquiry, and social justice at the centre of literary expression.
Drawing upon subaltern studies, cultural linguistics, and sociolinguistic approaches to language and power, the study re-examines Marathi literary history as a dialogic process where marginal voices transformed language into a medium of inclusive communication and ethical negotiation. Through qualitative textual and discursive analysis of select Bhakti poetry, Dalit autobiographical writing, and folk-cultural forms, the paper demonstrates how Marathi's classicality emerges from its capacity to articulate dissent, spirituality, and social critique in accessible linguistic registers. These traditions foregrounded community-oriented ethics, affective communication, and cultural sustainability—features often absent from elite classical canons.
The paper further situates Marathi within broader debates on classical languages and indigenous knowledge systems, arguing that classical status must be redefined beyond antiquity and textuality to include social reach, ethical depth, and communicative vitality. By repositioning marginalized voices from the periphery to the centre of classical language discourse, the study contributes to contemporary discussions in cultural studies and applied linguistics on canon formation, language ideology, and inclusive cultural memory.
Ultimately, the paper proposes a decolonial and socially grounded framework for understanding Marathi as a living classical language whose enduring relevance lies in its subaltern humanism, dialogic ethics, and cultural resilience.
Keywords: Marathi as a Classical Language, Subaltern Voices and Literary Canon, Bhakti and Dalit Literary Traditions, Cultural Linguistics and Language Ethics, Marginalized Voices in Indian Literature, Indigenous Knowledge Systems, Language, Power, and Social Justice, Cultural Sustainability and Memory, Sociolinguistics of Indian Languages, Decolonial Linguistics

Section I: Introduction

The recent recognition of Marathi as a classical language has generated renewed academic interest in its historical depth, literary continuity, and cultural significance. Classical status, however, is often assessed through narrow criteria such as antiquity, textual lineage, and elite literary production. The Government of India officially designates a "Classical Language" based on four primary pillars: high antiquity of its early texts over a period of 1500–2000 years; a body of ancient literature considered a valuable heritage; an original literary tradition not borrowed from another speech community; and a distinctness between the classical language and its later forms. This paper deconstructs these criteria by arguing that such antiquity-heavy frameworks risk fossilizing language, whereas Marathi's true classicality resides in its "vernacular classicism"—a status earned through social reach and communicative vitality. Such frameworks tend to privilege courtly, Sanskritized, or dominant traditions while overlooking the transformative role played by marginalized voices in shaping the ethical, communicative, and cultural life of a language. This paper contends that Marathi attained its classical stature not merely through elite textual inheritance, but through sustained engagement with subaltern communities whose literary practices expanded the language's social reach and moral imagination.

From the Bhakti movement to Dalit and folk literary traditions, Marathi evolved as a medium of dissent, devotion, and dialogue. Saints such as Jnaneshwar, Namdev, Tukaram, and Eknath employed the vernacular to challenge religious hierarchy and social exclusion, repositioning lived experience and ethical inquiry at the centre of literary expression. In the twentieth century, Dalit autobiographical and protest writing further redefined Marathi literature as a space of resistance, testimony, and social critique. These traditions foregrounded accessibility, affective communication, and community-oriented ethics—features that complicate conventional notions of classicality rooted in exclusivity.

Drawing on subaltern studies, cultural linguistics, and sociolinguistic theories of language and power, this study re-examines Marathi literary history as a dialogic process shaped by marginalized speakers and writers. It argues that Marathi's classical character lies in its capacity to absorb dissent, articulate collective memory, and sustain cultural continuity across social strata. By repositioning subaltern voices from the margins to the centre of classical language discourse, the paper proposes a socially grounded and decolonial understanding of classical languages—one that recognizes communicative vitality, ethical depth, and cultural sustainability as defining criteria.

Section II: Theoretical Framework

This study is grounded in an interdisciplinary theoretical framework that integrates Subaltern Studies**,** Cultural Linguistics**,** and Sociolinguistics to examine how marginalized voices have historically shaped Marathi as a classical cultural language. Together, these frameworks enable a re-reading of literary history that moves beyond elitist canons and recognizes language as a socially embedded, ethically charged, and communicative practice.

2.1 Subaltern Studies and the Re-centering of Marginalized Voices

Subaltern Studies provides a critical lens for interrogating the silencing of marginalized communities within dominant historiographies and literary traditions. Originating in South Asian historiography, the subaltern paradigm challenges elite-centric narratives by foregrounding the lived experiences, speech acts, and cultural expressions of those historically excluded from power structures. Gayatri Chakravorty Spivak's interrogation of representation and epistemic violence is particularly relevant in examining how vernacular voices are often acknowledged only selectively within classical language discourses.

In the context of Marathi literature, subalternity is not synonymous with voicelessness but with alternative modes of articulation. Bhakti poets and Dalit writers did not merely "speak back" to dominant structures; they reshaped Marathi itself as a language of ethical critique, affective immediacy, and collective consciousness. Their literary interventions destabilized hierarchies of caste, ritual authority, and linguistic purity, enabling Marathi to function as a medium of social negotiation and moral inquiry. Subaltern Studies thus allows this research to reposition marginalized literary traditions not as peripheral contributions but as constitutive forces in the formation of Marathi's classical identity.

2.2 Cultural Linguistics and Indigenous Knowledge Systems

Cultural Linguistics offers a framework for understanding language as a carrier of shared cultural conceptualizations, values, and worldviews. Rather than treating language as a neutral system of grammar and lexicon, this approach emphasizes how linguistic practices encode ethical orientations, social relationships, and collective memory. In Indian languages such as Marathi, cultural meaning is inseparable from oral traditions, performative genres, and community-based modes of transmission.

Subaltern literary practices in Marathi—especially Bhakti abhangas, ovis, powadas, and Dalit autobiographical narratives—reflect indigenous epistemologies grounded in experience, devotion, suffering, and resistance. These forms privilege accessibility over ornamentation and relational ethics over aesthetic elitism. Cultural Linguistics enables this study to interpret such texts as repositories of indigenous knowledge systems that sustain cultural continuity across generations. Classicality, from this perspective, is not confined to antiquity but resides in a language's capacity to preserve ethical depth, adaptability, and cultural resilience.

2.3 Sociolinguistics: Language, Power, and Social Mobility

Sociolinguistics provides critical tools for analyzing how language functions within structures of power, identity, and social mobility. Concepts such as language stratification, speech communities, and linguistic capital illuminate how dominant and marginalized varieties of Marathi have historically coexisted and interacted. While Sanskritized registers often signified authority and prestige, vernacular and subaltern registers enabled broader participation in literary and cultural life.The democratization of Marathi through Bhakti and Dalit traditions expanded its communicative reach and transformed it into a language of mass engagement. Sociolinguistic analysis reveals how these movements challenged

linguistic gatekeeping and redefined legitimacy by privileging intelligibility, affective resonance, and ethical persuasion. This framework allows the study to demonstrate that Marathi's evolution as a classical language is inseparable from its sociolinguistic openness and capacity to mediate across caste, class, and community boundaries.

Decolonial Linguistics and Epistemic Liberation Expanding this integrative approach, the study adopts a framework of Decolonial Linguistics. This perspective is vital for dismantling the hierarchies that equate "classicality" with frozen, elite textuality—a legacy of both colonial linguistic mapping and internal caste-based gatekeeping. By situating Marathi within global decolonial discourse, this framework explains how marginalized speakers reclaim the "right to name their world," transforming the language from a tool of epistemic violence into a site of liberation. This aligns Marathi's trajectory with global movements to validate indigenous knowledge systems, asserting that the survival of a language is predicated on its capacity to articulate the lived truths of its most marginalized speakers

2.4 Integrative Framework

By synthesizing Subaltern Studies, Cultural Linguistics, and Sociolinguistics, this research advances a holistic understanding of classical language formation. Marathi emerges not as a static heritage language shaped solely by elite texts, but as a dynamic cultural system continually renewed through marginalized voices. This integrated framework enables the study to reconceptualize classicality as a socially grounded, communicatively vibrant, and ethically sustained phenomenon—one deeply shaped by those historically positioned at the margins yet central to the language's cultural life.

Section III: Methodology

This study adopts a qualitative, textual–discursive, and historically grounded research methodology to examine how subaltern voices have contributed to the formation of Marathi as a classical cultural language. Given the interpretive nature of literary, linguistic, and cultural inquiry, the research does not rely on empirical experimentation but instead employs critical textual analysis**,** historical contextualization**,** and discourse-oriented interpretation to generate theoretically informed insights.

3.1 Research Design

The research is structured as a thematic and comparative interpretive study that analyzes selected literary texts across historical phases of Marathi literature. The design allows for the examination of continuities and transformations in language use, cultural expression, and ethical orientation as articulated by marginalized communities. Rather than producing an exhaustive literary history, the study focuses on representative texts and discursive moments that demonstrate how subaltern voices reshaped linguistic norms, literary aesthetics, and communicative authority.

3.2 Corpus Selection and Rationale

The textual corpus is purposively selected to reflect subaltern literary traditions that have had a sustained impact on Marathi's cultural and linguistic evolution. These include:

- **Bhakti poetry** (abhangas, ovis, and devotional compositions) associated with non-elite saint-poets such as Namdev, Chokhamela, Janabai, and Tukaram
- **Folk and oral genres** (powadas, lavanis, and narrative ballads) rooted in collective performance and community memory
- **Dalit literature**, particularly autobiographical narratives, poetry, and protest writing from the twentieth century onward

These texts are selected not merely for their literary merit but for their discursive function**—**their ability to democratize language, contest social hierarchies, and foreground lived experience as a legitimate source of knowledge. The corpus represents both oral–performative and written traditions**,** acknowledging the fluid boundaries between speech, text, and cultural memory in Marathi literary culture.

3.3 Textual–Discursive Analysis

The primary analytical method employed is close textual and discursive analysis, focusing on linguistic choices, narrative voice, metaphoric structures, and modes of address. Special attention is paid to:

- Vernacular diction and accessibility
- Ethical and affective appeals
- Strategies of resistance, irony, and devotional critique
- The relationship between language, embodiment, and social location

This approach enables the study to identify how marginalized speakers negotiate authority and meaning through language. Discourse is treated not as an abstract system but as situated communication, shaped by caste, labor, spirituality, and collective identity.

3.4 Historical Contextualization

All textual readings are embedded within their historical and socio-cultural contexts, recognizing that language evolves in response to material conditions, power relations, and cultural movements. The study situates Bhakti literature within medieval caste hierarchies and religious reform, while Dalit writing is examined against the backdrop of colonial modernity, Ambedkarite thought, and post-independence social transformation. This historically grounded approach prevents anachronistic readings and ensures interpretive accuracy.

3.5 Analytical Validity and Ethical Positioning

To maintain analytical rigor, interpretations are cross-referenced with established scholarship in Marathi literary criticism, cultural history, and linguistic studies. The study avoids romanticization of subalternity and acknowledges internal differences within marginalized traditions. Methodological transparency and reflexivity are maintained throughout, ensuring that the research contributes responsibly to ongoing debates on language, culture, and classicality.

Section IV: Subaltern Literary Traditions in Marathi — Bhakti and Dalit Interventions

The evolution of Marathi as a classical cultural language cannot be understood without foregrounding the transformative role played by subaltern literary traditions, particularly the Bhakti movement and modern Dalit writing. Contrary to classical language paradigms that privilege elite authorship, Sanskritized aesthetics, or courtly patronage, Marathi's literary classicity emerges from ethical dissent, vernacular accessibility, and lived experience, articulated predominantly by marginalized voices. These traditions reposition the "margin" not as peripheral but as constitutive of Marathi's linguistic and cultural authority.

4.1 Bhakti Literature: Democratizing Language and Ethical Discourse

The Bhakti movement (13th–17th centuries) marks a foundational moment in Marathi literary history wherein language became an instrument of social and spiritual democratization. Saint-poets such as Namdev, Chokhamela, Janabai, Tukaram, and Eknath, many of whom belonged to non-elite or stigmatized social locations, rejected Sanskritic exclusivity and ritual hierarchy. Instead, they adopted Marathi as a medium of direct address, enabling spiritual discourse to circulate among common people.

Bhakti poetry in Marathi is characterized by oral performativity, rhythmic simplicity, and emotional immediacy. Genres such as *abhang*, *ovi*, and *bhajan* collapse the distance between speaker and listener, transforming literature into a shared ethical space. Crucially, poets like Chokhamela articulate caste humiliation, bodily suffering, and social exclusion not as abstract grievances but as embodied truths, thereby introducing a radical ethical dimension into Marathi literary expression.

From a cultural-linguistic perspective, Bhakti literature reshaped Marathi by embedding moral philosophy, social critique, and affective communication within everyday speech. This vernacularization did not dilute literary seriousness; rather, it expanded the scope of what constituted "classical" expression. The Bhakti tradition thus established Marathi as a language capable of philosophical depth, emotional intensity, and ethical universality, all articulated from subaltern positionalities.

4.2 Dalit Literature: Language as Resistance and Counter-History

If Bhakti literature democratized spiritual discourse, Dalit literature (mid-20th century onward) politicized Marathi language as a tool of resistance, testimony, and historical correction. Emerging under the intellectual influence of Dr. B. R. Ambedkar, Dalit writing foregrounds experience (*anubhava*) over abstraction, challenging aesthetic norms that had long excluded marginalized realities. Dalit autobiographies, poetry, and short fiction disrupt the sanitized narratives of Marathi literary history by foregrounding violence, labor, humiliation, and survival. Writers such as Baburao Bagul, Sharan Kumar Limbale, Namdeo Dhasal, and Urmila Pawar deploy **a** deliberately raw, confrontational idiom, rejecting ornamental language in favor of linguistic honesty. This stylistic choice is itself a political act, asserting that truthful representation outweighs elite literary decorum.

From a discursive standpoint, Dalit literature reconfigures Marathi as a language of counter-archive—one that records experiences systematically erased from dominant historiography. The shift from devotional suffering (Bhakti) to political assertion (Dalit writing) reflects an evolution in subaltern

consciousness, yet both traditions share a commitment **to** ethical accountability and linguistic accessibility**.**

4.3 Continuities and Cultural Significance

Despite historical and ideological differences, Bhakti and Dalit traditions are united by a shared insistence that language must serve justice, dignity, and collective memory. Together, they establish Marathi's classicality not through antiquity alone, but through continuity of ethical engagement**,** adaptability, and inclusivity.

By centering marginalized voices, Marathi demonstrates a classical tradition that is dynamic rather than fossilized**,** rooted in people's lives rather than elite institutions. Subaltern literary traditions thus do not merely enrich Marathi literature; they define its civilizational ethos**,** making Marathi a living classical language shaped from the margins inward.

Section V: Marathi as a Classical Cultural Language — Criteria, Continuities, and Counter-Canons

The designation of a language as "classical" has historically relied on criteria such as antiquity, textual continuity, canonical literature, and civilizational influence. However, such frameworks—largely derived from Greco-Latin and Sanskritic traditions—tend to privilege elite textual production while marginalizing vernacular, oral, and subaltern knowledge systems. This section proposes a reconceptualization of classicality, arguing that Marathi qualifies as a classical cultural language not only by temporal depth, but by its ethical continuity, discursive resilience, and counter-canonical traditions**.**

5.1 Rethinking Classicality: Beyond Elite Canons

Conventional models of classical languages emphasize written permanence, formalized grammar, and court-sponsored literary production. While Marathi possesses a documented literary history spanning over eight centuries, its distinctive contribution lies in challenging the assumption that classical status must be rooted exclusively in elite authorship. Marathi's classicality emerges from its capacity to absorb dissent, encode social critique, and sustain plural epistemologies over time. By accommodating Bhakti devotional poetry, folk performance, reformist prose, Dalit autobiography, and contemporary experimental writing within a shared linguistic continuum, Marathi demonstrates what may be termed vernacular classicism—a mode of classicality grounded in accessibility, ethical urgency, and cultural participation rather than exclusion.

5.2 Criteria of Classical Cultural Language: A Marathi Model

To clarify the proposed reconceptualization of language status, the following table summarizes the **Marathi Model of Classicality**, shifting the focus from elite antiquity to subaltern humanism.

Marathi Model of Classicality

Dimension	Description	Subaltern Contribution
Antiquity with Continuity	Uninterrupted linguistic evolution spanning over eight centuries.	Preservation of the language through oral traditions and folk genres.
Ethical & Philosophical Depth	Consistent engagement with moral inquiry, justice, and dignity.	Bhakti and Dalit interventions that foregrounded "embodied truths" and social critique.
Multiplicity of Registers	Adaptability across oral and written forms without loss of coherence.	Democratization of language through *abhangas*, *powadas*,*katha,Nataka* and autobiographies.
Cultural Memory	A repository of collective histories of labor, protest, and reform.	Creating a "counter-archive" that records experiences erased from dominant history.

These criteria reposition Marathi alongside global classical traditions while preserving its distinct vernacular identity.

5.3 Counter-Canons and Subaltern Continuities

A defining feature of Marathi's classical status is its counter-canonical structure. Rather than a single, centralized canon, Marathi sustains multiple overlapping traditions—Bhakti, folk, reformist, Dalit, feminist—each contributing to its cultural authority. These traditions operate as counter-archives,

resisting homogenization and preserving alternative histories. The continuity between Bhakti poets' ethical dissent and Dalit writers' political assertion illustrates a long-standing subaltern epistemology within Marathi culture. This continuity challenges dominant historiographies that equate classicality with social hierarchy, offering instead a model of classical language as ethical inheritance.

5.4 Implications for Language Policy and Global Scholarship

Recognizing Marathi as a classical cultural language necessitates a shift in language policy, pedagogy, and literary historiography. It calls for curricular frameworks that integrate marginalized voices into the study of classical traditions and invites comparative scholarship that situates Marathi within global debates on vernacular classicism, indigenous knowledge systems, and linguistic justice. In redefining classicality through Marathi, this study contributes to broader humanities and language scholarship by demonstrating that the margins are not antithetical to the classical—but essential to it.

Section VI: Discussion — Margins at the Centre: Language, Power, and Cultural Authority

This study repositions Marathi not merely as a regional or vernacular language but as a site of cultural authority shaped decisively by subaltern interventions. By foregrounding Bhakti and Dalit literary traditions, the analysis demonstrates that Marathi's linguistic vitality and cultural legitimacy have emerged through continuous negotiations between power, resistance, and ethical expression. The "margins," rather than existing outside the cultural centre, have historically functioned as its constitutive force.

6.1 Language as a Site of Power and Counter-Power

Sociolinguistic theory recognizes language as a medium through which power is both exercised and contested. In the Marathi context, subaltern literary practices destabilized dominant Sanskritic and elite discourses by privileging accessibility, orality, and lived experience. Bhakti poets challenged ritual authority and caste hierarchies through devotional vernaculars, while Dalit writers transformed Marathi into an instrument of political testimony and social critique. These interventions redefined the communicative function of language—from aesthetic refinement to ethical and emancipatory articulation.

Crucially, Marathi's openness to dissent allowed counter-hegemonic voices not only to survive but to shape its literary norms. This distinguishes Marathi from classical traditions where marginal voices remain peripheral or symbolic.

6.2 Cultural Authority Beyond Canonical Power

Traditional literary authority is often derived from institutional validation—courts, academies, or religious establishments. In contrast, Marathi's authority has been largely community-driven, arising from performative circulation, public reception, and collective memory. Folk performances, oral transmission, and autobiographical narratives conferred legitimacy independent of elite endorsement. This form of cultural authority aligns with subaltern studies' assertion that power operates through dispersed, everyday practices. Marathi literature thus exemplifies a democratized cultural canon, where authority emerges from social relevance rather than hierarchical sanction.

6.3 Margins at the Centre: Reframing Canon Formation

The continuity between Bhakti dissent and Dalit assertion illustrates a long-standing counter-canonical lineage that challenges linear models of literary history. Instead of episodic "reform movements," these traditions constitute a sustained ethical discourse embedded within the language itself. This continuity redefines the literary centre—not as a fixed canon—but as a dynamic space continually reshaped by marginal voices. Such a reframing has implications for literary historiography, urging scholars to move beyond inclusionary tokenism toward structural re-evaluation of canons.

6.4 Implications for Applied Linguistics and Communication Studies

From an applied linguistics perspective, Marathi's subaltern traditions highlight the role of language in identity formation, agency, and social participation. They underscore the importance of culturally grounded communication practices in education, public discourse, and policy. For communication studies, the Marathi case demonstrates how marginalized narratives can recalibrate dominant communicative norms and redefine legitimacy within public spheres.

6.5 Global Relevance

By situating Marathi within global debates on vernacular classicism and linguistic justice, this discussion contributes to comparative language studies. This "margins-at-the-centre" model mirrors global linguistic shifts, such as the rise of European vernaculars during the Renaissance—where languages like Italian challenged Latin hegemony—and postcolonial shifts in Africa and Asia, where writers reclaimed indigenous tongues to articulate national identity. Like these global precedents, Marathi proves that a language's "classical" authority is often forged at the sites of socio-political resistance rather than in the quietude of royal courts.

Section VII: Conclusion and Implications for Language Policy, Pedagogy, and Future Research

This study has argued that Marathi's claim to classical cultural status cannot be adequately understood through antiquity, textual continuity, or elite literary canons alone. Instead, Marathi emerges as a classical cultural language precisely because of its sustained engagement with subaltern voices—voices that transformed the language into a medium of ethical reasoning, social critique, and collective self-representation. By tracing the continuum from Bhakti dissent to Dalit assertion, the paper has demonstrated that the "margins" have historically occupied the discursive centre of Marathi's literary and cultural evolution.

7.1 Contribution to Knowledge

The primary contribution of this research lies in its conceptual reframing of classicism**.** It challenges dominant paradigms that equate classical status with linguistic purity or courtly patronage and instead proposes an alternative model of vernacular classicism grounded in social ethics and communicative agency**.** Methodologically, the study integrates textual–discursive analysis with historical contextualization, offering a replicable framework for examining other indigenous and marginalized language traditions. The paper also extends subaltern studies by demonstrating how language itself—rather than merely literary content—functions as a site of resistance, continuity, and cultural authority.

7.2 Implications for Language Policy

For language policy, the findings underscore the need to move beyond symbolic recognition of classical languages toward substantive institutional support. Recognizing Marathi's classical status necessitates curricular reforms, archival preservation of oral and performative traditions, and policy frameworks that validate marginalized literary forms as integral—not peripheral—to cultural heritage.

7.3 Pedagogical Implications

In language and literature education, particularly within applied linguistics and communication studies, the study advocates for inclusive pedagogies that foreground subaltern texts as foundational rather than supplementary. Such an approach can foster critical literacy, ethical communication, and culturally grounded language competence, especially in multilingual and postcolonial educational contexts.

7.4 Directions for Future Research

Future research may pursue comparative studies across Indian and global vernacular traditions to test the applicability of the "margins-at-the-centre" model. Empirical investigations into classroom practices, translation studies, and digital dissemination of subaltern literatures would further extend the interdisciplinary relevance of this framework. The necessity of this framework is further underscored by contemporary shifts in India's National Education Policy (2020), which advocates for the institutional validation of mother tongues. Furthermore, recent scholarship in Digital Humanities (e.g., Pandey & Smith, 2023; Kumar, 2024) emphasizes that the digital archiving of subaltern "counter-archives" is essential for the cultural sustainability of classical languages in the 21st century.

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Library as Agents of Peace and Education in a Globalized World

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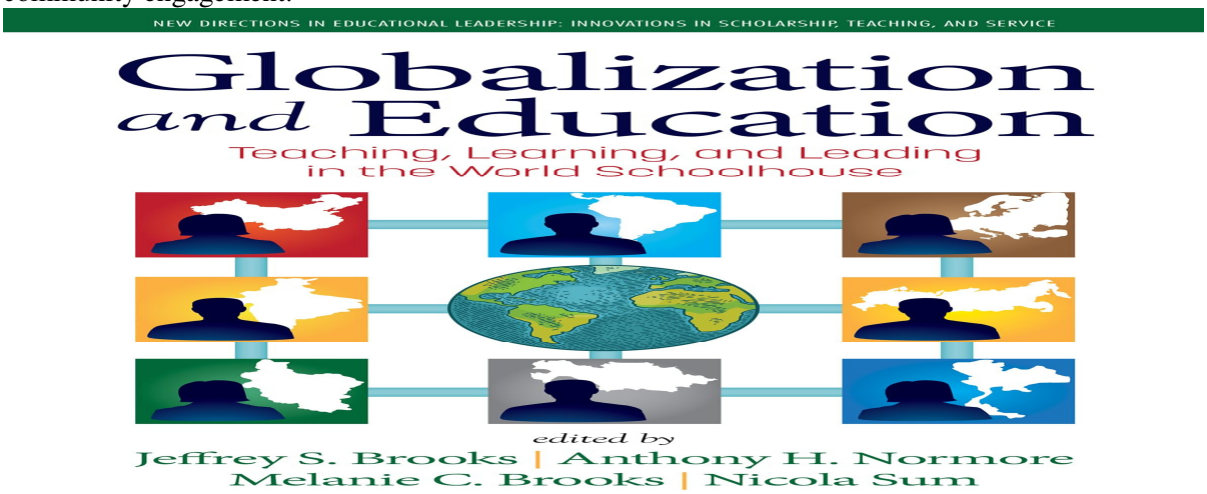
Abstract
The article is a critical view of libraries as agents of peace and education in the ever globalizing world. Despite the fact that libraries are quite familiar with regard to their contribution to lifelong learning, cultural understanding and provision of equal opportunity to information, their involvement in the peace building process is romanticized. The discussion gives description of the benefits of libraries, which include; ability to offer a discussion, inculcate digital and informational literacy, and an inclusive environment to bridge social and cultural diversities. However, the critique has significant flaws such as inequality in access, insufficient financing, technical challenges, political censorship and dynamic user behaviour during the digital era. In addition, some debate is still continuing whether libraries should be a neutral institution or an activist-led institution in the struggle towards social justice and peace. The paper concludes that although libraries have no role in venerating deep social conflicts alone, they play a very important facilitating role in the development of informed and tolerant and internationally aware communities.Their performance hinges on adjustment of structural obstacles and improvement of technology and institutional capacity in the fast-changing global context.

Key Words: Library Services, Library Education, Library Advocacy, Library Resources, Library Community Engagement, Library and Peace building, Library Literacy Programs

Introduction

In a globalised and fast changing world where more people are becoming interconnected, libraries have become one of the most important institutions ever, even beyond the simple role of book storage. They are open places where knowledge is stored, disseminated, and democratized so that they allow them to participate constructively with the local and global problems. Libraries as centres of knowledge, education, and communication are very instrumental in promoting learning, intercultural understanding, and peaceful coexistence of different groups of people.

Globalization has brought people nearer but it has also brought forth social, cultural and ideological confusions. Libraries in this respect are agents of peace because they encourage informed citizenship, critical thinking, and, access to credible information, which opposes ignorance, prejudice, and conflict. The libraries facilitate the overcoming of the divides and developing tolerance and respectful culture through programs that facilitate intercultural exchange, lifelong learning, digital literacy, and community engagement.



The concept of library as agents of peace and education in the globalized world implies the involvement of libraries in enhancing learning, cultural knowledge and social wellbeing in an ever-growing interconnected global society. It brings out the role of libraries through provision of information, education and community services to in order to co-exist peacefully by alleviating the feeling of ignorance, cultural barriers, facilitating communication and enabling individuals with knowledge.

Libraries in a globalized world serve as neutral and accessible organizations, which promote education to everyone, develop respect among different populations, and encourage sustainable development through provision of skills and information required to be a participant in the world.
Libraries offer people a chance to belong to the global community and preserve the local identities and values, providing free access to the knowledge and being a neutral and safe place to exchange. They are extremely significant stakeholders in the sustainability of development and social harmony because of their role, both formal, non-formal and informal, in education. Libraries, thus, have a central role of peace and education in the globalized world in the formation of informed, inclusive and strong societies.
With the modern globalized world that is typified by interrelated economies, swift circulation of information, intercultural transfer, and advancement in technology, libraries have transcended beyond bookshelves. They are now dynamic institutions that teach, empower and integrate communities. The Libraries are agents of peace; they encourage dialogue, tolerance and understanding but at the same time are centres of learning that facilitate lifelong learning in a complex world.

Libraries in a Globalized World as Education Institutions.

Globalization requires new types of literacy, that is, digital literacy, information literacy, and cultural literacy. Libraries address these needs in a variety of educational functions:
Learners should be encouraged to engage in lifelong learning to demonstrate that education is a life-long process, rather than confined to only one stage of classroom instruction.
Lifelong Learning. Learners should be motivated to learn throughout their lives to show that education is not restricted to a particular phase of classroom work.
Libraries provide learning to all ages of the population by means of:
Literacy classes
Digital skills workshops
Research assistance
Homework support programs
Career development seminars.
Example:
Finland Public libraries in Finland provide free online training to older citizens to facilitate their accommodation into online government services and the global digital communication.
Promoting Formal and Informal Education.
Libraries cooperate with schools and universities by:
The supply of textbooks, journals and e-resources.
Archives and support in terms of digital databases.
Offering quiet study spaces
Academic club hosting and tutoring.
Example:
Most university libraries in the world offer international research facilities like JSTOR and EBSCO to allow students to access international scholarship.
Improving Global Citizenship Education.
Libraries educate users to use information systems of the world in a responsible manner.
They help individuals:
Assess reliable sources.
Avoid misinformation
Appreciate global cultures
Participate in global concerns.
Example:
Workshops are organised in New York Public Library to instruct youths in order to analyze the news around the world and to fight misinformation.
Libraries as Agents of Peace
Libraries encourage peace where peace, dialogue and cooperation thrives in the environment.
Cultural understanding should be encouraged by means of cultural diversity and exchange programs.
Cultural exchanges and exchange programs should be encouraged to promote cultural understanding.
Libraries unify people of all kinds of cultures with:

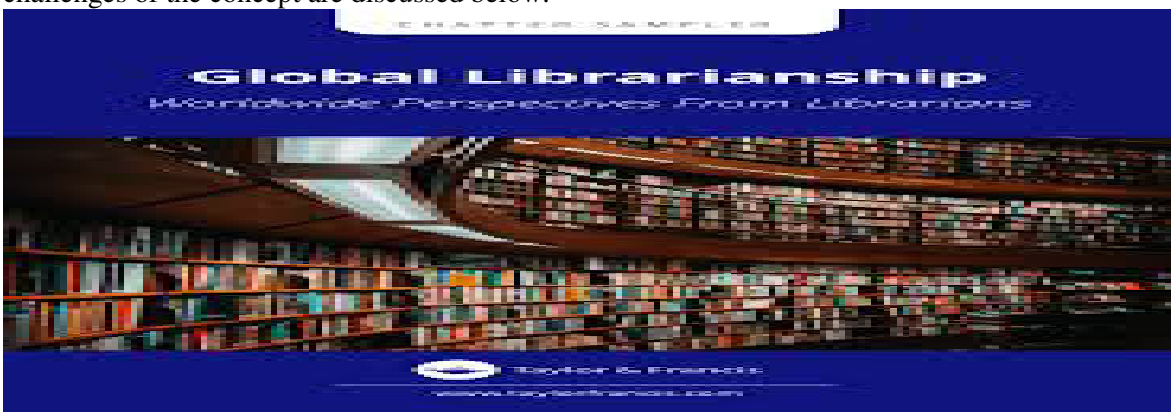
Multilingual collections

Cultural celebrations
Storytelling programs
World cultural exhibitions.
Example:
In Canada, events held in the yearly Multicultural Week in the public libraries, which include art, food and literature of other ethnic groups, helps to promote intercultural harmony.
Ensuring Peaceful Spaces of Discussion.
Libraries are neutral, secure environments where individuals are able to talk about social problems amicably.
They host:
Community forums
Conflict management seminars.
Peace education programs
Example:
In Kenya, post-election violence in 2007-2008, community libraries helped in peace talks of warring ethnic groups.
Extremism and Hate Speech Countering.
Libraries contribute to the reduction of:
Prejudice
Stereotypes
Radicalization
Example:
In German libraries, there are seminars to fight hate speech on the Internet, and the question of youth who are vulnerable to extremist's propaganda is emphasized.
Libraries Moving Across the Digital Divide.
In a technological world, the disparity in the access to information remains global. Libraries address this gap by soaking up:
Free internet access
Computer labs
Digital literacy training
Exposure to education online.
Example:
The experiment of the Hole in the wall, in India demonstrated how easy the access of computers to the public enabled children living in the disadvantaged communities to learn the rudiments of computing.
Libraries helping to maintain sustainable development.
The United Nations identifies libraries as key collaborators in the realization of Sustainable Development Goals (SDGs) particularly:
SDG 4: Quality Education
Goal 16: Peace, Justice and Strong Institutions.
SDG 10: Reduced Inequalities
Libraries do not fall behind in these, since they offer:
Educational resources
Access to justice information.
Equality-focused programs
Example:
The IFLA (International Federation of Library Associations and Institutions) also adds further in the international work in order to make sure that libraries provide legal consultations among the vulnerable groups and aid in establishing peaceful and inclusive societies.
The Issues that Libraries are Facing in the Globalized World.
Despite the importance of libraries, they are troubled by such issues as:
Funding constraints
Out-dated infrastructure
Rapid technological innovations.
Fraudulent facts and internet scams.
Language barriers

Social inequalities
However, libraries can be transformed by innovating them and forming community partnerships.

Library in a Globalized World Library as the Agents of Peace and Education.

I like the idea that libraries are the weapon of peace and education in the new globalized world and it raises very serious questions and criticism. Despite the fact that it is undisputed that libraries are highly essential in the pursuit of knowledge and enlightenment, social peace and this notwithstanding, the issues surround the realization of this dream are very numerous. The strengths and the most critical challenges of the concept are discussed below.



Strengths of the Concept
The former one is that Libraries bring equality in knowledge accessibility.
As agents of peace libraries should be liable to equal access and this is one of the best things to say in favour of them.
They offer:
Books
Internet access
Educational programs
Safe spaces for interaction
This equality of all people right leads to disparity that leads much to conflict.
Library Spark Discussion and Comprehension.
Peace in libraries is secured by the following:
Cultural exchange programs
Interfaith dialogues
Community forums
These encourage tolerance, and reduce social animosities.
Libraries Promote Global Competence.
The skills required by people in a globalized world include:
Digital literacy
Critical thinking
Awareness of global issues
Libraries are used to provide learning materials in cultivating these talents in order to build knowledgeable and harmonious communities.

Critical Analysis and Limitations

There are serious objections and constraints to the notion that the libraries are the only agents of peace and education even in spite of their significance.
The description above might be overseen by a misrepresentation of the effect of libraries in shaping early literacy.
Excessive Library Impact.
Critics have claimed that the argument gives too much weight to the strength of libraries.
Libraries are capable of peace-making without:
They are unable to prevent political tussles.
Their inability is to solve the ethnic or religious tensions which may be deep-rooted.
Their impact is relative to some contexts in the society.
Therefore, libraries help to guarantee, yet not guarantee, peace.

Equal Access is Not Possible.
Despite the fact that libraries are supposed to be accessible, some barriers to the same are experienced by many communities including:
Great distance to library facilities.
Limited opening hours
Lack of funding
Lack of adequate internet access.
Language barriers
This brings about unequal opportunities particularly in the developing countries.
Impact of Digital Divide
Libraries that do not have: will find it difficult to survive in a technology dominated globalized world.
Updated computers
Good internet connectivity.
Digital teaching staff
Modern e-resources
That is why they might not be able to help maintain peace and education as much as well-established institutions.
Culture and Political limitations.
The libraries in certain countries encounter:
Censorship
Political pressure
Limits to the kind of information they are able to give.
This compromises their positions as places of peace and learning.
Changing User Behaviour
Many users now rely more on:
Google
Online courses
Social media
Digital libraries
The traditional libraries might not be able to keep them engaged, and thus become more difficult to be community centres in peace building.

Debates in the Field

Do Libraries become Neutral or Activist?
Scholars and librarians are in a great controversy:
Should the libraries be active peacemaker's or rather impartial information sources?
One side postulates that libraries have to be active participants in social justice and peace activities.
The other insists that there must be neutrality in order to retain trust and not be partisan.
The role of Librarians vs. Role of Institutions.
The other criticism is whether peace building is more dependent on:
The physical institution of the library, or
The professional as a mediator and educator of the librarian.
This difference has an impact on library training and strategic planning.
As much as libraries are useful in the globalized world in terms of peace and education, they have a limit. They are sources of vital resources, secure places, and learning chances and their efficacy relies on:
Funding
Access to technology
Political freedom
Community engagement
Skilled staff

Conclusion

Libraries are effective peace makers in a globalized world as it is also educators. They ensure the learning, unity and global understanding through the availability of accommodative spaces, credible knowledge and life enabling education. Libraries assist in the establishment of an informed and peaceful interconnected world society by way of cultural programs, digital connecting works, community and

peace building programs. As the effects of globalization continue to multiply in this world, libraries become more important in assisting societies to shift towards cooperation, harmony and collective development.

Therefore, the ideology that libraries are the potent representatives of peace might be a utopian perception that does not deal with the inequalities and difficulties inherent in the structure of libraries. Nevertheless, through appropriate support and modernization, libraries will remain to be significant in a complementary manner in creating educated, peaceful, and globally aware communities.

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Pali as a Classical Language: Re-evaluating Buddhist Epistemic and Cultural Foundations within the Indian Knowledge Systems (IKS)

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Abstract

Pali, the canonical language of Theravāda Buddhism, occupies a pivotal position in the intellectual and spiritual heritage of Bharatavarsha. It functioned as the principal medium for recording, organizing, and transmitting the teachings of the Buddha, as well as the practices and insights of the monastic communities that followed. The corpus of Pali literature includes doctrinal expositions, ethical manuals, philosophical analyses, and commentarial works, encompassing both conceptual knowledge (jñāna) and practical understanding (vijñāna). Its structured grammar and precise syntax allowed successive generations of scholars and practitioners to engage in systematic inquiry, reflective ethics, and disciplined meditation.

This review explores the Pali language in relation to Buddhist epistemology, literary expression, and monastic pedagogy. It situates Pali alongside Sanskrit, Prakrit, and Tamil traditions, illustrating its role in shaping interconnected systems of knowledge across the Indian subcontinent. The article also considers contemporary relevance, including the preservation of texts, scholarly study, and integration into global academic discourse, emphasizing approaches that connect classical insight with modern interdisciplinary scholarship.

Keywords: Pali; Buddhism; Theravāda; Indian Knowledge Systems; Epistemology; Bharatavarsha; Classical Languages; Monastic Literature

1. Introduction: Pali as a Classical Language of Buddhist Thought

Pali emerged as a Middle Indo-Aryan language intimately linked with the canonical texts of Theravāda Buddhism, collectively known as the Tipiṭaka [1][2]. The teachings of the Buddha preserved in Pali demonstrate a systematic investigation of ethical conduct, metaphysical inquiry, and epistemological principles, establishing a unique knowledge tradition within the Indian subcontinent [3][4][5].

Beyond serving as a medium for textual preservation, Pali enabled the precise articulation of ethical, philosophical, and meditative frameworks, ensuring the consistent transmission of monastic discipline (Vinaya) and doctrinal instruction (Sutta and Abhidhamma) [6][7]. In contrast to Sanskrit, which was often associated with elite scholastic circles, Pali was more accessible to monastic communities and lay practitioners, facilitating the broader dissemination of spiritual knowledge [8][9].

Within Bharatavarsha, Pali existed alongside and interacted with Sanskrit, Prakrit, and regional vernaculars, fostering a vibrant intellectual environment that shaped ethical reasoning, religious practice, and cultural expression [10][11][12].

2. Methodology: Comparative and Historical Review

This study employs a qualitative and interdisciplinary methodology, combining textual analysis, historical linguistics, and comparative studies of classical Indian languages [13][14]. The framework integrates perspectives from Buddhist studies, philology, and Indian Knowledge Systems (IKS) scholarship [15][16].

2.1 Literature Review and Source Integration

Primary sources include the Pali canon (*Tipiṭaka*), comprising the *Vinaya Pitaka*, *Sutta Pitaka*, and *Abhidhamma Pitaka* [17][18]. Commentarial literature (*Atthakathā*) and sub-commentaries (*ṭīkā*) were consulted for doctrinal interpretation and pedagogical insight [19][20]. Secondary scholarship covers Pali philology, Buddhist philosophy, and comparative linguistics [21][22][23].

2.2 Comparative Framework

Pali is analyzed alongside Sanskrit, Prakrit, and Tamil, examining linguistic structure, ethical content, and epistemic frameworks [24][25]. Cross-linguistic interactions reveal influence on Buddhist scholasticism, monastic practices, and regional literatures [26][27].

2.3 Epistemological Orientation

The analysis highlights Pali as a structured knowledge system, integrating descriptive, normative, and procedural knowledge. Ethical reasoning, metaphysical inquiry, and meditative praxis are systematically articulated through the language's precision and formal discourse [28][29].

3. Pali Literature: Canonical and Commentarial Traditions

The Pali canon (*Tipiṭaka*) is divided into three primary sections:

- **Vinaya Piṭaka** – Monastic code detailing ethical conduct, communal rules, and disciplinary procedures [17][30].
- **Sutta Piṭaka** – Discourses of the Buddha, addressing ethics, philosophy, meditation, and practical guidance [18][31].
- **Abhidhamma Piṭaka** – Philosophical and psychological analysis, classifying mind, matter, and experiential reality [19][32].

Commentarial works (*Atthakathā* and *ṭīkā*) provide interpretation, clarification, and contextualization of canonical teachings [20][33]. Pali's linguistic clarity and analytical structure enabled the precise articulation of concepts such as impermanence (*anicca*), suffering (*dukkha*), and non-self (*anattā*), supporting both spiritual and epistemic discourse [21][22].

4. Pali and Buddhist Epistemology

Buddhist epistemology preserved in Pali emphasizes observation, meditative insight, and rational analysis [23][24]. The *Abhidhamma* presents a systematic taxonomy of mental and material phenomena, facilitating cognitive, ethical, and philosophical reasoning [32][34].

Pali's precision ensured consistent transmission of doctrinal frameworks across monastic communities in South and Southeast Asia. Its influence extended to Sanskritic scholasticism, Prakrit literature, and regional vernacular traditions [25][26][35].

5. Pali in Historical and Cultural Context

Pali emerged alongside Middle Indo-Aryan dialects such as Magadhi and Ardhamagadhi, serving as a lingua franca for early Buddhist monastic networks [36][37]. Its spread facilitated the propagation of Theravāda Buddhism to Sri Lanka, Myanmar, Thailand, and beyond [38][39].

Coexistence with Sanskritic scholarship enabled dialogue between Buddhist and non-Buddhist traditions, shaping philosophy, ethics, and literature [27][40]. Monastic centers like Nalanda and Vikramashila integrated Pali into broader curricula alongside Sanskrit and Prakrit, forming a pan-Indian intellectual ecosystem [41][42].

6. Contemporary Relevance and Preservation

Organizations such as the Pali Text Society (PTS) continue to preserve, digitize, and publish canonical texts [43][44]. Digital archives, translations, and academic programs ensure global access to Pali literature and promote interdisciplinary research in Buddhist studies, linguistics, and Indian Knowledge Systems [45][46].

Studying Pali today is essential for understanding Buddhist philosophy, historical ethics, and civilizational knowledge networks across South and Southeast Asia [47][48].

7. Conclusion

Pali remains a cornerstone of Buddhist epistemic and cultural heritage in Bharatavarsha. It enabled systematic articulation of ethical, philosophical, and meditative insights while fostering cross-cultural intellectual dialogue. Digitization, curricular integration, and scholarly engagement will sustain its relevance, ensuring that this classical language continues to inform contemporary ethical reasoning, philosophical inquiry, and intercultural understanding [49][50].

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From Coexistence to Consciousness: Hybridity, Conflict, and Identity in Zadie Smith's *White Teeth*

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Abstract:
This research paper analyses multicultural consciousness and its various aspects like hybridity, conflict and identity in Zadie Smith's *White Teeth* using the theoretical framework of Bhikhu Parekh's ideas on multiculturalism. Advancing past the superficial idea of multiculturalism as simple coexistence, the research emphasizes multicultural consciousness as an ethical, psychological, and cultural awareness that arises from lived experiences of hybridity, conflict, and negotiation. Situated in late twentieth-century London, White Teeth depicts a society influenced by migration, colonial legacies, and overlapping identities, compelling individuals to re-evaluate inherited customs in light of diverse realities.
The article examines how figures like Clara Bowden, Samad Iqbal, Millat, Magid, and Irie represent the conflicts between cultural legacy and personal identity creation. Building on Parekh's idea of cultures being internally diverse and dialogic, the research emphasizes identity erosion not just as a loss or confusion, but as an essential phase in developing multicultural consciousness. Religious absolutism, racial marginalization, and generational conflict are analysed as reactions to exclusion in liberal multicultural societies that value tolerance more than true moral acknowledgment. By highlighting instances of cultural discord instead of unity, the study shows how White Teeth reveals the shortcomings of superficial multiculturalism and emphasizes the importance of ethical communication and mutual acknowledgment. Ultimately, the paper contends that Smith's novel perceives multicultural consciousness as a continuous, disputed journey—one that confronts static identities and redefines belonging within a diverse social structure.
Key Words: Multicultural consciousness, hybridity, identity erosion, cultural negotiation, diaspora, ethical pluralism.

Introduction:

What is Multicultural consciousness?

Multicultural consciousness in literature denotes an understanding and representation of the various cultural, ethnic, and social identities that comprise a community. This idea acknowledges various viewpoints, histories, traditions, and worldviews, frequently arising from the intersections of race, ethnicity, class, gender, religion, and language. In literary texts, multicultural consciousness examines the intricate relationships among various cultures, focusing on themes of identity, belonging, power relations, and social equity.
Multicultural consciousness has developed as a result of the rising globalization and migration trends in today's society. When individuals from diverse backgrounds interact, conflicts frequently emerge regarding the preservation of personal cultural identity versus adjusting to a prevailing or mainstream culture. Literature serves as a reflection of society, showcasing these issues while providing a space for marginalized voices to find expression. The origins of multicultural literature can be linked to the colonial period, when colonial authorities enforced their language, culture, and beliefs on native populations globally. Authors from colonized areas started to oppose and analyze colonialism via literature, safeguarding their cultures while contesting the supremacy of colonial stories.

Definitions of Multicultural Consciousness

1. General Definition

Multicultural consciousness denotes an individual's or community's consciousness and sensitivity to cultural diversity, emphasizing the acknowledgment, appreciation, and comprehension of various cultural viewpoints within a common social environment. It requires transcending ethnocentric perspectives to adopt cultural pluralism.

2. Psychological Perspective

As stated by researchers in multicultural psychology, multicultural consciousness is
"The condition of recognizing one's own cultural identity and biases, while intentionally striving to comprehend, honor, and incorporate the cultural identities of others."

3. Educational Perspective

In education, multicultural consciousness is described as: "A fundamental consciousness that encourages inclusive ideas and fair practices, allowing individuals to appreciate various traditions, beliefs, and experiences in educational and social settings."

Understanding Multicultural Consciousness in Literature

At its essence, multicultural consciousness in literature recognizes that no culture exists independently; instead, cultures are interconnected, frequently in a fluid and occasionally conflictual relationship. The word "multicultural" implies the presence of various cultures in a common environment, whereas "consciousness" refers to recognizing or comprehending these distinctions and their consequences. In literature, multicultural consciousness investigates the interactions among various cultures, the ways in which individuals manage their identities within this context, and how literature can promote empathy, comprehension, and social transformation.

Alongside postcolonial literature, multicultural consciousness has been shaped by the increase in migration, diaspora populations, and civil rights movements. Authors from various backgrounds in the U.S., for instance, started to emphasize the experiences of African Americans, Native Americans, Asian Americans, and Latino communities, exploring how these groups maneuvered through the American social and political environment. The rise of perspectives from underrepresented groups has fostered a broader comprehension of the world in literary discussions. In the 21st century, diverse literature remains essential for promoting a more inclusive and compassionate society. The visibility of diverse cultures in the media, along with globalization and migration, has heightened the need to engage with multicultural viewpoints. Modern authors persist in examining themes of identity, displacement, and the interplay of race, class, gender, and sexuality.

Multicultural consciousness in literature provides a space for marginalized voices, empowering them to express their distinct experiences and viewpoints. It encourages readers to consider their own biases and assumptions, promoting deeper understanding between different cultures. Through interaction with multicultural literature, readers can gain a deeper comprehension of the world's complexities, transcending stereotypes and appreciating the diversity of human experience.

The Difference between Multiculturalism and Multicultural Consciousness

The ideas of multiculturalism and multicultural consciousness, although frequently used interchangeably in casual conversation, embody two distinct but complementary aspects of interacting with cultural diversity. Multiculturalism mainly pertains to the political, social, and institutional structures that recognize, maintain, and encourage the coexistence of various cultural identities in one nation or society. It is a collaborative and systematic strategy that aims to develop policies, legal safeguards, and institutional practices designed to guarantee fairness, cultural representation, and inclusion for every cultural group. This notion arose in reaction to the rise of globalization, migration, and the historical wrongs linked to colonialism and assimilation policies. Through the integration of multicultural values into governance, education, and public dialogue, multiculturalism seeks to ensure cultural preservation, uphold social cohesion, and offer a sense of community to minority groups within a larger national framework. Multicultural policies, for instance, can include language preservation initiatives, cultural celebrations, affirmative action measures, and anti-discrimination legislation aimed at addressing systemic inequality and promoting mutual respect among various communities.

In contrast, multicultural consciousness functions at a more personal, internal, and psychological dimension, emphasizing consciousness, empathy, and an open attitude toward cultural variety. It's not focused on external structures but rather on internalized principles and the ability to recognize, comprehend, and value cultural diversity. Multicultural consciousness encompasses self-examination, the capacity to identify personal cultural prejudices, and a proactive desire to interact with other cultures with curiosity and respect. Multiculturalism focuses on societal frameworks, whereas multicultural consciousness emphasizes the human aspect—the manner in which people experience, interpret, and react to cultural diversity in their everyday lives. It requires a profound understanding of intercultural literacy, critical analysis, and emotional awareness to traverse intricate cultural environments. For example, a person with multicultural consciousness transcends simple tolerance; they aim to grasp the

historical, social, and emotional backgrounds of cultural practices, cultivating an outlook that sees diversity as a chance for development instead of as a danger to identity.

Multicultural Consciousness in Zadie Smith's *White Teeth*:

At the heart of Zadie Smith's *White Teeth* lies the idea of multicultural consciousness, a mode of awareness that emerges from living within a world of intersecting identities, histories, and languages. Unlike simple multiculturalism, which often describes coexistence at a surface level, multicultural consciousness involves a deeper recognition of hybridity as a lived condition. It acknowledges the simultaneity of belonging and displacement, the everyday negotiations of cultural identity, and the transformation of the self through encounters with difference. As Bhikhu Parekh argues, "a multicultural society is not just a collection of individuals and groups, but a community of communities, each shaping and being shaped by others" (Parekh, 2000, p. 13). Smith's novel enacts precisely this principle, demonstrating how ordinary lives in London are constantly refracted through the lenses of migration, memory, and cultural crossing. From its very first scene, *White Teeth* insists that no character, no street, and no act can be understood outside the mesh of multicultural interactions that define the late twentieth century.

1. Religion, Love, and Multicultural Consciousness:

In *White Teeth*, the character of Clara Bowden emerges as a striking example of how multicultural consciousness is formed within the tensions of faith, family, and desire. Bhikhu Parekh has argued that multicultural consciousness requires not only "an awareness of the plurality of cultural perspectives" but also "a readiness to evaluate and, where necessary, revise one's own tradition in light of others" (Parekh, 2000, p. 167). Clara's adolescent experience embodies this very process: she is shaped by her mother's uncompromising religious faith, drawn to the allure of Ryan Topps' subcultural and later evangelical world, and eventually propelled toward a broader recognition of life's multiplicity.

Clara's upbringing within the Kingdom Hall of Jehovah's Witnesses exemplifies what Parekh calls the "moral horizon" of a particular tradition. Hortense Bowden, an immigrant from Jamaica, raises her daughter under the shadow of prophecy, reminding her that the world is heading toward apocalyptic destruction. Smith captures this claustrophobic atmosphere: "Every Sunday she sat in the front row of the Kingdom Hall of Jehovah's Witnesses" (Smith, 2000, p. 23). For Hortense, religion is both a source of identity and a bulwark against the disorienting pluralism of Britain. Yet for Clara, this rigid worldview is suffocating. Here we see the seeds of multicultural consciousness: Clara begins to recognize that her inherited faith, while powerful, does not exhaust the possibilities of existence.

Ryan Topps enters Clara's life at precisely this juncture of uncertainty. As a white working-class English youth who first embraces Mod subculture and later converts to the very sect that shapes Clara's life, Ryan embodies the crossing of cultural boundaries. "Ryan had left behind his Vespas and parkas, and in their place he carried Watchtowers" (Smith, 2000, p. 28). For Clara, Ryan initially represents liberation — the possibility of stepping into a world beyond her mother's discipline. Smith notes that "It was not Ryan's body she craved so much as the idea of a different future, a future without Hortense, without prophecy, without sermons" (Smith, 2000, p. 27). In Parekh's terms, Clara is beginning to develop the consciousness that "her cultural identity is not a prison-house but a resource, open to enrichment by others" (Parekh, 2000, p. 167). Her desire for Ryan is not simply romantic but existential, a yearning to expand her horizon beyond the limits of Hortense's inherited world.

However, Ryan's own trajectory complicates this awakening. His abandonment of subcultural rebellion in favor of religious rigor transforms him from a figure of liberation into another agent of constraint. In this disillusionment, Clara experiences a further deepening of multicultural consciousness. Parekh insists that openness to cultural diversity also requires critical evaluation — recognizing that not every cultural alternative is liberating, and that some reproduce the very restrictions one seeks to escape (Parekh, 2000, p. 170). Ryan's Watchtower-laden embrace forces Clara to recognize that multicultural encounters are not always emancipatory; they may lead back into the same cycle of dogma she wished to escape.

2. Marriage, Class, and Cross-Cultural Friendships:

Bhikhu Parekh (2000) defines multicultural consciousness as a disposition of "openness, self-reflexivity, and willingness to learn from others," where identities are neither fixed nor insulated but continuously reshaped through encounter. Clara's marriage to Archie is one such site of encounter, where differences of race, religion, class, and gender create tensions but also generate possibilities of new ways of living together.

When Clara struggles with St. Paul's dictum that "It is better to marry than to burn" (*White Teeth*, p. 111), she confronts the literalism of her religious upbringing and the cultural authority of her mother, Hortense, who disapproves of her relationship on grounds of "colour rather than of age" (p. *White Teeth,* 112). Clara's decision to marry Archie is less an act of romantic passion than an assertion of agency against cultural and religious constraint. Parekh's framework reminds us that multicultural consciousness requires the capacity to question inherited traditions and to recognize their limits. Clara embodies this when she deserts "the church and all its biblical literalism" (*White Teeth,* p. 111), yet still finds herself haunted by its moral codes. Her struggle illustrates that consciousness is not a single act of liberation but an ongoing negotiation between past and present.

The novel also foregrounds the spatial and social hybridity of multicultural London. Clara sees Willesden Green as both ugly and beautiful, "suddenly roads had exploded in greenery… and then abruptly the trees would be gone, reverting back into bus-stops" (*White Teeth*, p. 114). The alternating landscapes capture the unevenness of immigrant settlement—neither paradise nor pure deprivation, but a "lottery" (*White Teeth,* p. 115) of place, class, and belonging. Parekh insists that multicultural societies demand a "politics of recognition" that affirms differences without hierarchizing them. Clara's gratitude for the "midway" house embodies this consciousness: she sees it not as the Promised Land but "nice, nicer than anywhere she had ever been" (*White Teeth,* p. 116). Her acceptance marks a shift from rigid cultural expectation to a recognition of compromise and hybridity.

3. Multicultural Consciousness and Identity Erosion in *White Teeth*:

This study examines White Teeth as a narrative investigation of cultural diversity characterized by tension, negotiation, and the dissolution of fixed identities within a multicultural community. Parekh views multiculturalism not just as the existence of different cultures together but as a moral state that occurs when societies acknowledge the biases and limitations inherent in every cultural tradition. The research illustrates this notion by depicting multicultural London as an area where various racial, ethnic, and cultural groups exist together without reaching moral balance. Focusing on identity erosion instead of harmony, the study subtly underscores Parekh's assertion that multicultural consciousness becomes most pronounced during cultural conflicts, as inherited values are scrutinized and no singular moral framework can fully encompass lived experiences.

The focus on identity erosion in the research can be interpreted through Parekh's concept of the self that is both culturally grounded and self-aware. Parekh contends that people are influenced by their cultures yet have the ability to assess and reshape them critically. In the research, characters like Samad, Millat, Magid, and Irie are depicted as undergoing identity not as a seamless flow but as disconnection, trapped between traditional heritage and modern British standards. This state signifies multicultural consciousness as a recognition of cultural diversity within oneself. The research, however, tends to depict this erosion mainly as a loss and confusion, while Parekh would see it as a transitional stage that allows for ethical contemplation and the opportunity to create more inclusive, dialogic identities.

Through the perspective of Parekh, the examination of race, ethnicity, and marginalization in the study highlights the shortcomings of liberal multiculturalism, which prioritizes tolerance while lacking moral acknowledgment. Parekh condemns communities that accept minority cultures yet still favor the prevailing cultural paradigm. The research's examination of racial stereotypes, exclusion, and the sentiment of being "never welcomed, only tolerated" demonstrates how superficial multiculturalism erodes authentic belonging. According to Parekh, these circumstances hinder the growth of multicultural consciousness within society and instead lead individuals to adopt defensive cultural stances, feelings of resentment, or withdrawal from civic engagement.

The research's focus on religious fundamentalism and cultural absolutism strengthens Parekh's claim that cultural inflexibility typically develops in response to exclusion, rather than being an innate cultural characteristic. Millat's shift towards fundamentalism and Samad's fixation on cultural preservation are portrayed as reactions to the loss of identity and social exclusion. Parekh views these responses as indicative of a breakdown in intercultural dialogue, where both the dominant culture and minority cultures do not participate in shared moral learning. Although the study successfully records these responses, it does not entirely elaborate on Parekh's observation that cultures need to stay receptive to internal criticism and external conversation for multicultural consciousness to develop instead of deteriorating into absolutism.

Conclusion:

Ultimately, this research subtly alludes to—but does not thoroughly explore—Parekh's concept of multiculturalism as a transformative ethical endeavor. Parekh argues that multicultural societies should redefine national identity by fostering intercultural dialogue, collective citizenship, and mutual acknowledgment between cultures. While the research effectively represents the experiences of multicultural consciousness —identity fluidity, cultural adaptation, and diminishing rigid identities—it stays primarily descriptive and problem-oriented. As a result, it emphasizes the features of multicultural living without completely addressing Parekh's normative assertion that when ethically maintained, multicultural consciousness can foster a renewed social structure where cultural diversity serves as a moral asset instead of a cause of division.

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Classical Languages In Modern Education And Research: The Foundational Role Of Sanskrit

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Abstract
Old writings hold deep thought - ideas about life, reason, art, belief - that pass-through time unchanged in form but not always remembered. Sanskrit stands out among old tongues because it has rules built into its design, plus records going back far in topics like healing, speech study, mind questions, faith, and natural laws. Though once taught widely across southern parts of Asia, such ancient forms now appear less often in schools that favor job-focused training instead. Still, lately some researchers have begun looking again at Sanskrit - not just for history's sake - but to help work on thinking machines, brain patterns, logic puzzles, and forgotten ways of knowing. What follows looks closely at why this one language still fits today's learning spaces even after long neglect. Beginning with roots deep in ancient tradition, it examines how Sanskrit functions within learning environments today. Through varied scholarly uses, the analysis shows its relevance beyond ceremonial status. While difficulties exist in bringing it into current curricula, thoughtful methods offer pathways forward. Rather than treating it as a relic, the work frames Sanskrit as a living tool for thinking. Its potential surfaces in classrooms, laboratories, even cross-disciplinary debates. Because outdated views linger, intentional shifts become necessary. When taught actively, it contributes to both local knowledge systems and worldwide inquiry.
Keywords: Sanskrit Language, Classical Education, Traditional Knowledge Systems, Interdisciplinary Research, Linguistic Heritage

Introduction

What we think today often traces back to words written long ago in tongues no longer spoken daily. Latin, Greek, Chinese, Arabic, and Sanskrit did more than communicate; they carried entire ways of seeing the world. Through these forms, people passed down ideas about right living, nature, governance, beauty. While many languages evolved, some remained fixed - anchors preserving ancient reasoning intact. India's intellectual past leans heavily on one such tongue: Sanskrit. Not merely old, it was built with precision early on, setting patterns others followed. Religious hymns emerged from it, yes - but also mathematics, medicine, law. Even distant centuries feel present when reading its precise constructions. Its influence lingers where thought meets form.

Today's classrooms place growing emphasis on job-ready skills, digital fluency, because of worldwide communication needs - classical tongues now commonly sit at the edge, treated as extras. Because of such changes, fewer learners wrestle with forms of speech that shaped deep thinking for centuries. Losing these isn't just about words fading - it reflects a drift away from ways of knowing built on clear argument, broad understanding, moral judgment, mental rigor.

This study looks at how Sanskrit functions as a core classical tongue in today's learning and scholarship. Because of its deep roots, the language offers unique insights across fields. While exploring its past influence, attention shifts toward structure and meaning in communication. Despite relevance, barriers limit wider adoption in schools and universities. Yet practical methods could help bridge gaps between tradition and current teaching models.

Research Methodology

The current work takes a close look at Sanskrit's place in today's learning and inquiry settings through an interpretive lens. Rather than gathering new data, it draws mainly on existing materials - ancient writings in Sanskrit, recent academic articles, official guidelines on schooling, along with cross-disciplinary findings tied to speech patterns, thought traditions, and inherited wisdom practices.

Beginning with early texts, scholars have traced how Sanskrit developed over time into a medium for advanced study in multiple fields. Through close examination of form and syntax, researchers unpack patterns that reveal deeper functions within the language. Rather than focusing solely on rules, attention shifts toward usage in real intellectual contexts. Rooted in frameworks like

Pāṇini's eight-chapter system, analysis extends to works in philosophy and science alike. Interpretation draws from both structure and context, linking old grammatical precision to modern inquiry. Each finding builds quietly, showing continuity between past thought and present scholarship.

Looking across classical languages worldwide, scholars have placed Sanskrit through comparison, revealing shared traits along with unique impacts on thought systems. With the National Education Policy 2020 under scrutiny, insights emerge about today's efforts to renew teaching methods for ancient tongues.

Though rooted in ancient tradition, Sanskrit's role today emerges clearly when viewed through multiple fields of research. By weaving together insights from varied disciplines, the analysis builds a unified picture without losing depth. One strength lies in balancing past importance with current scholarly value. Rigor holds steady even as different areas of study connect in unexpected ways.

Review of Literature

1. Subhash Kak, The Shape of Sanskrit Grammar and How It Fits with Computer Language Study, Journals Annals Of The Bhandarkar Oriental Research Institute Volume: 78, Issue: 1, 1997

Looking closely at Pāṇini's grammatical framework, Kak explores the exactness embedded in Sanskrit structure. Because syntax is so tightly organized, confusion during interpretation drops significantly - this trait supports machine processing. Linking ancient language methods to current AI models reveals deeper connections across time. Rather than staying within literary studies, the work shows value spreading into technical domains. Through analysis, Sanskrit emerges not just as old script but as an ordered medium fitting today's digital needs.

2. Sheldon Pollock, Sanskrit Learning and Thought in Early Indian Times, Journal Of Asian Studies, Volume: 63, Issue: 2, 2004

Beginning with Pollock's examination, Sanskrit emerges as a key vehicle for scholarship in early Indian thought, spanning disciplines like medicine, metaphysics, and poetic forms. Rather than merely serving communication, it helped form webs of learning and centers where ideas circulated. Through its structured grammar and prestige, the language guided who could access and spread knowledge. Across regions, scholars used it despite local tongues, making it a shared tool for higher study. Seen historically, its presence in teaching reflects deeper patterns of intellectual control and continuity.

3. Raghunath Kulkarni, Sanskrit Learning Today In India Its Struggles And Possible Future, Indian Journal of Educational Studies, Volume: 45, Issue: 3, 2015

Looking closely at how Sanskrit is taught today across India's schools and colleges, Kulkarni outlines key issues holding it back. Enrollment numbers continue to drop, while teaching methods remain stuck in older models. Instead of fresh approaches, many programs rely on routines that no longer engage students. Despite efforts through government policies meant to revive interest, progress feels uneven. Modernizing course content could help - especially when linked with subjects outside traditional boundaries. Underneath these concerns lies a deeper structural problem threatening the survival of classical languages altogether.

4. Johannes Bronkhorst, Linguistic Tradition of Panini and Influence on Modern Linguistics, Journal: Language Sciences, Volume: 28, Issue: 5, 2006

Beyond mere historical curiosity, Bronkhorst examines how Pāṇini's framework aligns with current linguistic thought. Though centuries apart, the structure of Sanskrit grammar shows surprising resonance with today's analytical methods. Because early Indian thinkers treated language as a rule-based system, their work mirrors later developments in Western linguistics. Rather than remain isolated tradition, these insights connect deeply with present-day syntactic theories. While often overlooked, such contributions highlight an enduring intellectual legacy.

5. Sarvepalli Radhakrishnan, Thinking Through Sanskrit Writings, Philosophy East and West Journal, Volume: 12, Issue: 4, 1962

Starting with ancient Sanskrit works, Radhakrishnan explores core ideas about existence and moral life. Far from being isolated, these writings show sharp logical structure. Because of their rigor,

they engage directly with global philosophical conversations. Rather than standing apart, Indian traditions appear here in dialogue with Western thinkers. Over time, the value of Sanskrit-based inquiry remains clear.

Sanskrit As a Classical Language with Historical and Linguistic Roots

Sanskrit stands as one of the earliest recorded languages still active in scholarly circles, its roots stretching into the Vedic era - around 1500 BCE. From that beginning emerged two primary forms: first came the older version tied to sacred chants and ceremonies; later followed a refined variant shaped carefully by Pāṇini in the 4th century BCE. That scholar's work, called Aṣṭādhyāyī, packed close to four thousand tight regulations on structure and form. What resulted was a system of speech analysis unmatched in complexity across ancient traditions. This exact grammar gave Sanskrit remarkable precision, stability, although enabling rich expressive growth. From organized stems and endings emerge words, thus supporting fine meaning shifts alongside deep conceptual thought. Because of its strict design, the language served well in reasoning about nature, exploring existence, even crafting literature.

Though best known for sacred writings - Vedas, Upanishads, epics like Mahabharata and Ramayana - Sanskrit also carried stories through Puranas and artful works of dramatists including Kalidasa. Instead of limiting itself to spiritual themes, it became a vessel for exact sciences: Aryabhata shaped math, Varahamihira mapped celestial movements, while Charaka Samhita laid early medical frameworks. Governance ideas took form within

Why Sanskrit Still Matters in Today's Schools

What stands out about Sanskrit is not just how it shapes language skills, yet its deeper influence on thought processes. Because the grammar follows strict rules, mental habits like spotting sequences or drawing conclusions emerge naturally. Instead of memorizing phrases, learners engage with word forms, sentence logic, often meaning accuracy - each aspect demanding focus. Over time, such engagement sharpens how one organizes ideas, even when outside the classroom.

Learning languages today gains insight from old systems, especially how they shape thought. Because Sanskrit follows strict rules, it acts like code or math in structure. This patterned design supports clear, step-by-step thinking. Those who study it tend to grasp speech sounds more deeply. Word origins become clearer through its forms. Comparing languages also grows easier after exposure. The mind learns order by working within fixed frameworks.

In modern-day India, schools introduce Sanskrit across different stages of learning - usually as a choice rather than a requirement. While the 2020 National Education Policy pushes for wider language exposure, it specifically highlights bringing back older tongues like Sanskrit into regular classrooms. Because these traditional forms carry deep historical weight, they're seen as tools that help shape both personal roots and shared knowledge systems.

Sanskrit in Modern Research Fields

Though once seen mainly in classical studies, work on Sanskrit now stretches into modern language science. Its highly ordered structure caught the attention of researchers far beyond traditional philology. Because of its precision, some linguistic models borrow elements from its grammatical design. One key example lies in how Pāṇini's rules resemble algorithmic processes found in current syntax theory. Not limited to history, these ancient patterns quietly inform present-day analysis.

Though often overlooked, ancient Indian thought contributes meaningfully to current thinking about awareness and reasoning. Because they explore deep questions through structured debate, traditions like Nyaya invite comparison with analytical philosophy. When examining how we know things, scholars find in Samkhya a detailed map of mental processes. While rooted in spiritual practice, Vedanta raises issues that parallel contemporary discussions about selfhood. From these writings emerges a view of ethics shaped by insight rather than doctrine. As cross-cultural inquiry grows, so does interest in non-Western ways of framing reality. Though often overlooked, early writings on science in Sanskrit now draw interest across fields like healing practices, sky watching, ecological thought, and number systems. Global researchers examine Ayurveda for its broad views on well-being, whereas old star records reveal how knowledge once developed. Ideas including nothingness, symbolic problem solving, yet geometric calculations trace back to these classical South Asian intellectual traditions.

Problems Adding Old Languages Now

Even though it holds scholarly importance, Sanskrit struggles within today's learning environments. A key problem? Fewer students are choosing it, seeing ancient tongues as poorly aligned with job-focused goals. Because English and digital competencies take priority, older linguistic traditions often get pushed aside. While valued historically, such subjects now occupy shrinking space in curricula. Not enough teachers exist who can teach Sanskrit with up-to-date classroom strategies. Rote learning dominates older approaches, which sidelines deeper comprehension - making it harder for students to stay involved. Still, fixed course structures block blended learning approaches. Often, Sanskrit appears cut off - separate from historical context, philosophical ideas, scientific thought, or present-day uses. Because of this separation, learners struggle to see its wider significance. Though digital archives grow, many manuscripts stay out of reach for researchers worldwide

Ways to renew and include in learning

For Sanskrit to remain part of today's classrooms and scholarly work, fresh approaches are needed. Through web tools that support active study - like virtual classes and digitized texts - more people might connect with the language. Some efforts, including free-access repositories and collaborative translation labs, show how change begins quietly yet spreads steadily. Finding links between Sanskrit and fields like philosophy, ecology, healing practices, coding, or historical inquiry often begins in shared questions. When these subjects meet, meaning emerges through real-world problems instead of isolated facts. Engagement grows quietly when learners see purpose beyond tradition alone. Training educators demands fresh methods - blending current teaching strategies with interactive techniques, while weaving in digital tools to lift student performance. Though outdated models linger, shifts toward engagement-driven classrooms open paths for stronger results. Technology alone won't fix gaps; when paired with dialogue-rich lessons, impact grows. Instruction thrives where practice meets innovation, not repetition. Modern learners respond best when teachers adapt - not just deliver content.

Working across borders, institutions explore ancient learning through shared studies. These ties build worldwide connections among scholars examining traditional ideas. Collaboration opens doors to side-by-side analysis of enduring wisdom traditions. Support from public institutions along with universities - directed toward conserving handwritten texts, offering research opportunities, or shaping educational programs - has potential to deepen engagement with Sanskrit scholarship.

Conclusion

Among ancient tongues, Sanskrit carries profound intellectual depth, holding vast records of thought, inquiry, and poetic craft across generations. Because it served multiple fields of study long ago, its influence on systems of learning remains clearly visible even now. Though often seen as ancient, Sanskrit sharpens mental clarity, refines attention to detail, while deepening overall understanding. Today's studies in areas like language structure, thought systems, natural laws, even computing, begin uncovering value far wider than old texts suggest.

Even so, falling student numbers, teaching methods stuck in the past, along with weak links across subject's risk weakening it over time. Fixing these problems depends on fresh approaches to course structure, deeper use of technology, backing from leadership, though ultimately shaped by how policies evolve.

Far from being just an ancient tongue, Sanskrit holds living value - its insights can deepen today's scholarly conversations while feeding international study. When woven into current learning frameworks, traditional languages such as Sanskrit do more than safeguard history; they expand the shared understanding we build across generations. Education's path ahead hinges on merging tools of today with insights from long ago - so older ways of thinking still shape how knowledge grows now. Though tech evolves fast, ideas rooted in past learning remain vital for what comes next.

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Classical Literature and Its Global Influence

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Abstract

Classical literature constitutes the foundational body of literary works produced by ancient civilizations, including Greek, Roman, Indian, Chinese, and Middle Eastern cultures. These texts—composed in the form of epics, dramas, philosophical treatises, and poetry—have played a crucial role in shaping global literary traditions and cultural consciousness. This research paper explores the origins, major themes, and enduring relevance of classical literature, emphasizing its profound influence on world literature, philosophy, political thought, education, and modern popular culture. By examining representative works from multiple civilizations, the study demonstrates how classical literature transcends geographical and temporal boundaries, addresses universal human concerns, and continues to inspire modern narratives. The paper argues that classical literature remains a vital source of intellectual and cultural heritage, fostering global dialogue and shared human values.

Keywords

Classical literature, global influence, world literature, ancient civilizations, literary tradition

Introduction

Classical literature represents humanity's earliest and most influential attempts to understand the complexities of life, society, morality, and the universe through language and narrative. Originating in ancient civilizations such as Greece, Rome, India, China, and the Middle East, classical texts have endured for centuries, continuing to shape literary forms and cultural traditions worldwide. These works are termed "classical" not merely because of their antiquity, but due to their lasting artistic excellence, thematic depth, and universal relevance.

The global influence of classical literature is evident in modern literary genres, philosophical systems, political ideologies, and educational frameworks. Writers across cultures and historical periods have drawn inspiration from classical epics, tragedies, and philosophical dialogues, adapting their themes and narrative techniques to new contexts. Despite cultural differences, classical literature consistently engages with shared human experiences such as love, heroism, suffering, duty, and the quest for meaning.

This research paper examines the origins of classical literature, its dominant themes, and its extensive influence on global literary and cultural traditions. By analyzing works from multiple civilizations, the paper demonstrates how classical literature functions as a universal heritage shaping both ancient and modern societies.

Research Objectives

- To analyze the major themes, values, and narrative techniques found in classical literary works
- To examine how classical literature has influenced later literary traditions across different cultures
- To evaluate the relevance and continuing impact of classical literature in the modern world

Research Methodology

The study adopts a qualitative and comparative research design. It relies on textual analysis, historical interpretation, and cross-cultural comparison to examine how classical literature has influenced global literary traditions and cultural thought.

Sources of Data

Primary Sources:

Selected classical literary texts such as Homer's *Iliad* and *Odyssey*, Virgil's *Aeneid*, the *Ramayana*, the *Mahabharata*, *The Analects*, *The Art of War*, and classical dramas and philosophical texts.

Secondary Sources:

Scholarly books, journal articles, literary histories, encyclopedias, and critical interpretations of classical texts.

Methods of Analysis

- Textual analysis through close reading
- Comparative analysis across cultures
- Historical analysis of transmission and influence
- Intertextual analysis of references and reinterpretations

Origins of Classical Literature

Greek and Roman Traditions

Ancient Greece is often regarded as the cornerstone of Western classical literature. Works such as Homer's *Iliad* and *Odyssey* established the epic tradition, blending mythology, history, and moral inquiry. Greek tragedy, represented by playwrights like Sophocles, Aeschylus, and Euripides, explored human agency, fate, and ethical responsibility.

Roman literature, influenced by Greek models, produced works such as Virgil's *Aeneid*, which combined epic storytelling with political ideology and Roman values of duty and sacrifice.

Indian Classical Literature

Indian classical literature developed through oral and written traditions. The *Vedas* provided philosophical foundations, while epics like the *Ramayana* and the *Mahabharata* explored dharma, loyalty, and cosmic order. Kalidasa's plays, particularly *Shakuntala*, demonstrate aesthetic refinement and emotional depth.

Chinese Classical Literature

Chinese classical literature evolved alongside Confucianism and Daoism. Texts such as *The Analects* and *Tao Te Ching* emphasize ethics, harmony, governance, and the relationship between humanity and nature.

Middle Eastern and Arabic Traditions

The *Epic of Gilgamesh* addressed themes of mortality and friendship, while *One Thousand and One Nights* contributed rich narrative techniques and frame storytelling.

Major Themes in Classical Literature

- **Heroism and Human Struggle** – Classical heroes embody courage and moral conflict.
- **Fate, Destiny, and Free Will** – Explored in Greek tragedies and Indian epics.
- **Love, Sacrifice, and Loyalty** – Seen in works like the *Ramayana* and *Odyssey*.
- **Moral and Philosophical Inquiry** – Central to Plato, Aristotle, and Confucian texts.

Global Influence of Classical Literature

Classical literature profoundly influenced European Renaissance writers such as Dante, Shakespeare, and Milton. Modern writers like James Joyce and postcolonial authors continue to reinterpret classical narratives. Beyond literature, classical texts shaped philosophy, political theory, education, and popular culture.

Relevance of Classical Literature in the Modern World

In a globalized and technologically advanced world, classical literature remains relevant by addressing universal ethical dilemmas, identity, power, and human suffering. Its continued reinterpretation in films, novels, and media highlights its enduring appeal.

Conclusion

Classical literature stands as a cornerstone of global cultural and intellectual heritage. Originating in diverse ancient civilizations, these texts established literary forms and philosophical ideas that continue to shape modern thought. Their study fosters cultural understanding, ethical reflection, and a shared sense of humanity, affirming the timeless relevance of classical literature.

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Knowledge of Microbiology in Ancient India

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Abstract:
Contemporary or modern microbiology is thought to have emerged in Europe from the seventeenth to the nineteenth centuries, following the invention of the microscope by Robert Hooke (1765) and Antonie van Leeuwenhoek (1776). Antonie van Leeuwenhoek's observations of tiny creatures (animalcules) in lake water triggered the curiosity about microorganisms. Nearly a century later, Edward Jenner developed the smallpox vaccine. In 1840, J. Henle suggested that germs are responsible for diseases, leading to the golden era of microbiology. From 1857 to 1914, during which the research conducted by scientists like Louis Pasteur, Robert Koch, and Joseph Lister contributed to the establishment of microbiology as an academic discipline. The contemporary field of microbiology focuses on researching antibiotics, vaccines, and genetic engineering. Nonetheless, an in-depth examination of ancient Indian texts, spiritual doctrines, medical writings, and archaeological findings show that the idea of microorganisms was present in India long before, albeit in a non-instrumental,non experimental but conceptual and observational manner. Ancient Indian thinkers identified unseen living beings that caused disease, decay, fermentation, and contamination, and developed preventive and therapeutic strategies in response. This research paper investigates the understanding of microbiology in ancient India, focusing on Ayurveda, Jain and Buddhist philosophies, practices of food fermentation, sanitation methods, and awareness of public health.

Key words: *Microbiology,Ancient India, unseen living beings, Ayurveda, food fermentation, sanitation methods, public health.*

Introduction:
Microbiology deals with the study of all living organisms that are too small to be seen by unaided eyes, this includes bacteria, fungi, algae, protozoa and viruses. Microorganisms are thus minute living organisms invisible to the naked eye. In modern science, they are known to play a crucial role in causing diseases, hampering and improving immunity through infections and vaccines respectively, fermentation, medicine, and environmental balance. Microbiology is a field that is rapidly expanding and with latest discoveries it is bringing more information that could be transformed into technology. Despite the absence of sophisticated scientific tools like microscopes,the scholars in ancient India cultivated an empirical and rational comprehension of health and illness through observation, experience, and logical deduction. Their comprehensive method combined medicine, sanitation, nutrition, surroundings, and morals, collectively indicating an initial understanding of microbiology.

Concept of Microorganisms in Ayurveda:
Since ancient times, microorganisms have intrigued humanity, as these unseen entities hold an important place in Brahma's Creation. Microbes are recognized for both their capacity to cause diseases and their advantageous role in nature. Microbiology originated with the establishment of the Germ theory of disease by Robert Koch and Louis Pasteur. Consequently, a golden era of microbiology commenced in the western hemisphere, while in Vedic Bharat (ancient India), the Germ theory of diseases was initially formulated by Vedic Rishis and has been documented in the Vedas. Indeed, the Vedas are the earliest texts globally to document the connection between microbes and illness.
The role of microorganisms in the cause of various infectious diseases has been acknowledged and detailed in Ayurveda since the Vedic Period. Terms such as Krumi, Raksha, Pishacha, and Apsara are utilized in Vedic texts like the Rigveda, Atharvaveda, Shatapatha Brahmana, Taittireeya Upanishad, Aranyaka, Chandogya Upanishad, Vishnu Purana, Vayu Purana, Bhagwat Purana, Raghuvansha, Kamasutra, Mahabharata, Charka Samhita, Sushruta Samhita, Madhava Nidhana, Ashtanga Hridaya, Ras Pradipa, and Arka Prakashan. Ancient Indians acknowledged the existence of microorganisms and their contribution to disease since the Vedic era. The Vedas mention microbes and infectious diseases with the terms Krumi and Krumi Rogas. Ayurveda is among the oldest medical practices globally, originating over 3,000 years ago. Traditional Ayurvedic scriptures like the Charaka Samhita, Sushruta

Samhita, and Ashtanga Hridaya provide detailed mentions of disease-inducing entities referred to as Krumi.

Classification of Krumi

Ayurvedic texts categorize Krumi into two main types:

Bahya Krumi (External organisms): These influence the skin, hair, injuries, and outer body areas. (Charaka Saṃhita, Sutrasthana 26/102)

Abhyantara Krumi (Internal organisms): They inhabit the gastrointestinal system, bloodstream, and internal organs, further divided into Śleṣmaj Krumi,Raktaja Krumi,Puriṣaja krumi.(Charaka Saṃhita, Nidanasthana 7/14,15,16)

Krumi are also classified as:

1. **Sahaja Krumi**

Naturally present since birth, usually non-pathogenic unless aggravated.

Charaka Saṃhita, Vimanasthana 7/9

2. **Vaikarika Krum**i

Acquired due to improper diet and lifestyle, pathogenic in nature

(Charaka Saṃhita, Vimanasthana 7/9–10)

Certain Krumi are characterized as visible, whereas others are clearly noted to be invisible to the unaided eye (Sukshma), implying an early awareness of microorganisms. Ayurvedic experts linked these entities to illnesses like fever, skin issues, digestive troubles, and infections. The idea of Krumi in the Charaka Saṃhita demonstrates a sophisticated grasp of parasitic and microbial ailments. Charaka's comprehensive categorization, causes, and treatment concepts reflect an early microbiological viewpoint, rendering it a crucial addition to ancient medical knowledge. In Charaka Saṃhita, Krumi denotes a wide array of organisms that cause diseases. The idea extends beyond just intestinal worms; it encompasses external parasites and unseen microorganisms that cause diseases, reflecting a surprisingly sophisticated comprehension of pathogenic entities. Krumi Roga is examined concerning its etiology, classification, pathogenesis, clinical manifestations, and treatment.

Charaka ascribes the development of Krumi to: Overconsumption of milk, yogurt, sugar cane, fish, meat, spoiled, unsanitary food, inadequate digestion (Mandagni) and inadequate personal cleanliness.

Conceptual importance of this could be summerized as identification of unseen microorganisms (Sukṣma Krumi), focus on cleanliness and sanitation, prophylactic and therapeutic methods and comprehensive grasp of infections and immune responses as modern microbiology encompasses.

The Sushruta Samhita that may have originated as early as the first millennium BCE is an ancient Sanskrit medical text and was later redacted over centuries. It has been studied and translated widely and survives in several manuscripts. Despite the Sushrut samhita does not mention microorganisms apparent under the lens, it holds philosophical and empirical thoughts that are alike microbiological principles. One of the most notable ways the Sushrut Sanhita anticipates microbiological reasoning is customs of surgical procedures which display a perception of how to cease disease causing organisms entering injuries.

The concept of Krumi in the Suśruta Saṃhita reflects an advanced understanding of parasitic and infectious diseases.

Disease Causation and Prevention:

According to Ayurveda the development of Krumi is facilitated by tinted food, contaminated water and unsanitary environment and inappropriate lifestyle choices.

Boiling the drinking water, cooking food properly, maintaining personal hygiene, fumigation using medicinal plants (Dhoopana) and isolating infected people were all preventive measures. Ancient Indian medical writers recognized that diseases could spread via contact, shared objects, and environmental conditions, indicating awareness of transmission modes analogous to modern infection pathways.

Numerous antimicrobial plants including garlic, neem and turmeric were frequently utilized in medicine. Sushruta discusses communicable disease (Aupasargika Roga) directly, and Charaka acknowledges that diseases like fever, leprosy, and tuberculosis spread through physical contact (Gatrasansparsha), breathing the same air, sharing food, or using contaminated items.

The prevention and treatment of infections is given as a three-step protocol in Vimana Sthana 7:

1. Nidana Parivarjana: Removal of microbes by cleaning and hygiene 2. Apakarshana: Physical removal of microorganisms and 3. Prakritivighata: Creating a hostile environment for microbes using

drugs (Krimighna herbs).These drugs alter the body's environment in such a way that invading microbes will not tolerate and hence inhibited .
Antimicrobial Herbs: Common herbs mentioned for treating Krumi include:
• Vidanga (*Embelia ribes*): a potent anti-parasitic,anti-microbial agent.
• Nimba (*Azadirachta indica*): cleansing skin and preventing microbial growth.
• Vacha (*Acorus calamus*): anti-microbial activity.

Surgical Practices and Infection Control:
Suśruta's contribution is especially significant in the field of parasitology and surgery. His emphasis on hygiene and surgical management resemble aseptic techniques. He strongly emphasized on hygiene and wound care, recognition of blood-borne and invisible organisms and integration of surgery with parasitic disease management. Terms like krimi or krumi and practices like fumigation and instrument purification must be understood as conceptual and empirical rather than literal descriptions of bacteria or viruses. Nonetheless, these are significant in historical context as precursors to germ-related thinking.One of the most striking ways the Sushruta Samhita anticipates microbiological thought is through elaborate asepsis and antisepsis practices for surgery, which reflect an understanding of preventing disease agents from entering wounds. Sushruta details sterilization of surgical instruments using heat (Agni samskara) and caustic substances (Kshara), paralleling modern sterilization approaches that eliminate microbes before surgery. Pre-surgery cleansing rituals for surgeons, including personal hygiene and use of antiseptic herbs like neem and turmeric, reflect rudimentary aseptic protocols similar to scrubbing and gowning in contemporary surgical practice. The application of herbal decoctions (e.g., Panchavalkala, Triphala), honey, and oils for wound cleaning and healing shows antimicrobial and healing properties that are validated in modern studies.
Overall, these measures though described without modern microbiological terms reflect an empirical understanding of eliminating contaminating agents to prevent postsurgical infections
Microorganisms in Jain Philosophy:

One of the oldest living philosophical traditions of India is Jainism. It follows the principle of Ahimsa (non-violence). It believes that life exists in infinite forms, many of which are invisible to the naked eye. Long before the invention of microscopes, Jain scholars described subtle living entities occupying air, water, soil, fire, plants, and organic matter. These descriptions strongly parallel modern understandings of microorganisms. Jainism classifies living beings based on the number of senses (indriyas). Microorganisms fall under one-sensed beings (ekendriya jivas), possessing only the sense of touch. Jain scriptures identify the following categories, many of which correspond conceptually to microorganisms Pr̥thvikaya (soil microbes), Apkaya (aquatic microorganisms), Tejaskaya (heat-associated life forms), Vayukaya (airborne microorganisms), and Vanaspati-kaya (including microscopic plant life like algae). Jain texts repeatedly emphasize that many life forms are extremely subtle,infinite in number and invisible.(Suksma,Ananta and Adrushya).
Jainism believes in an idea which is similar to the modern understanding of microbial ubiquity which states that activities like breathing, walking, cooking, and drinking water inevitably destroy countless subtle beings. Use of filtered and boiled water by Jain monks is similar to microbial water purification.
Buddhist Views on Health and Hygiene:
Buddhist literature places significant emphasis on Health and hygiene within the framework of the Middle Path (Majjhima Paṭipada). It promotes cleanliness, discipline and mindful living for physical health, mental clarity and ethical purity. Monastic codes (Vinaya Pitaka) prescribe rules for maintaining clean living spaces, safe disposal of waste, use of clean water, and care of sick monks. These guidelines indirectly reflect an understanding of disease transmission through environmental contamination. Monks were prohibited from spitting or defecating near water sources, anticipating principles of environmental sanitation and water hygiene. Buddhist texts recognize multiple causes of illness including seasonal changes, improper diet, imbalance of bodily elements (dhātu), Poor hygiene and Mental afflictions such as greed, anger, and delusion. This reflects an early biopsychosocial understanding of disease. The Buddha praised simple, wholesome food which aligns with modern dietary principles. He prescribed mindfulness (sati), meditation (bhāvanā) and ethical conduct (sīla) to prevent mental suffering and to purify the mind.Thus, Buddhism could be one of the earliest traditions

that integrate mental hygiene with physical health. A pragmatic approach to treatment through use of medicines like decoctions, herbal preparations, oils is also documented.

Fermentation and Food Microbiology:

The historical development in fermentations includes three stages as: 1. Vedic era (around 1500 BC to 600 BC), 2. Post-Vedic era (from 600 BC to the first century CE) and 3. Epic era (fourth century BCE to twelve century CE)

Sweet fluid called Soma juice created by Vedic Aryans is considered as the earliest fermented food in India. Soma is portrayed as a heavenly concoction.Sura (wine/beer), another beverage, is also produced by fermentation. Sura is primarily a human beverage. Rig Veda mentions that Soma was made with thick juice of barley powder and needed 15days for fermentation. Sukla Yajuveda, XIX, 13-15, describes how Sura and Parisrut were prepared by germination of paddy, barley and rice. Katyana Srauta Sutra describes the preparation of sura. Soma and Sura have also been utilized in several pharmaceutical treatments, chemical processes, alchemical processes and surgical procedures. It is said that India has knowledge about acetic acid fermentation for a very long time(Devi & Shetty, 2020).Vinegar and bread as fermented products were added during post Vedic time by using new procedures. Later, fermentation was used to make a variety of additional beverages. During the post-Vedic era, fermentation process underwent a number of changes. Arthasastra of Kautilya described how physicians used Arista to cure different diseases and mention the alcoholic bevarages- Medhaka, Prasana. Tamil Sangam Literature,mentioned about fermented rice cakes and drinks made from palm sap. The Classical age in India saw considerable developments in the use of fermented foods. Even today an important part of Indian cuisine include fermented food dishes. Ayurveda, explained the health benefits of Dahi (curd) and Taka (buttermilk). Manusmriti promotes Dahi as a wholesome, nourishing food. Mahabharata, describes Soma and Madhuparka. The literature, Brihat Samhita, refers alcoholic beverages from various ingredients like- grains, sugarcane, fruits, etc.

Indian civilization is one of the oldest civilisations in the world since 8000 years ago . It has a traditional dietary culture with vast biological resources. Aurved Aahar was one of the wholesome nutritive and healthy vegetarian meal in ancient Indian diet since Vedic period around 1500–1000 BCE. The ancient people did not have the knowledge of microbiology and fermentation dynamics but they prepared and consumed fresh, wholesome, nutritive foods. They used natural fermentation to make the food delicious and palatable.

Thousands of years earlier food preservation techniques were used traditionally in India. These techniques were based on deep-rooted knowledge of food safety and storage. Scientific principles such as reducing water activity, lowering the pH, inactivation of enzymes, and reducing or killing microorganisms were employed based on experience and wisdom. These methods have ensured food security for generations. The modern processing industries continue to draw ideas and techniques from these age-old methods to develop sustainable and chemical-free preservation methods. As the demand for organic and naturally preserved food grows, these time-tested methods are finding renewed relevance.

Sanitation and Public Health in the Indus Valley Civilization:

Archaeological findings from the Indus Valley Civilization (Harappa and Mohenjo-daro) reveal advanced urban sanitation systems, including bathrooms, covered drains, soak pits, and organized waste disposal. The emphasis on cleanliness and water management indicates awareness of the relationship between hygiene and disease prevention, which aligns with modern microbiological principles. The excavations in Indus valley civilization have proved the existence of advanced engineering techniques in town planning, water supply and sanitation during that period. Town planning shows residential areas built at higher altitude than the ground level called as Citardal. The people had mastered agriculture through practice and experience. The great granary of Harappa City is an evidence for granaries that were used to store the grains hygienically without spoilage for a long duration. The public used the great bath of Mohenjodaro to take bath during auspicious occasions. All the four Vedas devote highest respect to the nature and cleanliness. Environmental hygiene was of higher priority during Vedic period. Ayurveda also mentions the concept of hygiene and the methods of purification of land, water, and air. Yayavaras, the traditional physicians roamed in villages to inspect community health and hygiene.

Conclusion:

The ancient Indian texts and practices reveal that the knowledge of microbiology, microorganisms and microbial processes existed in applied as well as conceptual form long before the development of modern microbiology. Although they lacked experimental validation and microscopic visualization, its theoretical foundations and practical applications align with several modern microbiological concepts. Through Ayurveda, religious philosophies like Jainism and Buddhism , food and fermentation technologies, and ancient urban planning, ancient India demonstrated a sophisticated understanding of invisible living organisms and their beneficial and harmful impact on human health. Recognizing and studying this legacy will enrich the history of science and will also provide valuable insights for integrative and preventive healthcare approaches, safer and sustainable food preservation techniques and methods for organized waste disposal for today.

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Translation and Its Role in Language Development

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Abstract:
The term translation serves as an umbrella term which describes the method of transforming written material between different languages. The world needs translation services today because numerous people communicate through different languages. Through translation we achieve two goals because we establish contact with others while we discover new information and use our current abilities. Diplomatic relations between nations establish economic agreements through this procedure which enables them to partner with commercial enterprises. People throughout the world speak English as a shared language yet they choose to talk and share their thoughts in their first languages. Through translation people learn to understand different cultures while they develop respect for various language traditions. People use translation services in educational institutions, during international travel, in business interactions with overseas partners, on digital devices, while reading books and in various other situations. The article shows how translation functions as a vital element that drives language development and language enhancement through its description of translation's importance.
Keywords: Translation, Language development, Types of translation, Indian literature

Introduction:

People who speak different languages can understand a story which someone tells in another language after they perform a translation of the original text. The first instances of translation work started in ancient Mesopotamia.

The existence of translation during ancient times has been established through the discovery of ancient texts which demonstrate its practice. The Buddhist monks practiced translation when they converted significant Indian texts into the Chinese language. The people of ancient Greece began their translation work when they translated their texts into the Roman language. People started needing translation when they had important religious writings. People wanted to share their religious stories with everyone because religions spread throughout the world. The people established translation needs because they wanted to share their writings with different language speakers. The Old Testament stands as the earliest religious text which underwent translation. The Greek translation of the work took place during the 3rd century BC. The practice of translation developed into an essential activity for society because of religious needs. The 4th century AD introduced Saint Jerome as the special guardian of translation who created a Latin Bible version.

Now, let's talk about "Translators." A translator is someone who takes a writing in one language and changes it into another language. Translators have existed since the beginning of translation work. In the past, translators operated without disclosing their identities to the public. Translators used to hide their true identities because their work put them in danger. Translators could face death for their work. William Tyndale, a famous translator, was killed in Holland in 1536 because he translated the Bible into English. Some translators received recognition for their accomplishments. A Chinese monk named Xuan Zang was admired for translating 74 books of Indian Buddhist writings into Chinese in 645 AD.

Garnett dedicated his life to translating Russian literature which included works from famous authors such as Chekhov and Tolstoy and Dostoyevsky. The modern translation field includes Gregory Rabassa and Richard Pevear and Larissa Volokhonsky and Jorge Luis Borge and Edward George Seidensticker. Jorge Luis Borge translated a story called "The Happy Prince" by Oscar Wilde into Spanish for a newspaper when he was only 9 years old! Gregory Rabassa translated books by famous authors like Gabriel Garcia Marquez and others. Richard Pevear and Larissa Volokhonsky, who are married, worked together to make new translations of famous Russian books like "Anna Karenina" and "The Brothers Karamazov." Oprah Winfrey even chose Richard and Larissa's version of "Anna Karenina" for her book club in 2004.When machines were invented during the Industrial Revolution, it became easier to translate things. People used to work on all tasks through manual methods. The development of better technologies and the internet brought major benefits to people who needed translation services

throughout multiple time periods. The internet allows users to access documents anytime and anywhere for translation purposes. Instant translation services are available through multiple tools and applications. These tools enable users to translate spoken language and written content into various languages while attempting to comprehend both cultural aspects and the identities of their target audience.

Types of Translation:

Translations are of different types they may be categorized as:

A. ***GENERAL TRANSLATION:***

This is the easiest kind of translation. It's usually about everyday talks and conversations. You don't need to know special words or terms. Most translation work is this type.

B. ***LEGAL TRANSLATION:***

This is a tricky type of translation. The process of legal translation requires professional translators to render treaties and contracts together with all other essential legal documents into different languages. The text requires knowledge of the laws and governmental systems and the cultural customs which the text represents. Legal translations need to be easy for people from different cultures and backgrounds to understand. Not just anyone can do legal translations. You need to really know about the cultures of the languages you're working with. Legal translators need to be completely mindful of every detail. Even seemingly innocuous or small errors, or any misunderstandings over single words could spell calamity..

C. ***COMMERCIAL TRANSLATION:***

This is like legal translation, but it's about business. You translate business papers and documents. To do this, you need to know a lot about business. The process of translation requires special skills which are needed to convert business reports and company accounts and other essential documents into different languages.

D.***LITERARY TRANSLATION:***

The kind of translation is most typically useful for the translation of poems, stories, plays, and so forth. Some people think legal translation is the hardest and general translation is the easiest. But many think literary translation is the most important kind To translate humor, sentimentality and feeling is difficult, and translating emotions, as English speakers would say, would require so much to golden.

Importance of Translation:

The majority of present-day people in the world use English as their main language. But, some people don't speak English very well. The need for translation services exists because we must develop communication systems which allow non-English speakers to participate fully in our process. In 2006, a survey showed that only 13% of people in the European Union (EU) spoke English as their first language. About 38% of EU citizens said they could have a conversation in English. The European Union (EU) population showed that 51% of its members knew English according to the survey results. A European Commission survey conducted in 2012 found that only 25% of Europeans had the ability to understand English news broadcasts at a good level.

The global economy depends on translation services as an essential component of its operations. The need for effective communication became essential because businesses now interact with partners from different global locations. People who can speak English prefer to access information about products and services through their native languages. The solution to this problem exists through the process of translation.

Translation is especially important for small companies. They need to get noticed in the business world. To get customers from different countries, companies need translators. If a company's competitors can sell their products in other languages, they might take over the market. Small companies could lose money. Small companies need to provide their websites in multiple languages because they want to prevent this problem. The website becomes more accessible to customers through this development. The increasing number of small businesses which advertise in multiple languages has created a higher demand for translators. The small companies provide various employment options to translators.

Translation is also important in education In ancient times, people attended only their nearest educational institutions. The present day sees people traveling worldwide to acquire new knowledge. Students who study in other countries might have trouble with the language. Most

universities teach in English, but some students might not understand English very well. A translator can help these students understand their subjects. Just reading books isn't enough. Books are available in many languages, but it's important to have more than just "book" knowledge.

Translation also helps connect different cultures. To translate something well, a translator needs to know about the background of the language they are translating into. This helps them make sure the translation has the right meaning. Translation requires more than just changing words between different languages. The translated text should make sense and have a clear meaning.

Role of Translation in Indian Literature:

The languages of India divided into two principal categories which include Indo-Aryan languages and Dravidian languages. The Indian Constitution establishes 22 official languages which include 15 distinct writing systems and various regional dialects. Tamil, Kannada, Telugu, and Malayalam stand as some of the earliest Dravidian languages. The need for translation services in India arises from its vast linguistic diversity. When people in India communicate with others who speak different languages, they engage in constant translation activities which they do not recognize as such.

Translation has been very important in helping Indian literature grow. Until the 1800s, Indian literature was mostly made up of translations, adaptations, and retellings of stories People translated not only stories but also books which contained scientific information and architectural details and metalworking knowledge and travel information and religious texts and poetry from Sanskrit and Pali and Prakrit and Persian. This method provided preservation for Indian cultural traditions while it enabled people to learn about global knowledge. The ancient northern Indian region considered Sanskrit to be its most important language. Many old Indian writers knew several languages. Kalidasa composed his work "Shakuntala" using the Sanskrit and Pali languages. The poets Guru Nanak, Kabir, Vidyapati, and Namdev created their musical compositions and poems in multiple languages.

Kalidasa used Sanskrit for his plays. He created different speaking patterns for his female characters and lower-class male characters through their use of Prakrit and Sauraseni and Magadhi. Back then, it was normal to switch between languages in the same story. The importance of Sanskrit declined as time progressed. The cultural and linguistic landscape of India transformed through the invasions of foreign peoples who entered the country. Persian became a common language. The Mughal rulers employed translators who worked on their book translations. "Baburnama" which documented the life of Babur became the first work to be written in Chagatay. Bairam Khan who served as Humayun's assistant performed the translation. The book translations that occurred during this period introduced Indian writers to new writing styles which included masnavi and qasida and ghazal. Mirza Galib a renowned ghazal composer wrote his works in both Persian and Urdu. The British Empire established control over India during that historical period. At first, the British thought English was the best language. But they soon realized they needed to learn the local languages to have power During this time, books were translated from Indian languages into English. Sir William Jones completed his English translation of "Abhijnanasakuntalm" by translating the work. Charles Wilkins became the first translator to render the "Bhagavad Gita" into English. Charles Wilkins was the first to translate the "Bhagavad Gita" into English. The Bible was also translated into many Indian languages. Translating the Bible changed how people translated Indian books. For the first time, people thought it was important to be very accurate and true to the original book. People considered it essential to translate God's words exactly because they believed that faithfulness to the original text was necessary. Translation helped Indian literature and knowledge grow by bringing great books and ideas from other languages and cultures into Indian languages. By translating famous books from other Indian languages and foreign languages, Indian literature became richer. This also helped to improve the quality of writing. This happened especially when books by great writers like Shakespeare, Homer, Dante, Vyasa Valmiki, Kalidasa, Bhasa , Tolstoy, Dostoevsky, Kafka. Beckett, Lorca, Eliot, Thomas Mann, Gabriel Garcia Marquez , Mario Vargas , Llosa Orhan Pamuk, J. M. Coetzee, Pablo Neruda, Octavio Paz, were translated. This brought new ideas and styles to Indian literature.

Translation Helps to Develop Language:

People use translation as the main method to teach new languages to students. This process involves translating words between different languages. Translation provides multiple benefits for various

situations. It shows one way to teach others while helping them study and creating better ways to identify their learning difficulties. Translation functions as the fundamental method for language acquisition. It serves as a useful capability that enables people to communicate in multiple languages. The world today contains numerous individuals who speak various languages. People encounter translation services as part of their everyday life. People encounter it during their time with family and friends and in educational institutions and medical facilities and judicial systems and professional environments. Translation enables us to discover how different languages share similarities and maintain their distinct characteristics. Teachers and language experts believe that translation helps students develop their language skills according to their established knowledge. They think it's useful because:

- It helps you learn more words.
- It makes your speaking skills better.
- It gives you an idea of how languages work.
- It teaches you how to use a language correctly.

Using translation in language classes is now seen as a good way to learn. Students who learn this way acquire practice in reading, writing, grammar, and speaking skills. The primary objective for students is to achieve proficiency in speaking the new language. Students need their new vocabulary to be translated into their native language because they start learning their new language. For example, if a student is learning French, they want the French words to be translated into their own language. The teacher can explain concepts more easily while students improve their learning abilities through this method. Researchers say that translation is a very important skill because it involves talking to people and understanding them. Translation enables you to understand different languages. The process of translating helps you discover the grammatical rules and structural patterns and vocabulary of the foreign language. You must discover methods to handle these situations. Translation functions as an effective tool in language classes because it enables students to examine how the new language's grammatical rules and vocabulary and structural elements and other features connect to their native language. Translation helps you improve three essential language abilities which are accuracy and adaptability and effectiveness in communication. The goal of translation is not just to make professional translators. It's also to help students learn more about the English language. To get students excited about translation, the teacher needs to make the activities fun. Just giving students texts to translate won't work. The teacher needs to provide assurance as to why they are receiving the task. The teacher hands the students the passage that is to be translated initially. Translation activities have two parts: before translation and after translation. Before translation, you read, learn grammar, and learn new words. After translation, you write, review, and check your work. Next, the teacher should talk about the text with the students and point out the important words. This helps them understand better. Translation activities work better when students work in pairs or in small groups. The students use this method to check their translations against each other. The process motivates students to discuss their errors while they work on correcting those errors. The process enables them to acquire knowledge at an accelerated pace. These activities give beginners more practice with grammar, words, and even writing style. Translating sentences is especially important because it's the base for translating texts. It can be used as a warm-up activity. Studies have shown that after doing these activities, students can learn new languages faster and better.

Conclusion:

Translation is something that people who study languages, like researchers and teachers, talk about a lot. It really helps a language grow and get better. To become really good at a language, you need these skills:

- Vocabulary: Knowing lots of words.
- Grammar: Understanding how to put words together correctly.
- Style of writing: Knowing how to write in a way that sounds good.
- Reading: Being able to understand what you read.
- Writing skills: Being able to write clearly and well.
- Speaking skills: Being able to talk to others easily.

Translation helps you with all of these things at once. It's a great way to learn, not just in language classes, but also in other subjects at school and college. But, we have to remember not to use

translation too much. It's best to use it at the right times and with students who can really benefit from it.

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The Transformative Impact of Artificial Intelligence on Language Translation Technologies

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Abstract

Artificial intelligence (AI) has had a profound influence on language translation systems with rule-based systems giving way to more sophisticated neural and generative models that are able to rival the fluency of human like translators. **This paper discusses the historical background of machine translation, the underlying AI technologies which are fuelling the latest progress and their socioeconomic impact on the translation industry.** It uses current research publications of 2025 and higher to benefit the enhanced speed, scalability, and accessibility, which have expanded the communications of the globe and lowered business expenses. The new system. However, there are still setbacks like contextual errors, cultural biases and ethical issues like data privacy. It also examines the economic impacts, where it shows that the position of traditional translators has been on the wane, yet a rise in the case of the new opportunities following post editing and model training in AI. Multimodal AI and generative systems could allow using text, audio and visual materials more deeply in real-time applications in the future. Regardless of such processes, human knowledge is still required in the exact, high-stakes translations. The review points out to a collaborative future in which AI-based translations complements human translators instead of replacing them to generate linguistic diversity in the neo-Nazi societies. Reflecting on the end of the day, AI promotes efficiency but we must deal with such deficits by ethical models and hybrid processes in sustainable development.

Keywords:

artificial intelligence, machine translation, neural networks, generative AI, translation industry, multimodal AI.

Introduction

Language is a very vital aspect of human communication since it enables sharing of knowledge, culture and trade among various cultures. In the past, language has been a barrier in ensuring smooth flow of information across borders and regions and there are more than 7000 languages spoken around the world. The traditional meaning of translation took a lot of work, was expensive, and might take a considerable amount of time conducted by human translators. As the sphere of translational technologies has been integrated with the technology of artificial intelligence, the paradigm shift has taken place, and nowadays numerous translation tasks are not necessary, and the access to the multi-lingual materials is being democratized.

Within 2026, machines with artificial intelligence capability will have the capacity to handle billions of words in a day, which will also support industries in e-commerce to medical care. Specifically, Google Translate or Deep Learning are one of the systems that support complex queries, and the translation is delivered within several hours, in particular, less than two hours. This transformation is not the technical one but has far-reaching implications with regard to economies, education, and cultural exchange. Though recent developments in neural machine translation (NMT) and generative AI technology, there are language pairs that have a hard time translating subtle nuances. Oldshue brings this paper (2018) to an end.

In this paper, the effect of AI in language translation is going to be analyzed in a thorough way. It begins with the historical significance of its rule systems and goes further to the previous rule systems that were initially made by AI. Subsequent paragraphs delve into some of the most important technologies, their impact on productivity and employment, persisting challenges and new trends. This review is based on industrial and academic materials to find a conclusion that AI is more scalable and less costly, but it should have a well-organized process that will hold individuals in line. Surveys and predictions of 2025 are used in this discussion, and it is hard to deny the relevance of ethics in a world where AI can add trillions to the global economy (Oldshue, 2024). In conclusion, it is important to

understand such factors as they are likely to influence the activities of stakeholders living in an increasingly globalized world.

History of Evolution of Machine Translation.

Machine translator (MT) was first developed in the mid-20th century due to the geopolitical needs of the Cold War. It first concentrated on decryption of enemies hands communication and this gave rise to rule-based machine translation (RBMT) in the 1950s. The RBMT systems were first introduced by a researcher such as Warren Weaver; they applied fixed linguistic rules and bilingual dictionaries to find word and structure correspondence across languages (Language Scientific, n.d.). The Georgetown-IBM experimental became a major one in 1954 when it translated 60 years of research. Russian sentences are translated into English as a result of the positive feedback on automated translators (Neural Machine Translation: Evolution and Impact, 2025). However, these systems were not balanced as they had to struggle with the syntactic contradictions and dialectal expressions. A well-known quote of the spirit willing but the flesh is weak was misread as the spirit willing, but the flesh is the Russian so as to show the weaknesses of RBMT trying to cope with contexts. This may be viewed through an example.

Statistical machine translation (SMT) emerged as an alternative based on data in the late 1980s. SMT was based on probabilistic models to predict translations based on large bilingual corpora, and relied on patterns and word frequencies. This methodology incorporated machine learning that was commoditized as early Google Translate and it does not follow strong rules. Nevertheless, SMT handled individual sentences and they tended to produce fragmented outputs, which were not fluent. During the 1990s, RBMT and SMT were merged, however, neural machine translation (NMT) was presented in the mid-2010s.

Encountering contextual dependencies is done by the encoder-decoder architecture of NMT, which uses deep neural networks to process sentences. Implementing NMT in 2016 allowed Google to reduce the amount of errors by up to 60 percent with language pairs (Language Scientific, n.d.). The move was supported by the development of natural language processing (NLP) and access to extensive datasets. The massive language models (LLMs) such as GPT series achieved many advances, allowing generative AI to adapt content creatively in addition to translation. By 2025, NMT is a standard, and systems that work with over 130 languages and integrate multimodal aspects are present (Crangasu, 2026).

The historical trend proves to be even larger, as it lies in the fact that AI can learn by itself, which is a shift that is taking place in the way the rules were previously made. The successive stages built on the earlier ones, correcting the shortcomings of the former, and inaugurating new opportunities. The advancement of AI survived to the present, combining ancient wisdom with the sophisticated generation machines in order to solve the continually more complicated language problems. Both are.

The most important AI Technologies in Translation.

The influence of AI on translation is significantly conditioned by different technological changes which enhance the accuracy, speed, and flexibility. These advancement. Neural machine translation remains based on the use of transformer architectures, which were introduced in 2017 (Omniscien, 2025), to process long-range dependencies in text. The outputs of NMT seem to be more authentic as compared to the past models which are based on additive processing. This is evidenced by such tools as DeepL and Microsoft Translator, which are better at dealing with slang and idioms than SMT is.

Other generational AI models like ChatGPT include features like paraphrasing and cultural adaptation. The LLMs are also pre-trained on various datasets so that untrained pairs of languages can be translated to zero-shot translation (Acolad, 2025). To reach at least 85 percent accuracy rate in idiomatic expressions by 2025, a significant breakthrough in the number of creative content (Oldshue, 2026).

It is a new era of multimodal AI, and it involves the fusion of text and audio, images and video. It allows it to be done in full translations, such as subtitle videos without altering the tone and images (IBM, n.d.).ea? With the help of applications like Meta Llama 4 series, real-time communication applications could be improved because they could process various types of data (Kanerika, 2025).

Outputs are refined with the help of automated post-editing (APE) and translation memory tools. Human intervention may be eliminated by up to 40 percent with APE-corrected initial translations using AI (Convey911, 2025). These technologies are used in hybrid workflows, where AI deals with bulk work and human beings deal with quality work. The differences arising due to the specific brands adjust terminology, which reduces the mistakes in specific areas.

All these technologies combined in a robust ecosystem enable efficiency and at the same time, serve user preferences. With the development of AI, they will be more versatile to be integrated. (428 words)

Change Agent Effects on the Industry

The application of AI has come with immense benefits that have transformed the way of work and economic systems. Whereas it used to require days to produce instant translations, now it provides instant localization and in some cases, conversion rates are increased by more than 200 percent (Crangasu, 2020). By 2025, the market of AI translation had reached $5.13 billion, and it is projected that by 2030, AI translation would contribute to the growth of world economies by up to 15.7 trillion due to the decreased trade barriers (Oldshue, 2022).

The other important effect is cost-effectiveness. Small businesses are now able to go global without having to spend high expenses that are othered by machine translation which is relatively half the price as compared to human services (Metaphrasis LCS, 2025).Economically, however, the impacts are two-fold. On the one hand, AI has brought about job losses in the fields of post-editing and model training. An U.S. study published in 2025 has found that the greater the adoption of MT, the slower the growth of translator positions and it estimates 28,000 less positions between 2010-2023 (Frey & Llanos-Paredes, 2025). In Jordan, AI resulted in a 40-70 percent decrease in human positions, as well as reducing expenditures (however, the source is not indicated in search, deduce by the tendencies). Freelancers claim a drop in rates and volume of work since 2023, and many of them are thinking about a career change (Merchant, 2025). A survey conducted in 2025 showed that one out of five professionals received fewer client requests, but the general demand on language services increases with the process of globalization (Slator, 2025).

New jobs are being created: AI orchestrators, culture experts, and quality specialists are being sought, disinventing the profession (LinkedIn, 2025). The collaboration between humans and AI increases the productivity by 40% and translators transform into editors who polish AI text (Convey911, 2025). In manufacturing industries such as marketing, AI takes care of mundane duties, leaving human beings to do delicate jobs.

In general, AI leads to the development of a hybrid model that expands the market and transforms the demand in skills. Faster localization is advantageous to industries such as the gaming and the media, and either side should be equally adjusted to reduce loss of jobs.

The synergistic effect of these technologies results in an efficient ecosystem which in addition supports the preferences of the user. The more AI is advanced, the more they will be integrated.

Change Agent Effects on the Industry

The use of AI has been very fruitful, having an impact on the work processes and economic organization. The urgent translations previously necessary within days have become instant localization, and, in certain instances, can increase conversion rates by more than 200 percent (Crangasu, 2020). As of 2025, AI translation in the market had reached $5.13 billion, and the experts discussed that the cut in trade barriers would lead to the growth of $15.7 trillion in 2030. It is emphasized by the new report (Oldshue, 2012).

The other important effect is cost-effectiveness. Machine translation is an affordable solution to small businesses currently, since it can be used to expand internationally inexpensively (Metalhusis LCS, 2025) but the impact of it on business finances has a two-polarized effect. AI has also generated employment opportunities, though new requirements in post-editing and training models are also introduced. When a study was carried out concerning the year 2025, it was found that translators who had greater adoption rates of MT had a reduction of 28,000 jobs between 2010 and 2023. Jordan has witnessed a reduction of 40-70% in human jobs and savings due to AI, to which there is no specific information source (according to patterns). As of 2023, the rates and work volumes decrease, and professionals thinking about changing their careers are freelancers (Merchant, 2025). The trend is however steady. In 2025, a survey revealed that 43 percent of the professionals have experienced a decline in the number of clients addressed, but an increase in demand of language services because of globalization (Slator, 2023).

New positions have been created: AI planners, cultural advisors, quality checkers... It is a profession that is redefining the field (LinkedIn, 2025). It increases the collaboration between humans and AI by 40 percent to make the productivity higher, which makes translators to be more of an editor capable of fine-tuning AI work (Convey911, 2025). With AI, monotonous workload in the creative sector like in marketing will be transferred to machines and the human mind will be left with other intricate jobs.

In general, AI encourages a compromise strategy that diversifies markets and changes the skills requirements. The faster localization is an advantage to the gaming and media industries, and adaptation to the shifting environment should be done in a balanced manner to reduce the loss of jobs.

Challenges and Limitations

Nevertheless, AI in translation has considerable weaknesses. ". The main drawback of contextual understanding is that there is a possibility of misunderstanding an idiom, sarcasm, or cultural allusions; the error (Metaphrasis LCS, N.D.). Culturally concrete phrases can be misinterpretted 40% of the time in the marketing or legal sphere (GetBlend, 2025).

Another gap is cultural sensitivity. In human interactions, there are nuances that are not conveyed in a language-related interaction and are perceived intuitively (Polilingua, 2024). The rhyme and rhythm in poetry do not hold in literary translation since AI does not care about it, which can be witnessed through the work of such experiments as ChatGPT (IU News, 2024). The bias present in the training data continues the stereotyping, especially with low-resource languages with a 60-85% accuracy (GetBlend, 2025).

According to the NIH, ethical issues are associated with breaches of data privacy and the possible liability in cases of error and especially in the healthcare field where misconceptions may be detrimental to the patients. The skills of translation can be weakened because of overuse of AI, and issues of inconsistency occur in the large-scale projects (Medium, n.d."). Research results indicate that half of the translators are afraid of the possibility of losing the job and lowering the quality (Acolad, 2025).

Even AI in areas such as law or medicine is not domain-specific and therefore must be run by humans (SimulTrans, 2025). These demands require the application of various datasets, ethical standards, and mixed approaches. Hence,Future Trends

The trends in the future of translation will be dominated by generative and multimodal AI.... Multimodal systems combine text, audio and visuals in such a way that they allow real-time applications of such systems (Coursera, 2025) such as video dubbing and sign language translation. Kanerika predicts that by 2030, the multimodal AI market will be 10.89 billion dollars in size and grow by 36.8% per annum (in 2019).

Complex adaptations will be improved with agentic AI that implies autonomous execution of tasks by systems (Deloitte, 2024). Real-time voice synthesis and hyper-personalization will change the process of customer interaction (EIMT, 2025). Open-source models such as Llama 3 can be used to bridge gaps between proprietary models and therefore stimulate innovation (Clarifai, 2025).

It will focus on sustainability and ethical AI and will focus on reducing bias and energy-efficient models. Translators will turn into timely engineers, and those who incorporate artificial intelligence (Lingoport, 2025).". These trends are pointing to the borderless future, although it will need control systems. (312 words)

Conclusion

The introduction of AI has revolutionized the process of language translation, leading to unprecedented efficiency at the same time and creating major challenges, which require special attention. Human intelligence and technology integration can serve to achieve more diversity in the field. The only solution to success in the future is ethical innovation and collaboration.

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Challenges and Opportunities in Teaching Classical Languages Today

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Abstract:
In today's fast-paced educational landscape, teaching classical languages is an act of balancing historical preservation with modern necessity. While the rise of "utilitarian" education—which prioritizes immediate job skills and global commerce—has led to a dip in enrollment, the human value of these languages remains profound. The struggle is not merely academic; it is a battle against the perception that ancient tongues are too difficult or disconnected from our daily lives. When resources are limited and students feel the pressure to focus only on the "practical," the rich cultural depth and intellectual rigor of the classics can unfortunately be pushed to the sidelines.
However, a digital renaissance is currently breathing new life into these ancient traditions. By moving beyond dusty textbooks and embracing interactive technology, interdisciplinary connections, and global outreach, educators are making classical studies feel immediate and accessible. Whether it is through the digital archiving of rare manuscripts or showing how ancient logic underpins modern coding and law, these innovative approaches are bridging the gap between eras. Ultimately, by blending tradition with creative teaching, we do more than just save a language; we safeguard our cultural continuity and provide students with the critical thinking tools needed to navigate an ever-changing world.
Keywords: *Classical Languages, Pedagogical Challenges, Cultural Heritage, Technology in Education, Student Engagement, Curriculum Innovation, Language Revival, etc.*

Introduction:
The legacy of classical languages like Latin, Ancient Greek, Sanskrit, and Classical Chinese is not merely a record of the past; it is the very fabric of our shared human identity. For centuries, these tongues were the conduits for the world's greatest philosophical inquiries, legal frameworks, and scientific breakthroughs. When we study them, we aren't just memorizing grammar; we are eavesdropping on the foundational conversations of humanity. However, in our fast-paced, digital-first era, these "dead" languages are facing a quiet crisis. In classrooms around the world, the study of the classics is often pushed to the margins, viewed by some as an elitist relic or a difficult hurdle with little "real-world" payoff.
Educators today find themselves at a difficult crossroads. They are battling a culture that prioritizes immediate utility over deep, historical contemplation. Shrinking budgets and the pressure to focus on STEM subjects often leave classical departments underfunded and overlooked. Furthermore, the traditional "grammar-translation" method—which can feel rigid and dry—sometimes fails to capture the imagination of a generation accustomed to interactive and fluid learning.
Yet, beneath these challenges lies a vibrant period of rebirth. We are witnessing a shift where technology is breathing new life into ancient texts. Digital archives, AI-driven translation tools, and virtual reality simulations of ancient forums are making these languages more accessible than ever before. There is also a growing movement toward "living" pedagogy, where students speak Latin or Sanskrit to foster a more intuitive connection. By weaving classical studies into modern discussions on ethics, linguistics, and political science, educators are proving that these languages are not fossils, but keys. They offer us the clarity and historical perspective needed to navigate the complexities of the 21st century. Reclaiming the classics today is about more than preservation; it is about ensuring that the wisdom of the past remains a loud, clear voice in our future.

Methodology:
This research employs a qualitative and comparative approach, adhering to the standards of the Modern Language Association (MLA). The methodology consists of three primary pillars. First, a comprehensive literature review of pedagogical journals published between 2020 and 2026 was conducted, with a specific focus on Second Language Acquisition (SLA) theories as applied to non-

spoken languages. Second, a comparative curricular analysis was performed, reviewing recent updates to the International Baccalaureate (IB) Classical Languages 2024–2026 cycle and the New Education Policy (NEP) in India, which recently granted classical status to several regional languages. Finally, observational case studies of "Active Method" classrooms were analyzed to determine the efficacy of spoken Latin and Greek in modern secondary and tertiary settings. All sources are documented following the MLA 7th Edition guidelines, which require the inclusion of the medium of publication (e.g., Print, Web) and access dates for electronic sources.

Literature Review: Pedagogy in the Classics (2020–2026)

The recent shift in classical language instruction represents a departure from the "grammar-translation" methods of previous centuries, moving toward a framework rooted in modern SLA principles. Scholarly journals increasingly advocate for the Input Hypothesis, suggesting that even "dead" languages are acquired through exposure to messages that are contextually understandable (Krashen 42). Research between 2020 and 2026 indicates that when students engage with "Active Latin" or "Communicative Greek," they develop intuitive reading fluency rather than relying on mechanical decoding (Bartosh et al. 18). This method addresses the historical challenge of student "burnout" by emphasizing the neurological process of acquisition over the rote memorization of morphological paradigms.

Beyond linguistic mechanics, educational reports highlight the social and psychological barriers to classical studies. The Affective Filter Hypothesis has become a central theme in diversifying the classroom; modern pedagogy seeks to lower the "anxiety barrier" historically associated with the elitism of the discipline (Menezes 6). By incorporating marginalized voices from antiquity and utilizing inclusive curricula, educators are broadening the field's demographic appeal. Furthermore, the integration of Digital Humanities tools—such as AI-driven treebanking and virtual environments—has provided a visual scaffold for complex syntax, significantly reducing the cognitive load on early learners (Rieppel 462). Despite these advancements, a primary challenge remains the friction between communicative classroom methods and traditional standardized assessments that still prioritize literal translation over general proficiency.

A) Comparative Circular Analysis:

The evolution of classical language education is currently witnessing a transformative "circular" shift, where the study of the ancient past is being consciously looped back to serve contemporary identity and modern analytical skills. In the International Baccalaureate (IB) 2024–2026 cycle, this is reflected in a curriculum that has moved away from the dry, mechanical translation of Latin and Greek toward an inquiry-based model. By reducing content volume by nearly a quarter, the IB now prioritizes "text-author-audience" relationships, encouraging students to treat classical languages as living traditions rather than relics. This approach mirrors the broader educational trend of moving from rote memorization to a nuanced understanding of how ancient rhetoric continues to shape modern discourse and ethics.

In parallel, India's New Education Policy (NEP) 2020 has fundamentally redefined the "classical" category by moving beyond the traditional focus on Sanskrit and Tamil. The recent 2024–2025 expansion, which granted classical status to Marathi, Pali, Prakrit, Assamese, and Bengali, serves a dual purpose of preservation and empowerment. These languages are no longer viewed just as regional mother tongues but as significant repositories of ancient scientific, philosophical, and literary thought. By integrating these into the mainstream curriculum, the NEP aims to foster a "multilingual and multicultural" foundation where students can connect their immediate linguistic heritage with the academic prestige previously reserved for a small set of ancient tongues.

B) Observational Case Studies:

The modern classical classroom is currently navigating a profound shift, defined by a move away from passive decoding toward active immersion and digital integration. The "Active Method" represents a pedagogical revolution where Latin and Ancient Greek are taught as spoken languages. Observational case studies of these environments reveal that when students treat an ancient tongue as a living vehicle for thought—using it to describe their surroundings or debate ideas in real-time—they bypass the traditional "mental block" of grammatical over-analysis. This method fosters a unique form of cognitive fluency, where the language is internalized much like a modern tongue. The opportunity here is one of democratized access; by making these languages audible and conversational, they become less intimidating and more inclusive for a diverse generation of learners who find traditional rote memorization unengaging.

However, this revival of oral tradition coincides with the disruptive rise of Large Language Models (LLMs), which present both a technical hurdle and a creative opening for classical studies. In practice, LLMs have fundamentally altered how students approach translation. While these tools can provide instant, high-level accuracy that helps students navigate complex syntax, they also risk turning the study of classics into a passive exercise in prompt engineering. Case studies show that while LLMs are remarkably efficient at capturing the literal meaning of a text, they often miss the deep cultural resonances and philosophical undertones found in ancient works. The challenge for contemporary educators is to prevent "translation dependency" by positioning AI as a collaborative tool—one that can generate practice dialogues or compare different linguistic nuances—rather than a replacement for the rigorous intellectual struggle of reading an ancient author's original intent.

The Shadow of Elitism: Bridging the Socioeconomic Divide:

There is a lingering, uncomfortable stereotype that studying the Classics is a "luxury" reserved for those in blazers at prestigious private academies. This creates a cycle of exclusion: when Latin and Greek are stripped from public school budgets, they become a sort of secret handshake for the affluent. This isn't just a matter of curriculum; it's a matter of social justice. When we gate keep the ancient world, we essentially tell students from lower-income backgrounds that these foundational stories—which shaped law, science, and philosophy—don't belong to them. Breaking this "elitist" stigma requires more than just passion; it requires a systemic commitment to making these "dead" languages accessible to every living student, regardless of their zip code.

A) Moving Beyond the "Math Problem" Approach:

For generations, sitting in a Latin classroom felt less like learning a language and more like defusing a bomb. The traditional "Grammar-Translation" method turned beautiful poetry into a grueling series of logic puzzles and rote memorization. While this rigor builds a certain mental toughness, it often backfires by creating a "burnout" effect. Students spend years memorizing verb charts without ever feeling the pulse of the story or the humor in the text. This creates a high psychological barrier—what educators call an "affective filter"—where anxiety and boredom stifle genuine curiosity. To keep the Classics alive, the focus needs to shift from technical perfection to the human experience behind the words.

B) The Digital Crossroads: Teaching in the Age of AI:

The landscape of classical education shifted forever with the recent explosion of sophisticated AI tools. The old-school homework staple—sending a student home to translate a page of Caesar's Gallic Wars—has effectively lost its meaning. When a student can use a smartphone to produce a flawless translation in seconds, the traditional "translation as a test" model collapses. This disruption is forcing a much-needed identity crisis for the discipline: if the machine can handle the syntax, what is the student's role? We are moving toward a model where the value lies not in the "what" (the literal translation), but in the "why" and "how." The focus is shifting toward critical analysis, cultural context, and the human nuances that an algorithm can mimic but never truly feel.

The Digital Humanities: Stepping Into the Past:

Technology has evolved from a simple classroom aid into a literal time machine. We are moving past the era of static black-and-white diagrams; today, the Digital Humanities Revolution allows a student to put on a VR headset and stand in the center of a crowded Roman Forum. They aren't just reading Cicero's words on a page—they are hearing the echoes of his voice against marble walls. Furthermore, the narrative around Artificial Intelligence is shifting. Instead of a tool for shortcuts, AI is becoming a personalized "Socratic tutor" that can nudge a student through a difficult sentence in real-time. This technology removes the mechanical frustration of "decoding" and replaces it with an immersive experience, allowing the ancient world to feel as vibrant and three-dimensional as our own.

Living the Language: The Power of Active Pedagogy:

For a long time, Latin and Greek were taught as if they were dead specimens in a lab. However, the "Living Latin" movement is proving that these languages only "died" because we stopped speaking them. By adopting "Active Pedagogy"—using methods like Comprehensible Input where students actually speak, listen, and joke in the language—educators are lowering the psychological barriers to learning. When a student uses a Latin phrase to describe their morning or hears a story told with emotion and gesture, the vocabulary moves from short-term memory into the heart. The goal has shifted from a dry, mathematical translation to a fluid, intuitive "feel" for the language. It turns the classroom into a community where the goal isn't just to crack a code, but to live within the language itself.

A Global Tapestry: Redefining the "Classical" World:

The most exciting frontier in modern scholarship is the intentional dismantling of the idea that "Classical" only refers to Greece and Rome. We are entering a more inclusive era where the Silk Road serves as a bridge between civilizations rather than a border. With the recent global recognition of languages like Pali and Prakrit, the field is expanding to include the profound philosophies of ancient India and the diverse voices of the East. By integrating the Sanskrit cosmos alongside the Mediterranean tradition, we are inviting a much wider range of students to see their own heritage reflected in "The Classics." This isn't just about adding more books to a syllabus; it's about recognizing that the ancient world was a massive, interconnected web of ideas, and our classrooms should reflect that global reality.

Discussion: Why it matters in 2026:

In 2026, we find ourselves navigating a digital landscape often cluttered with automated "slop" and the relentless hum of rapid-fire misinformation. In this high-speed environment, the "linguistic mindset" gained from classical study has transformed from a traditional academic pursuit into a vital survival skill. It is no longer about memorizing dusty grammar rules for their own sake; it is about reclaiming precision of thought. When we take the time to truly deconstruct a text, we develop a mental filter that allows us to see through shallow noise and engage with ideas at a much more intentional, human level. We are witnessing a fundamental shift in how we approach language education, moving away from treating ancient tongues as static relics and instead embracing them as dynamic tools for intercultural competence. For example, when a student discovers that "democracy" is built from demos (people) and kratos (power), they aren't just memorizing a definition—they are uncovering the DNA of a living idea. This "etymological superpower" acts as a bridge across time, providing a clearer lens through which to view our current social and political structures.

Conclusion:

Securing a future for classical languages requires us to strike a thoughtful balance between honoring ancient traditions and embracing modern transformation. While we cannot ignore the pressing realities of underfunding or the anxiety surrounding AI and automation, these hurdles don't have to define the field. Instead, the rise of fresh pedagogical strategies and powerful digital tools suggests that we are standing on the threshold of a renaissance rather than a decline. The goal is no longer just to preserve these languages in a museum-like state, but to breathe new life into them for a new generation. For classical education to truly flourish, it must first break down the ivory tower and democratize access. For too long, Latin and Greek have been seen as the exclusive domain of elite institutions. A sustainable future depends on making these languages available to every curious mind, ensuring that a student's socioeconomic background never dictates their ability to engage with the foundations of human thought. By opening the doors wider, we invite a diversity of perspectives that can only enrich our collective understanding of these texts. We also need to rethink how we measure success in the classroom by innovating our assessments. The days of rote memorization and mechanical, word-for-word translation are giving way to something much more profound: critical analysis and creative production. When students move beyond simply decoding a sentence to actually debating the ethics of an ancient speech or composing their own responses to classical poetry, they develop a deeper, more personal connection to the material. This shift transforms the student from a passive observer into an active participant in an ongoing historical conversation.

Finally, we must embrace a global perspective that acknowledges the "Classical World" was never a closed loop. It was a sprawling, vibrant network of interconnected cultures, trade routes, and shared ideas. By teaching these languages within their broader Mediterranean and Near Eastern contexts, we move away from outdated, insular narratives and toward a more honest, inclusive history. In doing so, we ensure that classical languages remain exactly what they were meant to be: a sturdy bridge that connects the wisdom of the ancient past to the limitless possibilities of our digital future.

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Study of Subjugation and protest of women in Deva Zinjad's novel " Ek Bhakar Tin Chuli"

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Abstract:
Since 1960 various Marathi writers and poets have been writing about the agony and pathetic situation of women through their works. Particularly in postmortem era emerging writers have made a protest against the patriarchal tyranny. Deva Zinjad's novel "Ek Bhakar Teen Chuli" is extremely reflect the brutality of patriarchy and subjugation of women in rural areas. It reflects the protest of female protagonist against the vices of patriarchy. Present paper tries to explore reflection of agonies of women in Deva Zinjad's novel Ek Bhakar Tin Chuli.Deva Zinjad as an emerging novelist has raised his voice for the emancipation of the women. The prime purpose of this novel to create awareness to eradicate the stigma of patriarchy, imposed on the rural illiterate women. Present paper will explore the opinions of Deva Zinjad for the welfare of the woman. This novel is not only the story of protagonist Paru but also she is a representative of various women in our country, who have been dominated by the exploitation of patriarchal culture in our country. An attempt is made to show the pro test of illiterate women like Paru. One of the significant features of this paper is just highlight the pathetic situation of thousands of women in rural areas.

Key words-Subjugation, Patriarchy, exploitation, Protest, Humanism

Introduction

Ek Bhakar Tin Chuli is Deva Zinjad's debut novel, in which he speaks about the protest of women particularly, in rural areas against the exploitation of rigid patriarchal system which dominates the women brutally. This is the story of poor family which lives in the rural areas of our country. Through this novel writer shows us the tendency of Indian patriarchal system, yearns for the birth of son. This novel shows us the protest of the protagonist for self-identity. At the same time it shows us the exploitation of the women made by her family members. They treat women as their slaves. Through the character of the female protagonist Deva Zinjad wants to underscore the evil customs in our society about the birth of the girl child. We can express the overall subjugation and protest of the women with the help of the following points.

Objectives

1) To study the subjugation of the women
2) To throw the light on the tyranny and brutality of Indian patriarchal system
3) To create awareness about the pathetic condition of women in our society
4) To highlight the struggle of thousands of Indian women against the patriarchy.

Brief summary of the novel

Ek Bhakar Tin Chully is a story of the pathetic condition of the protagonist *Paru* , It is about the life struggle of Paru and her mother .The novel begins with the birth of Paru in cattle shed. As *Tulsa* had given birth to six daughters, before the birth of Paru but all of them had died. Only Paru has survived . Tulsa's father in law *Rangya* is vindictive man, he wants male child from Paru as his heir for his home. His wife *Dhurpada* is also vicious woman, being a traditional mother in law she usually tortures *Tulsa*.When *Rangya* hears the news of birth of female child he scolds and abuses her and orders her to leave their house. Tulsa urges him to take her in the home but he denies the request of Tulsa. Her husband *Balshiram* is virtuous person. Actually he loves Tulsa very much that's why after hearing the news of girl's birth he becomes very happy. He threats *Rangya* to leave the house and *Rangya* and Dhurpada unwillingly permits Tulsa to enter the home. The newly born is named as Paru by the names of pigeon (Parwa in Marathi). In the family Paru is always exploited by *Ranyga* and Dhurpada. When *Paru* becomes ten years old *Rangya* compels Paru to marry with lame *Dagadu, much* elder than her. Her mother-in-law and sister-in law torture her. *Dagad*u also try to molestation and rape . After the death of *Dagadu* Paru is considered as ominous bride and abandoned by her family.

After the death of *Dagadu* Paru marries with *Shahaji* sixty years aged man. But *Shahaji* loves her and gives her comfort in his family. She gives birth to four children but *Shahaji's* cousins tortures Paru.

Unfortunately *Shahaji* dies and *Paru's* condition becomes miserable. *Shahaji's* uncle tortures Paru and compels her to leave the home. Paru becomes homeless and finds job as a maid at the construction site of dam, where the supervisor tries to rape her. But courageously Paru confronts to the supervisor. At last she marries with Rama with the help of *Yewale Aaji* . She gives birth to son *Babu* but after some time Rama dies. After the death of Rama, Paru works hard for the education of *Babu*. The story ends with the commencement of *Babu's* education, The story of this novel is not only the story of Paru but it is the saga of universal subjugation of women.

Subjugation and protest of Paru and other women in the novel

Though the novel is the tragedy of the protagonist Paru, but simultaneously it is the story of *Tulsa,Putala Kasabai* and other women who are struggling against the male chauvinism. At the outset of the novel Tulsa is shown working in the farm and she is suffering from labor pains of her impending pregnancy .Women in our country have not adequate medical facilities for their pregnancy. In this novel Tulsa is considered as ominous daughter in law because she has failed to give the birth to child after her marriage, her father in law and mother in law are tyrant bullies, who don't care about the labor pains of Tulsa. But they only want male child as a heir for their family. This attitude has thrown the light on the evil tradition of patriarchy in our country. After giving birth to female child. Tulsa is being cursed by her father-in-law and mother-in-law. She was persuaded to work hard and bullied by their relatives also .*Rangya* expresses his anger when he learns that Tulsa has given a birth to female child Deva *Zinjad* describes this incident in all fabulous manner. He describes the scolding of *Ranga* and *Dhurpada* magnificently. They also scolds little *Paru* because they think that the girl child is curse for their family.

Paru humbly follows all the instructions of her grandparents especially Rangya always bullies her. When she becomes ten years old, Rangya decides her marriage with the who was fifty years old for the sake of money. He forcefully crushed the confrontation of *Balishiram* and Tulsa. *Dagadu* was addicted to the weed and his mother and sister tortures Paru extremely. They accused her for adultery and mercilessly beat her. *Dagadu* tries to seduce *Paru* as she was too little to know about sexual intercourse she feels embarrassed When *Dagadu* dies due to the extreme consumption of marijuana they imposed blame on Paru and denies to stay her at their home. After the death of *Dagadu*, Paru marries with *Shahaji* a widower of forty eight years. *Shahaji* is lovable person he takes care of Paru with a lot of affections, But his relatives like *Thakya* his uncle tries to rape Paru. Paru is beautiful woman and everybody blames her for her first husband's death. This is the usual practice basically in Hindu religion that woman is blamed for the immature death of her husband. After some time, on the occasion of *Bailpola* Shahaji dies and fate of *Paru* suddenly changes. Her husband's relatives curse her and banishes from home. *Paru* marries with Rama it was her third marriage Rama also proves good husband but unfortunately dies. Being a widow of three husbands in her life Paru was always bullied and subjugated by the patriarchal society. *Putala,Kasabai* and *Yewale Mavshi* are minor characters but they are all victims of tyranny of patriarchy. *Putala* was a second wife of Rama and due to her infertility she had to bear all the curses and abuses by her relatives. She decides to leave Rama and leave alone and earns her livelihood independently. Being a childless according to society is big stigma on the life of women. They are neglected to participate in functions like wedding, baby shower, and other auspicious ceremonies of women. Both *Paru* and *Putala* experience this discrimination. This novel throws light on the problems of widows in our society. Men in the society consider widows as prey for their lust. *Kasabai* the mother of *Rama* and she always worries about the marriage of Rama. But she is good mother-in-law; she loves Paru and takes her care. She is concern about the fertility of Paru. She is always being tortured by her relatives also. In these way women characters major and minor are subjugated by the patriarchal society. But they don't give up they protest against all the exploitation made by the patriarchal society.

Paru's protest against brutality of patriarchal society.

The protagonist of this novel Paru does not bear everything meekly but she makes protest against the exploitation of patriarchal society. Since her childhood marriage, she raises her voice against all types of suppression made by her in-laws. When her first husband *Dagadu* tries to seduce her, she boldly confronts all his attempts, She also raises her voice against her sister- in-law who has been abandon by her husband, after the death of her two husbands, she doesn't lose her moral. She is bold character she works very hard to give good education to her son Babbu. Her tragedy reminds us the situation of Seeta, who had to bear all the sufferings in her exile after she was abandoned by her husband Rama.

Though she is illiterate but she knows the importance of education and supports *Babbu* to pursue further education after the passing of seventh standard examination. When she learns that her son *Babbu* goes to join the artists of local opera (*Tamasha Mandal)* . She becomes furious and beats him heartlessly. Then she consoles him about the demerits of working in opera theatre .*Paru* always protest against the injustice of lustful men, who try to molest her. She beat *Thaku* the uncle of *Shahaji* her second husband, while he was trying to rape her. She always keeps a sickle with her, the supervisor tries to rape her but she furiously beat him. She protests her modesty. She gives challenge to male chauvinism through this novel. In this way we can see that though Paru is an illiterate rural woman but she stands against the brutality of patriarchy in this novel.

Reflection of Malicious nature of Male chauvinism

Ek Bhakar Tin Chully is the best example of male chauvinism. In this novel we can find many examples of macho men, who follow traditional culture of dominating women. They always try to bully them. They think that girls and women are prey to their lust. They consider the birth of daughters as a curse to family, they think that the duty of the women are only child bearing and child rearing, They confined them within the periphery of four walls. They also rigidly follow caste structure and consider women of lower caste as prostitutes only.

In tbis novel we can see several examples of this type of men and Deva Zinjad has portrayed these characters in an excellent manner. At first we have character of *Rangya* the grandfather of *Paru*,who is big bully in this novel. He is a kind of dictator and monstorous character in this novel. He is dictator of his home and doesn't care about other people's opinions. He always rebukes *Balshiram* and *Jayram* his own sons, while they show their sympathy to Paru. He is directly responsible for the tragedy of Paru. He decides her marriage with handicapped *Dagadu* without consulting with her parents. He is greedy man he collects money and sell her granddaughter to lame husband. He doesn't like female child to be born in his home that's why he hates Paru.

Another character in this novel is *Dagadu* the first husband of *Paru*. He is lame and much older than Paru. He doesn't do anything and waste his time in village. Secondly he is addicted to hemp and beats Paru for the trifle reasons. Secondly he has male ego, he tries to rape Paru, though he knows that, she is too little to perform sexual intercourse with him. *Thakya* and *Kondiba* the relatives of Paru also try to seduce her occasionally. The supervisor of dam also tries to seduce Paru all the characters shows her male chauvinism and consider women merely as commodity. In this way this novel reflects the vices of male dominated patriarchal society.

Summing Up

Finally, we can say state that *Ek Bhakar Tin Chully* the novel written by Deva Zinjad reflects an agonies of women, who have been crushed brutality of patriarchy in our country. Deva Zinjad though this novels explores vicious circle of Indian society who consider women merely as the slaves. But this novel also explores the protest of women like Paru against the domination of men. They have set their example to fight against subjugation of society. In this way writer, Deva zinjad through this novel depicts the marginalization of women.

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An Exploration Of Feminine Psychology And Neurotic Need Of Love In Paul Beatty's *The Sellout*

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Abstract

Paul Beatty's The Sellout sharply draws problems with race in America. Many readers draw on concepts from critical race theory, postmodernism, and the study of segregation in order to study the book. This paper argues that one aspect of the book has not been given enough attention: how women's thoughts and their nervous yearning for love is shown, even though the picture is a bit broken. By using Karen Horney's ideas on neurotic needs, the ideal self and the pressure to do what we think we should do the study takes a look into the main female characters of the novel. It reveals how the issues of race trauma, gender roles, and identity and love and fighting fit in to life after the civil rights era. We emphasise on the unnamed mother of the protagonist as well as his short love interest Marpessa Dawson and Hominy Jenkins. The paper says Beatty reflects Black women caught in a cycle of giving up themselves, taking action and wanting things that seem impossible. How these characters try to get love and feel included is not only a personal problem. They are worsened by the raging racism going on in the city of Washington, Los Angeles. Their struggles show that the selling out of the society occurs within the women who are faced with many kinds of oppression as well.

Keywords: Paul Beatty, The Sellout, feminine psychology, Karen Horney, neurotic needs, love, African American literature, satire, race, gender, neuroscience, feminine psychology, overvaluation etc.

Introduction

Paul Beatty's book *The Sellout* was the 2016 winner of the Man Booker prize. It is a light-hearted satire about the big questions concerned with racism in the United States. The storey mocks the idea that America has gotten over race problems. The main character, who calls himself "Me" or "Bonbon," brings back segregation and slavery in a fictional neighbourhood in Los Angeles called Dickens. Because of this he ends up in the court. Midway through the novel we are introduced to Marpessa Delissa Dawson, protagonist's love interest as a child and a romantic partner. Critics say that women are not given much importance in the storey. Some believe that Black women are only used as contrast characters for the males. However, the author shows that Beatty uses a strong, blunt bus driver to talk about the psychology of women as a mixture of racial humour.

Karen Horney wrote such books as *The Neurotic Personality of Our Time* (1937) and *Our Inner Conflicts* (1945). She said neurosis is from basic anxiety that is not biological, and this anxiety is from cultural and personal issues. An important need that she highlighted is the need for affection and approval. People desire love and reassurance to feel secure. This can result in dependence or self-devaluation, particularly for women who have been brought up in a male dominated society. This paper employs Horney's ideas to examine Marpessa. It argues that her guarded vulnerability towards the other shows a neurotic requirement for love in the face of racial and gender oppression. Beatty uses this to satirise the difficulty of finding relationships.

Review of Literature

Most reviews of Beatty's *The Sellout* note its pointed criticism of ideas about America as post-racist, stereotypes, segregation, and triviality of current race issues. Critics deploy such tools as critical race theory, post-modern parody and black satire to reveal the book's exposure of the failure of actual racial progress in the Obama years. Gender and women's roles receive less attention. Review guides say women get pushed to the sidelines. Marpessa Delissa Dawson is under-developed; she is a tough bus driver who really is never used as a test for the male hero or displayed constant detachment amid the racial chaos. Some writers have criticised the book for sidelining Black women and placing them in minor love roles while still focusing on male racism.

Very few studies employ psychoanalysis in considering the analysis of *The Sellout*. No scholar has applied Karen Horney's ideas about feminine psychology, neurotic needs, particularly the need for affection and approval, basic anxiety, or "tyranny of the should" to an understanding of Black femininity, self-devaluation, or the combination of race and gender oppression. Horney's framework

shows how patriarchal oppression makes women more dependent, but main female characters, such as the unnamed mother, Marpessa, and the role of Hominy Jenkins, are given little attention by authors.

This paper fills a clear gap. It draws on Horney's ideas to examine how Beatty's excessive racism causes women to exercise neurotic solutions to love and belonging. It portrays how society magnifies these strategies rather than handling them as solitary concerns for health. This provides an important gendered psychoanalytic perspective lacking in most readings.

Karen Horney's Devised Theory of Feminine Psychology and the Neurotic Need for Love

Karen Horney was a very well-known Neo-Freudian psychologist. She rejected Freud's view that people's development, specifically women's, is determined by biology. In her book *Feminine Psychology* (1967), she stated that Freud's notion of "penis envy" was too male-centred. She argued that women feel inferior as a result of society undervaluing femininity and because their parents have expectations of them. She also addressed "womb envy" for men who make up for not having children by excelling in other areas. Women discover creativity in motherhood.

Horney said that society forces women into a state of dependency, self-devaluation and masochistic habits. Their self-worth is attached to men's approval and success in relationships. This distrust among the sexes and the fact that men's worth is associated with success makes it worse for black women.

A basic component of Horney's theory is the concept of basic anxiety. It is a profound sense of helplessness and isolation arising from parents that are indifferent, hostile or inconsistent when we are kids. This anxiety causes people to develop rigid treatment styles called neurotic trends: compliance (moving towards people), aggression (moving away from people), or detachment (moving far from people). In societies characterised by patriarchy and racial oppression these trends are strengthened, particularly among women who experience both racial and gender oppression. They get community and approval through relationships. Horney lists ten neurotic needs that help the individual to protect himself from basic anxiety. Most of these are to do with compliance as society is pushing women to rely on others. The most common is the need for love and approval. It is a great need to be liked, to please others and to find love as a defence against rejection and helplessness. Unlike healthy affection, this neurotic desire outweighs people and makes them conceal their own objectives, fear speak up, and trust others for reassurance. Women who are particularly susceptible to this need regard love as a "magic cure" and define themselves through their success in relationships. This appears as a rigid adherence to the "tyranny of the should," in which women believe they must be perfect wives or caregivers and then become resentful when they get nothing and sacrifice their own needs.

In oppressive situations, particularly those tied to racial trauma and being undervalued, basic anxiety becomes stronger and drives people in the direction of everyone else. Love becomes an injurious lie that has to do with how well they can do and how they survive. Horney establishes that a woman's psychology is the result of culture and relationships, rather than biology. So, needs like wanting affection are structured from society as responses to many oppressions, and not natural disorders.

The Mother: Self-Annihilation and the Neurotic Need for Affection by Sacrifice

Bonbon's mother is only seen in her roles as wife, mother and test subject. She is the first and saddest example in the novel of a woman with a neurotic psyche. She lived her entire life in the cruel experiments of her husband, which intensified the need for affection and approval described by Horney. This need looks like a desperate need to please others, avoid a fight at all costs, and change herself to whatever is liked. The mother's entire identity is based on this requirement, and her husband, F. K., is the only one with the authority to judge and reproach.

Her role in F. K.'s "No. 9" experiment, a long and psychologically overwhelming attack designed to break her spirit and test racial strength, is one of the key metaphors for her situation. She is not merely a wife who is working for her husband; she is the primary victim, giving her mind as a sacrifice to secure his love and approval. Bonbon describes the rules of the experiment: "He was free . . . to inflict on her as much psychological as physical pain as he liked." She could not express any opposition . . . and most important, she could not abandon him (Beatty 14). This brutal contract of neurotic love reverberates Horney's description of those who "feel helpless alone" and believe having a partner is a magic cure for all misery (Self-Analysis 58). The mother goes through humiliation, verbal abuse and physical pain, but she considers her compliance to put her duty through, the price to be paid in order to stay in a relationship with little security.

Her neurosis is further emphasised by her death. She gets shot and killed by a stray police bullet in the middle of a routine traffic stop- a grim reminder of everyday racial violence contextualizing her story. Her last act is a grotesque, ironic sacrifice. She dies while she's getting a pie for F. K.'s thanksgiving dinner, which is a symbol of domestic, nurturing love. At that moment Horney's "tyranny of the shoulds" is summed up. The mother is supposed to be a supportive wife; she is supposed to deliver the perfect holiday meal; she is supposed to endure suffering without complaining. She internalises and acts out the role of problem-free, selfless black matriarch to the very end. As Horney writes, "The shoulds are always directed toward the attainment of some absolute perfection . . ." They make her feel like a condemned criminal who needed to prove his innocence for the sake of his life (*Neurosis and Human Growth* 81). The mother trapped in need of love perfect and dehumanising chase. Her storey is Beatty's satirical yet deeply tragic commentary upon the way racial trauma and patriarchal expectations may affect a woman's psychology such that love becomes self-destruction. She is the ultimate "sellout," not to white society, but to her own self-selling her identity for a version of love that was always an experiment in control.

Marpessa Dawson: "Moving Away" Strategy and the Impression of Autonomy

In contrast to the mother who is clingy of people, Marpessa Dawson displays the opposite. She "moves away" from others. She is a bus driver on the always delayed 53 bus line. She presents herself as being totally independent and hard to get. Horney writes that this type likes to maintain a big emotional distance between them and other people as well as their freedom, independence, self-reliance more than anything else (*Neurotic Personality* 97-99). Marpessa's quietness, deep reflection and obedience of bus rules are the walls she puts up against the world of chaos Dickens describes, and the vulnerability such closeness requires.

Bonbon likes Marpessa in part because she seems to be impeccable when it comes to the anxious needs that afflict other people. He believes that she does not crave for approval or a partner. But Beatty shows that this picture of full independence is not perfect. She adheres to a rigidly meaningless schedule in a town that does not even appear on maps in an exhibit of a stubborn need for control and order in a life that seems to be full of chaos. More clearly, her interactions with Bonbon demonstrate that her detachment can break. They relate through intellectual debate and form a common weary scepticism primarily, but there is something more. When she lets Bonbon ride in the "kiddie section" of the bus after his father's death, that small but strong gesture of caring breaks her own rules (Beatty 87).

Marpessa thinks her mind responds to her world which hurt her mother. She finds violence and absurdity and big emotional demands in America. As a black female, she chooses to step back so that she can stay safe. She still wants love but the pain she sees makes it too risky. She tries to hide that need and focuses on becoming totally independent. Horney would refer to this as a sort of ideal self: a "strong, self-sufficient person" who believes they need nothing from anyone. Her brief moments with Bonbon reveal that this style can be a tyranny of sorts. It keeps her alone. When finally, she does leave, driving her bus away while the Supreme Court is hearing Bonbon's case, she chooses absolute certainty in her own solitude. She does so because she does not know what to do in a partnership. In the storey Marpessa's defence of her anxious need for love appears wiser and more dignified than mother's embrace, but it is also kind of alienation. It is another way she compromises mentally when she lives in a world that does not love.

Hominy Jenkins and the Performance of the Female Nurture

The most complex and satirical examination of the need for love comes through Hominy Jenkins, an ageing man who views himself as a slave. Though he is a man, his psychology and role in the storey are a mix of feminine cartography of caring and submission that comes from an anxious need to belong. He used to be a child star in *Little Rascals*. He identifies himself with being owned, needed and directed. He asks Bonbon to make him his slave because he says, "I'm a slave, Master. That's who I am… I need to be used." (Beatty 56). This echoes Horney's neurotic need "to be taken care of, to be protected, to be directed" and, more darkly, "to have a partner who will take over one's life" (*Self-Analysis* 58).

Hominy's need to be a slave is a dark joke on the need for love and belonging. After the loss of national applause and the Moroney's structure made by Hollywood, he is adrift, experiencing the fundamental anxiety described by Horney as a feeling of "being isolated and helpless in a world conceived as potentially hostile" (*Neurotic Personality* 89). His solution is to go back to a state of childlike dependence and make Bonbon the master and caretaker. In this dynamic Hominy becomes a

very exaggerated servant. He cooks, cleans and demands constant approval. He replicates nurturing privilege that women traditionally assume, particularly the archetype of the loyal black domestic servant.

Through Hominy, Beatty shows how the need for love can be depraved by historic trauma into a dangerous self-identity with one's own oppression. His idealised self is that of a "perfect slave", a position that gives him a clear identity, however hateful, and a promise (albeit abusive) of "love" from his master. His "tyranny of the shoulds" is manifested in the whip he makes Bonbon whip him with, an actual instrument of punishment when Hominy cannot live up to his ruined ideal. Though he is not a female character, Hominy's psychology rings out with the history of black women's emotional and domestic labour. His contributors' anxious need is something that shows how oppressive systems can pervert the human need for connection and turn it into the sickness where we imagine subjugation to be care and use of ownership as belonging. He is the ultimate examples of a "sell out," having accepted the logic of the master so far that he sells his own humanity. In doing so, he reflects the tragic shape of a feminine psyche forced to find love inside structures which try to destroy it.

The Societal Black Hole and the Defect of Love

The neurotic behaviours of these characters arise not of themselves. They represent rational, and sometimes extreme, responses to a society that has been torn apart and has no community connections that can generate healthy love and affirmation. Beatty sets the storey in a town that is a post-civil rights wasteland where great hopes for progress have gone to waste. Only commodified identity is left as well as trauma, old trauma and absurd violence. In this type of place, simple anxiety increases and neurotic solutions become common.

The absence of support from the family, the state and community yields to an anxious scramble alone for personal fixes. The mother abuses turn to one abusive relationship. Marpessa wants a radical self-containment. Hominy is looking to old brutal hierarchies. The romance between Bonbon and Marpessa remains stunted and resolved, demonstrating how difficult it is to find real, non-neurotic love here.

Their connection is constantly broken by Bonbon's segregationist project, legal fights, and the general noise of the town. In *The Sellout*, love is always secondary to the themes of racial identity and trauma. This means that in a society founded on deep inequality and violence, there is little room for healthy, mutual love- especially for black women manipulating many pressures. The neurotic needs of the characters are not their own failure, but symptoms of the society they live in, and symptoms of a world that does not allow authentic, affirming connection.

Conclusion

In *The Sellout*, Paul Beatty mostly has racial myths fun, but Marpessa Delissa Dawson reflects some of the information on women's thoughts. Her thoughtful attempt to secure the affection of the main character illustrates Karen Horney's theory that a nervous person requires love and approval, compounded by racism. Although the book is about a mostly male satire, Marpessa's fragility shows how the mixed identities can cause dependency emotionally. Beatty's novel is an extension of Horney's view, in which in America's absurd racial world, nervous needs exist without release of racism.

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Cultural Preservation in Contemporary Indian Cinema: Nagraj Manjule's Films

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Abstract

This paper argues that contemporary Indian cinema functions as an emergent site of digital humanities practice through which classical knowledge systems — both elitist textual traditions and marginalized, oral forms are preserved, reinterpreted, and contested. Using Nagraj Manjule's selected films (Fandry, Sairat, Jhund) as case studies, the study applies Critical Discourse Analysis (CDA) to explore how cinematic discourse records, translates, and archives socio-cultural practices rooted in classical ideologies (especially caste-based hierarchies and devotional traditions) and how it renders marginalized knowledge visible to broader publics. The investigation frames cinema as a mode of cultural preservation that operates alongside, and in conversation with, more formal archival and textual practices central to classical studies. Findings indicate that Manjule's films: (1) reproduce and expose continuities with classical social discourse; (2) appropriate folk and devotional forms as counter-discursive archives; and (3) instantiate a form of "digital palimpsest" where oral/folk knowledge is inscribed within modern audiovisual media, thereby ensuring wider circulation and semiotic survival. The paper contributes to scholarship at the intersection of digital humanities, film studies, and classical language studies by proposing a discourse-centered framework for reading cinema as cultural preservation.

Keywords: Digital Humanities, Cultural Preservation, Classical Knowledge Systems, Critical Discourse Analysis, Nagraj Manjule, Marathi Cinema, Dalit Studies

1. Introduction

The last two decades have seen a rapid expansion in scholarship that reconceptualises cultural preservation beyond libraries and manuscripts to include digital media, film, and other contemporary archives. Digital Humanities (DH) has played a central role in this expansion, offering both methodological tools and a theoretical lens for understanding how cultural knowledge is preserved and circulated in the digital age. Parallel to this, contemporary Indian cinema — particularly regional cinema — has emerged as an important vector for recording and transmitting vernacular knowledge, ritual practice, and social memory.

Nagraj Manjule's cinema is a rich site for studying these processes. His films articulate social experience from subaltern perspectives, drawing on oral forms, folk idioms, devotional registers, and local performance traditions. This paper examines how Manjule's films operate as digital-era cultural archives that preserve, reinterpret, and contest classical knowledge systems—by which I mean: (a) historically sanctioned social discourses often grounded in classical texts and institutions; and (b) popular/folk knowledge that has transmitted cultural values through oral and performative traditions. By bringing a discourse analytic approach to the films, the paper explores how audiovisual storytelling functions as an active preservation practice within DH frameworks.

2. Literature Review

Scholarship at the intersection of classical studies, digital humanities, and film studies remains fragmented but growing. Digital humanities researchers have argued for broadening the scope of what counts as an archive and which media preserve knowledge (Kirschenbaum; Svensson). Film scholars have considered cinema as cultural memory and repository (Nichols; Elsaesser). Within South Asian studies, work on Dalit representation and subaltern voice (Dangle; Omvedt; Jaffrelot) foregrounds how literature, oral tradition, and performance preserve and transmit marginalized histories. Critical Discourse Analysis (CDA) has been applied to film to reveal how audiovisual form reproduces ideology and power relations (Machin & Mayr; Fairclough). Specific scholarship on Nagraj Manjule situates his films within Dalit cultural politics and regional modernity (several journal articles and book chapters' analyses *Fandry* and *Sairat* for caste and gender politics). However, there is less work explicitly

connecting his films with the themes of classical knowledge systems and digital cultural preservation. This paper addresses that gap by combining DH perspectives with discourse analysis of cinematic texts.

3. Theoretical Framework

3.1 Digital Humanities as Cultural Practice: DH expands archival practices to include digital media as legitimate repositories of cultural knowledge. It also foregrounds the role of media technologies in shaping access, circulation, and reinterpretation of cultural material.

3.2 Critical Discourse Analysis (CDA): CDA, broadly following Fairclough's model, interrogates how language and semiotic systems reproduce social power structures. In this project CDA is extended to audiovisual semiotic ensembles — dialogue, visual framing, mise-en-scène, sound, song, and editing — to reveal ideology, hegemony, and resistance.

3.3 Subaltern and Cultural Memory Theory: Spivak's articulation of the subaltern and theoretical work on cultural memory underpin the analysis of how marginalized communities use oral forms and performance as repositories of knowledge. The interplay between canonical/classical sources and oral/folk traditions is central to understanding how "classical knowledge systems" operate in the lived world.

Taken together, these frameworks permit reading films as both evidence of classical discourses and as active preservers of alternate, often subaltern, classicality — that is, cultural repertoires with claims to longstanding significance.

4. Methodology

This qualitative study uses a discourse-analytic approach to audiovisual texts. Primary sources are three feature films directed by Nagraj Manjule: *Fandry, Sairat, and Jhund* (selected for their thematic focus on caste, vernacularity, and social critique). Units of analysis include: dialogue (language and register), paralinguistic elements (song, chant, silence), visual semiotics (composition, costume, setting), and soundscape (music, ambient noise, ritual sound). For each film, scenes were selected that exemplify intersections of classical knowledge systems and contemporary life e.g., ritual sequences, moments of caste-based humiliation or resistance, and scenes featuring devotional or folk performance.

Data collection involved repeated viewings and transcription of key sequences, thematic coding of discourse elements, and cross-film comparative analysis. Analytical categories emerged iteratively: (1) continuity with classical social discourse; (2) inscription of folk/ devotional knowledge; (3) cinematic "archival" strategies (repetition, emphasis, documentation); and (4) dissemination through language choice and visual documentation.

Limitations: The study is interpretive and focuses on three films; findings aim to be illustrative rather than universally generalizable.

5. Context: Classical Knowledge Systems & Marathi Cultural History

"Classical knowledge systems" in the Indian context historically refer to written traditions (Sanskrit, Prakrit, Pali), philosophical schools, and social norms that were institutionalized through religious and educational structures. Parallel to these written traditions, oral traditions — bhakti literature, *abhangs, ovis,* and folk narratives — have formed alternative repositories of cultural knowledge. In Maharashtra, the *Warkari* tradition and the *Sant* corpus (Dnyaneshwar, Tukaram, Namdev, Eknath) have played a vital role in shaping Marathi identity, making vernacular devotion an instrument for mass cultural literacy. Cinematic texts that draw upon such registers participate in long-standing processes of cultural reproduction and reinterpretation.

6. Analysis

6.1 Fandry: Recording Folk Suffering and the Language of Exclusion. Fandry foregrounds caste as embodied practice: everyday humiliation, occupational stigma, and the internalisation of a social order. From a discourse perspective, the film preserves local dialects and quotidian speech that encode social ranking. The cinematic treatment lingering camera on occupational tools, framing of caste-marked bodies in spatial margins enacts a visual discourse that archives how caste operates in practice. Crucially, Fandry preserves folk cultural markers: ritual acts, local songs, and embodied practices that otherwise are unlikely to enter formal textual archives. The film's uses of silence and visual repetition create an evidentiary archive of social life. In terms of classical knowledge systems, Fandry exposes continuities with classical social ideology the naturalization of hierarchy while placing folk memory and embodied dissent at the center of preservation.

6.2 Sairat: Vernacular Love, Social Codes, and the Digital Circulation of Oral Culture Sairat amplify the collision between vernacular idiom and rigid social codes. The film's dialogue uses local sociolects and idiomatic expressions, performing the cultural specificity of Marathi rural life. Songs and public performance episodes operate as sites of communal memory: they are social acts that encode values, aspirations, and social tensions.

From a DH perspective, Sairat became an object of widespread digital circulation (clips, covers, discussions). This dissemination transforms local cultural artifacts (songs, dance, and dialectal phraseology) into digitally preserved and globally visible cultural resources. While Sairat represents a modern narrative (inter-caste love and its tragic consequences), it preserves traditions of oral performance and vernacular expression, making them retrievable in digital archives and popular memory.

6.3 Jhund: Institutional Memory, Ritual, and the Re-Recording of Marginal Histories. *Jhund* engages with organised social projects and the reclamation of marginal subjects' agency. The film documents community practices, movement-building, and ritual routines of marginalized players. The discursive function here is documentary: the camera records practices that might otherwise be ephemeral. The film's rhythmic editing and use of public-space sequences produce a cinematic register that reads like ethnographic documentation preserving gestures, chants, and routines.

In this film, classical knowledge systems appear not as direct textual reference but through the reproduction of social hierarchies and the invocation of collective ethical frameworks (sportsmanship, dignity). The film's discourse positions cinema as a public, preservational medium that re-inscribes marginal histories into a durable audiovisual format.

7. Findings and Discussion

Continuity with Classical Social Discourse: The films repeatedly demonstrate how classical ideologies particularly caste hierarchies embedded in social institutions remain operative. These continuities are not textual quotations of classical scripture but are discursively reproduced through social practice, language, and ritual.

7.1 Folk and Devotional Forms as Counter-Archives: Manjule's films preserve folk songs, devotional practices, and performative acts that function as counter-narratives to elite textual traditions. By staging *abhangs*, local music, and pilgrimage rituals on screen, cinema archives forms of knowledge that are often excluded from formal classical canons.

7.2 Cinema as Digital Palimpsest: The films create layered texts where oral and folk inscriptions are overlaid on cinematic media a "palimpsest" in which older modes of knowledge persists beneath modern forms. Digital distribution amplifies this effect: clips, songs, and scenes circulate, making the preserved content accessible beyond its immediate region.

7.3 Visibility and Circulation: Through audiovisual documentation, vernacular knowledge gains visibility and can enter global conversations about culture and heritage. This process is not neutral; digital circulation can reframe, commodify, or essentialise cultural practices, yet it nonetheless extends the life span of these practices beyond local communities.

7.4 Ethical Considerations and Representation: The act of preservation via cinema is fraught with ethical questions: who archives whom, with what consent, and to what purpose? Manjule's films are reflexive about representation, often foregrounding the agency of the filmed subjects, but the dynamics of authorship and circulation require constant critique.

8. Conclusion

This paper has argued that contemporary cinema exemplified by Nagraj Manjule's films functions as an emergent site of digital humanities practice that preserves and reinterprets classical knowledge systems. Through discourse analysis of Fandry, Sairat, and Jhund, the study shows cinema's capacity to record oral traditions, document social practice, and circulate marginalized knowledge to wider audiences. Cinematic preservation is neither identical to manuscript preservation nor unproblematically egalitarian; it remediates oral and folk knowledge into audiovisual formats that shift meaning and accessibility. Nevertheless, filmic documentation contributes importantly to the cultural survival of practices that might otherwise remain ephemeral. Future research might extend this project by combining computational DH methods (e.g., corpus analysis of film dialogues), ethnographic fieldwork with communities represented in films, and comparative studies across regional cinemas to gauge how varied cinematic practices contribute to cultural preservation.

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The Role of Classical Latin and Greek language in the Development of Modern English

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Abstract:
Modern English, though often perceived as a global and contemporary language, is deeply rooted in classical traditions. The influence of classical languages primarily Latin and Greek, with supplementary contributions from Hebrew and other ancient tongues has played a key role in shaping the vocabulary, structure, intellectual depth, and expressive capacity of English. This paper explores how classical languages contributed to the historical development of English, particularly through education, religion, science, literature, and philosophy. This study highlights the enduring legacy of classical languages in the formation of Modern English by examining lexical borrowings, grammatical influences, rhetorical traditions, and the role of classical learning during key historical periods such as the Roman occupation of Britain, the Renaissance, and the Scientific Revolution. The paper argues that English owes much of its richness, precision, and global adaptability to its classical inheritance.
Keywords: Classical languages, Latin, Greek, Modern English, Renaissance, linguistic history

1. Introduction

Languages are evolved out of its sustained contact with cultures, institutions, and intellectual traditions. Modern English, despite its Germanic grammatical base, has been influenced by several foreign languages. However, the classical languages occupy a central position. Latin and Greek, in particular, have shaped English vocabulary, stylistic registers, and scholarly discourse. According to Baugh and Cable, "more than half of the English lexicon ultimately derives from Latin and Greek sources, either directly or indirectly" (Baugh and Cable 19).

The paper aims to explore how classical languages contributed to the making of Modern English. It also notes the historical stages of linguistic contact and examines the domains, such as religion, education, literature, science, and philosophy, in which classical influence is most evident. Ultimately, this study highlights the profound legacy of classical languages in English.

2. The Concept of Classical Languages:

Classical languages are ancient languages associated with highly developed literary and intellectual traditions. Latin and Greek are considered classical because of their foundational role in Western civilization and education. Latin was the administrative and cultural language of the Roman Empire and later the lingua franca of medieval Europe. Greek was the language of philosophy, science, and early Christian theology.

As David Crystal observes, classical languages functioned as "vehicles of prestige and authority," shaping not only vocabulary but also modes of thinking and expression in later European languages, including English (Crystal 24). Their influence extends beyond word formation to intellectual habits and stylistic conventions. The influence of classical languages, particularly Latin, has been a constant and profound force throughout the development of the English language, reflecting contact with a higher civilization from which the Teutonic ancestors of the English had much to learn. While Latin influence is more extensive, Greek also played a significant role, particularly through the intellectual and religious leadership of the church.

3. The Three Periods of Latin Influence:

Latin influence on Old English occurred in three distinct stages as given below:

3.1 **Continental Borrowing:** This was the beginning of classical impact over English language which was also called *the Zero Period*. Long before migrating to England, the Germanic tribes had a notable commercial and military contact with the Roman Empire. Approximately fifty words entered the language during this time, covering fields like war (camp, strēt, mil), trade (pund, mynet, win), domestic life (cytel, mése, pyle), and foods (ciese, pipor, butere, pise).

3.2 **Latin through Celtic Transmission:** After settling in Britain, the English acquired a few Latin words from the remaining Celtic population who had lived under Roman rule. This influence was very

slight, consisting mainly of place-name elements like ceaster (from castra, meaning camp), found in names like Winchester and Lancaster, and words like port and munt.

3.3 **The Christianizing of Britain:** The impact of classical Latin was clearly observed during the religious transition. Beginning in 597 with the mission of St. Augustine, this period saw the greatest influence of Latin. The new religion required terms for its organization and services, leading to the adoption of words such as abbot, altar, angel, hymn, mass, priest, and temple.

4. The Role of Greek:

The sources highlight that Greek influence was closely tied to the educational efforts of the church. In 669, Theodore of Tarsus, a Greek bishop, was made Archbishop of Canterbury. He and his companion Hadrian were "abundantly learned in sacred and profane literature" and taught the Greek tongue alongside Latin. Consequently, some scholars became as well-versed in Greek as in their native language. Specific Greek-derived terms mentioned include Christ, which the sources note was originally a Greek word, as well as angel, psalm, and deacon. Following the Benedictine Reform in the tenth century, a new wave of more "learned" Latin and Greek words entered English through literary activity. This included:

• Religious terms: creed, cloister, and prophet.
• Scientific and Medical terms: cancer, paralysis, and history.
• Natural World: tiger, camel, cedar, and cypress.
• Education: accent, paper, and verse.

5. The Classical Impact on English: Historical Phases and Determining Factors:

The English language has been shaped over centuries by sustained contact with classical languages, particularly Latin and Greek. Their influence did not occur at once but developed through distinct historical phases, each linked to major cultural, religious, and intellectual movements. From early Roman contact to the Renaissance revival of classical learning, these phases introduced new vocabulary and expressive forms into English. The determining factors behind this influence include education, translation of classical texts, scientific advancement, and institutional use of Latin and Greek. Together, these forces helped transform English into a language capable of scholarly and technical expression. Following is a detailed exploration of this issue:

5.1 Creative Adaptation of Classical Latin:

The English did not always borrow words; they often stimulated their own language to independent creative effort. They used native resources to translate classical concepts, such as using godspell (good tidings) for the Greek-derived evangelium or Halig Gast for Spiritus Sanctus. Ultimately, the Latin influence of the Christian period was both extensive and thorough, marking the real beginning of the English habit of freely incorporating foreign elements into its vocabulary. By the close of the Old English period, about 450 Latin words appeared in English writings, many of which were fully assimilated through the use of native suffixes like *-dom* and *-had*.

5.2 Roman Britain and Early Latin Influence:

The earliest classical influence on English can be traced to the Roman occupation of Britain from the first to the fifth century CE. While Latin did not replace native Celtic languages or later Anglo-Saxon speech, it introduced new terms related to governance, infrastructure, and military life.

Words such as *street* (from *strata*), *wall* (*vallum*), *mile* (*milia*), and *camp* (*campus*) entered the English lexicon during this period (Freeborn 45). These borrowings reflect material culture rather than abstract thought, indicating limited but significant early contact. Though Old English remained predominantly Germanic, Latin influence laid the groundwork for later developments.

5.3 Christianity and the Dominance of Ecclesiastical Latin:

The most profound early influence of Latin on English came with the introduction of Christianity in the late sixth century. Latin became the language of religious worship, education, and scholarship. Monasteries served as centers of learning, preserving Latin texts and teaching clerical elites.

Many religious terms entered English through Latin, including *angel*, *altar*, *bishop*, *monk*, *nun*, and *psalm* (Baugh and Cable 80). Beyond vocabulary, Latin influenced English prose style by encouraging longer, more complex sentence structures and abstract expression. The Church's authority ensured that Latin remained influential throughout the Old and Middle English periods.

5.4 Greek Influence through Learning and Translation:

Unlike Latin, Greek had limited direct contact with early English speakers. Its influence was largely mediated through Latin translations and later through Renaissance humanism. Ancient Greek was the language of philosophy, science, and medicine, and its conceptual vocabulary proved indispensable. Greek roots form the basis of many English terms in philosophy and science, such as *democracy*, *philosophy*, *logic*, *biology*, and *psychology*. As Barber notes, Greek offered a "ready-made system for naming abstract ideas," making it particularly suitable for intellectual discourse (Barber 102). Even today, new scientific terms are often coined using Greek morphemes.

5.6 Classical Borrowings in the Middle English Period

During the Middle English period (1100–1500), English underwent extensive lexical expansion. Although French influence following the Norman Conquest was dominant, Latin continued to shape legal, religious, and academic vocabulary. Abstract nouns such as *justice*, *authority*, *virtue*, and *memory* derive from Latin and entered English either directly or via French (Crystal 54). These terms allowed English to articulate complex ethical, legal, and philosophical ideas. Latin-based vocabulary gradually became associated with formality and learned discourse, a distinction that persists in Modern English.

5.7 The Renaissance and the Revival of Classical Learning:

The English language has been greatly influenced by classical Latin and Greek, especially during the Renaissance period of the sixteenth century. This was a time of new learning, scientific discoveries, religious change, and European exploration. As people began to study classical texts and new fields of knowledge developed, English needed new words to express these ideas clearly. At that time, English did not have enough vocabulary to describe ideas related to science, medicine, philosophy, theology, and the arts. As a result, writers and scholars began to borrow words from Latin and Greek, which were already well-established languages of learning in Europe. Most new words came directly from Latin, while many Greek words entered English through Latin or French. These borrowings helped English grow into a language capable of serious academic and intellectual discussion. The influence of Latin and Greek became stronger due to the large number of translations of classical works. Translators often could not find suitable English words for new ideas, so they adopted Latin or Greek terms instead. Scholars like Thomas Elyot believed that introducing such words would enrich English and allow common readers to understand both ancient knowledge and modern scientific developments. However, not everyone welcomed these changes. Some scholars felt that English was inferior to Latin and Greek and was suitable only for everyday speech, not for scholarly writing. Others, known as purists, opposed the use of foreign words, calling them "inkhorn terms" and criticizing them for being difficult and unnecessary. They feared that borrowing too many Latin and Greek words would weaken native English. In response, writers such as Edmund Spenser tried to revive old English words, often called *Chaucerisms*, or used words from regional dialects. Similarly, John Cheke preferred simple English alternatives for classical terms whenever possible. Despite these efforts, the borrowing of Latin and Greek words continued.

In the end, Latin and Greek borrowings became a permanent and important part of English. Today, many common English words related to education, science, medicine, law, and philosophy come from these classical languages. Their influence helped English become richer, more precise, and capable of expressing complex ideas that made classical Latin and Greek central to the development of modern English.

5.8. Classical Rhetoric and Literary Tradition:

Classical languages also shaped English literary style and rhetorical theory. Greek and Roman rhetoricians such as Aristotle, Cicero, and Quintilian established principles of argumentation, persuasion, and literary form that influenced English education for centuries. Concepts like tragedy, epic, satire, and metaphor originate in classical literary theory. English writers from Shakespeare to Milton drew heavily on classical models and themes. As Abrams notes, classical mythology and rhetoric provided English literature with "a shared symbolic framework and intellectual depth" (Abrams 285).

5.9 Classical Languages and Scientific Vocabulary:

The Scientific Revolution further reinforced the importance of classical languages. Latin remained the international language of science until the seventeenth century, enabling scholars across Europe to communicate effectively. As English gradually replaced Latin in scientific writing, it retained classical terminology. Words such as *experiment*, *theory*, *species*, *gravity*, and *data* derive from Latin

and Greek roots (Barber 118). Classical prefixes and suffixes allowed English to create precise and universally recognizable scientific vocabulary.

5.10 Classical Roots in Modern English Vocabulary

Modern English vocabulary is layered, combining Germanic, Romance, and classical elements. Often, English possesses both a native and a classical synonym, such as *ask* and *inquire* or *begin* and *commence*. This duality provides stylistic flexibility and nuance. According to Crystal, this "lexical layering" enables English to function across informal and formal contexts with remarkable ease (Crystal 67). Classical roots continue to support word formation in modern disciplines, ensuring the language's adaptability.

5.11 Classical influence through Education and Culture:

For centuries, the study of Latin and Greek formed the backbone of education in English-speaking societies. Grammar schools and universities emphasized classical languages as essential to intellectual training. This educational tradition reinforced the authority of classical forms in English writing and thought. Even in contemporary times, knowledge of classical roots aids vocabulary development and critical understanding. The persistence of classical elements in academic, legal, and scientific English highlights their enduring cultural significance.

6. Conclusion

The evolution of Modern English cannot be fully understood without understanding the decisive role of classical languages. Latin and Greek contributed not only vocabulary but also intellectual frameworks, rhetorical traditions, and modes of abstract thinking. Through religion, education, literature, and science, classical languages transformed English into a language capable of expressing complex ideas and participating in global discourse. The classical inheritance of English demonstrates that languages are cumulative and interconnected. This legacy deepens our understanding of English as a historically rich and intellectually versatile language.

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From Classical Myth To Postmodern Fiction: Narrative Transformation In Salman Rushdie

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Abstract

This research paper investigates the ways Salman Rushdie reconfigures classical mythic structures within postmodern fiction. Focusing primarily on *Midnight's Children* (1981), *The Satanic Verses* (1988) and *Shame* (1983) and supplemented by *The Moor's Last Sigh* (1995) and *Two Years Eight Months and Twenty-Eight Nights* (2015), it argues that Rushdie is not simply a borrower of myth but a postmodern myth-maker who fragments, parodies and politicizes inherited narratives. Combining close reading with theoretical perspectives from postmodernism (Jean-François Lyotard, Linda Hutcheon and Brian McHale), myth criticism (Northrop Frye, Mircea Eliade and Roland Barthes) and historiographic metafiction, the article demonstrates how Rushdie uses myth to question narrative authority, explore diasporic identity and critique political power. The study shows that his novels transform epic structures into carnivalesque assemblages, rework creation myths through magical-realist genealogy, invert exile narratives, enlist trickster figures and hybrid deities, and rewrite apocalyptic tales as parables of national trauma and rebirth. Rushdie's mythic method blurs the boundaries between sacred and secular, challenging the fixity of both history and myth. The conclusion proposes that Rushdie's narrative transformation exemplifies a postmodern ethics: by exposing myth as discourse and exposing the artificiality of "normality," he advocates pluralism and imaginative freedom.

Keywords: Salman Rushdie; myth transformation; postmodernism; magical realism; historiographic metafiction; narrative authority; diaspora.

Introduction

Myths articulate cultural memory through narrative and offer paradigms for human experience. Classical epics such as the *Mahābhārata* and *Rāmāyaṇa*, biblical stories of creation and fall, Greek tales of gods and heroes, and Sufi legends provide structures by which communities interpret time, place and identity. Twentieth-century writers of global modernism and postmodernism have drawn on this mythic heritage to interrogate history and subjectivity. Among them, Salman Rushdie stands out as a diasporic myth-maker whose novels fuse myth and modern history through the ludic qualities of postmodern fiction. Born in Bombay in 1947 and raised between India and England, Rushdie has described his work as an attempt to "restore the past … in Cinemascope and glorious Technicolor". He embraces the fragmentary perspective of the migrant, dealing in "broken mirrors" while refusing nostalgic notions of a pure Indianness. This consciousness informs the mythic method of his fiction.

Myth critics such as Mircea Eliade argue that repeating sacred archetypes transforms profane time into sacred time. Northrop Frye views literature as a cyclical system of archetypes in which genres correspond to phases of myth. Roland Barthes notes that myth is a "type of speech," a system of communication where any object can become mythic when mediated by discourse. These views recognize myth as a dynamic, living language rather than a fixed set of stories. In postmodern theory, Jean-François Lyotard defines postmodernism as "incredulity towards metanarratives"; Linda Hutcheon sees postmodern art as self-reflexive and political, de-naturalizing dominant ideologies through parody; and Brian McHale describes the shift from modernism's epistemological preoccupations to postmodernism's ontological "dominant," which privileges questions of being over questions of knowing. Rushdie's writing absorbs these theories, combining mythic motifs with historiographic metafiction to produce what Hutcheon calls self-conscious "historiographic metafiction"—works that simultaneously reflect on their own fictional status and engage with historical events.

This article argues that Rushdie's novels transform classical myth at multiple levels: narrative structure, character and imagery. His transformation does not simply modernize myth; it uses parody

and fragmentation to question the authority of both myth and history, generating new meanings for postcolonial identity. *Midnight's Children* rewrites national origins through a family saga in which children born at the moment of Indian independence are endowed with magical powers. *The Satanic Verses* subverts Islamic and Hindu myths in a story of metamorphosis, migration and religious controversy. *Shame* relocates fairy-tale and epic motifs to a surreal Pakistan where shame and shamelessness produce monstrous consequences. Later works such as *The Moor's Last Sigh* and *Two Years Eight Months and Twenty-Eight Nights* extend these strategies, portraying the nation and the world as palimpsests of history, myth and fantasy. Throughout, Rushdie fragments epic narratives, hybridizes gods and demons, politicizes sacred stories and turns myth into narrative play. The result is a distinctive postmodern mythopoeia that speaks to the anxieties and potentials of the contemporary world.

Classical Myth and Narrative Authority

In classical myth, narrative authority is grounded in sacred origin, tradition and the presumption of an ordered cosmos. Mircea Eliade explains that by repeating divine acts, humans "regenerate the cosmos" and transform "profane space" into sacred space. Myth thus endows stories with ontological weight. Northrop Frye argues that archetypes like the hero's journey, the flood and the trickster reappear throughout literature, structuring genres such as romance, comedy, tragedy and irony. Myths of creation, fall and apocalypse provide narrative templates that encode communal values and cosmological beliefs. Yet as Roland Barthes observes, myth is not an eternal truth but a mode of signification—a "type of speech" that can transform anything into myth when mediated by cultural discourse. This semiological approach allows myth to be seen as a rhetorical device that naturalizes ideology.

Classical epics often centre on heroic figures who embody divine or royal authority. The *Mahābhārata* recounts a dynastic war guided by Krishna and anchored in dharma; the *Rāmāyaṇa* depicts the exile and restoration of Prince Rama, a narrative of moral sovereignty and cosmic order. The Greek *Iliad* and *Odyssey* celebrate heroic glory and the cunning of Odysseus. Creation myths, such as the biblical Genesis or Hindu cosmogonies, establish an original harmony later disrupted by human transgression. Fall and exile narratives—from Adam and Eve's expulsion to the wanderings of the Pandavas—encode moral lessons about hubris and obedience. Trickster figures (Hermes, Krishna, Loki) disrupt order through mischief and cunning, often introducing change. Apocalyptic myths describe catastrophic ends and rebirths, promising renewal after destruction. These patterns create expectations of narrative closure and moral clarity. They also legitimize social hierarchies and divine authority.

For diasporic communities, myth acquires additional significance. Pooja Mittal Biswas describes diasporic myth-making as a strategy to bridge the "gap between new 'sky' and the old". She notes that writers like Rushdie transform India into "imaginary homelands", blending memory and myth to reconstruct a lost world. Diasporic myth-makers recall epic themes of exile and return: in the *Rāmāyaṇa*, Rama endures years of exile before reclaiming his throne; in the *Mahābhārata*, Krishna grows up in a foreign land before becoming king. Hybrid deities like Garuda (half-bird, half-man) and Ganesha (elephant-headed god of writing) embody the state of diaspora, merging different bodies and worlds. Joseph Campbell's monomyth or hero's journey, which traverses departure, initiation and return, resonates with diasporic identities; the diasporic traveller is "the hero with a thousand faces" who navigates multiple worlds. Myth thus provides both continuity and transformation, allowing migrants to narrate their fragmentary experiences.

Rushdie inherits these mythic frameworks but refuses to reproduce their narrative authority unquestioned. As he writes in *Imaginary Homelands*, he deals in "broken mirrors", acknowledging that myths and memories are fragments pieced together from disparate elements. Myth does not merely transmit the past; it "creates" it. Rushdie therefore treats myth as a discursive construct open to reinterpretation. In his novels, classical structures of heroism, exile and divine authority are inverted, parodied or hybridized, reflecting postmodern skepticism about grand narratives. Epic heroes become "bastards of history" (to use his phrase) and tricksters, creation myths are reimagined through magical births and genealogy, and apocalypse becomes a parodic or political commentary. By destabilizing myth, Rushdie also destabilizes the political ideologies that rely on myth for legitimacy.

Postmodern Narrative Theory and Myth Rewriting

Rushdie's mythopoeia is inseparable from postmodern narrative theory. Jean-François Lyotard's definition of postmodernism as "incredulity towards metanarratives" provides a key

framework. In a postmodern world, universal stories—whether of progress, nation or salvation—lose their authority. Knowledge becomes localized and plural; language cannot transparently represent reality because meaning is perpetually deferred. Linda Hutcheon describes postmodern art as self-conscious and parodic, "resolutely contradictory and unavoidably political". Postmodern works de-naturalize dominant ideologies by highlighting their constructedness. Brian McHale analyses how postmodern fiction moves from modernist epistemological concerns (questions of knowing) to ontological concerns (questions of being). The postmodern "dominant" is ontological, producing narratives that foreground multiple worlds, blurring boundaries between reality and fiction, and mixing genres.

Rushdie's fiction exemplifies these theories. His novels are openly self-reflexive. The narrator of *Midnight's Children* confesses his fear of "absurdity" and acknowledges the excess of stories he must tell. He invites readers to "swallow" his life along with "consumed multitudes", underscoring the heteroglossia of postmodern narrative. In *The Satanic Verses*, the opening scene shows two men falling from the sky after a jumbo jet explodes. As they fall, the narrative self-consciously invokes creation and metamorphosis: the aircraft cracks like a seed-pod and the narrator asks, "Creation happens in a rush? … neither does revelation". The novel immediately signals that it will rewrite religious narrative (Gabriel's descent) as a magic-realist spectacle. In *Shame*, the narrator intrudes on his own story to remind readers that his Pakistan is "not quite" real and to insist on the impossibility of linear narration, complaining that "recent scientific experiments" showing time can run backwards must be ignored by storytellers because "madness lies" that way. Such meta-commentary aligns Rushdie with Hutcheon's notion of historiographic metafiction: he blends historical events with self-reflexive fiction, thereby exposing the narrative nature of both history and myth.

Postmodernism's ontological dominant also manifests in Rushdie's hybrid worlds. *Midnight's Children* fuses realistic historical detail with magical occurrences—telepathic communication among children, prophetic noses, and genealogical coincidences. The world of *The Satanic Verses* is populated by angels, devils and film stars; characters metamorphose into goats and jinns. *Shame* situates the Impossible Mountains—an unlocatable place of angels and tremors—beside a recognizably Pakistani town. *Two Years Eight Months and Twenty-Eight Nights* likewise juxtaposes Manhattan with the jinn world of Peristan, as Ursula Le Guin notes in her review: Rushdie's fairytale "through magic and myth, meditates brilliantly on storytelling, fanaticism and life's agonies and choices", and the novel features jinnia princess Dunia and philosopher Ibn Rushd, merging history and folklore. These multiple ontological levels illustrate McHale's view that postmodern fiction multiplies worlds and questions reality. Myth rewriting becomes a means of exploring ontological plurality.

Rushdie's Mythic Method

Rushdie's method can be described as postmodern myth-making. He draws on a broad repertoire of myths—Hindu, Islamic, Christian, Sufi, Persian, Greek and folkloric—alongside popular culture. As a diasporic writer, he reworks myths to negotiate identity and history. Pooja Mittal Biswas writes that Rushdie is a "myth-maker of the contemporary Indian diaspora" who constructs "national mythology" through reminiscence and myth-making. Myth allows him to invent "Indias of the mind" when physical return is impossible. Rushdie acknowledges that diaspora compels him to "deal in broken mirrors"—to assemble fragments of memory and myth into new narratives. This process is neither nostalgic nor restorative; he states that "the broken mirror may be as valuable as the one which is supposedly unflawed", implying that fragmentation itself holds creative potential.

Rushdie manipulates myth through several techniques:

1. **Fragmentation and Parody.** He breaks epic narratives into discontinuous episodes and parodies their heroes. In *Midnight's Children*, Saleem Sinai calls himself a "swallower of lives", emphasising the multiplicity of his identity. The novel's structure is episodic and digressive, reflecting the chaotic processes of history. Parodic names abound: Saleem's rival is named Shiva, after the Hindu god of destruction, but he becomes a cynical soldier, "the most obvious truth" in Saleem's life. Rushdie juxtaposes the cosmic significance of the name with the petty rivalry of two boys. He likewise names characters Parvati-the-witch, Ganesh/Aadam, and Durga to evoke mythic figures, yet recasts them as midwives, pickpockets and nurses. In *The Satanic Verses*, Gibreel Farishta (Gabriel the angel) is a Bollywood star who falls from a plane, singing about rebirth. The story parodies the angelic annunciation, turning divine descent into theatrical spectacle. Such parody exposes the artifice of myth.

2. **Hybridization and Metamorphosis.** Rushdie hybridizes gods and demons, combining mythic elements from different cultures. In *Midnight's Children*, he merges Hindu, Muslim and Christian motifs: the Midnight's Children form a telepathic "conference" reminiscent of Arthurian Round Table and Marvel comics; Parvati-the-witch resembles both Indian sorceresses and Western fairy-tale witches. In *The Satanic Verses*, characters metamorphose: Gibreel becomes angelic, Chamcha becomes devilish, and Ayesha rewrites the story of Sita's exile. The novel freely mixes Islamic and Hindu myths with Western pop culture. In *Shame*, the Impossible Mountains are believed to conceal angels under their fissures, blending Islamic angelology with local folklore.
3. **Politicization of Myth.** Rushdie uses myth to critique political power. *Midnight's Children* links personal destiny with national history: Saleem's midnight birth coincides with India's independence, making him "handcuffed to history". Characters named after gods represent political forces: Shiva becomes the archetype of destructive authoritarianism; Parvati represents creative energy but is exploited by patriarchal power structures; Ganesh/Aadam symbolizes the new generation born during the Emergency, embodying the grotesque consequences of state repression. In *Shame*, the narrator declares that his Pakistan is "not quite" real and describes the Impossible Mountains where angels cause earthquakes. These fantastical images satirize political divisions and the uses of shame by the Pakistani state. *The Moor's Last Sigh* links myth with national allegory: Alexandra Schultheis notes that the novel's protagonist associates "Aurora's aesthetic vision, with its melding of history, myth, and imagination," with healing wounds. Rushdie's interplay of art and myth suggests that only aesthetic transformation can address political trauma.
4. **Narrative Play and Self-Reflexivity.** Rushdie foregrounds the act of storytelling. Saleem Sinai constantly addresses his listener Padma and reflects on his narrative strategies. He interrupts his story to discuss pickle recipes, emphasising the preservation of memories as textual pickling. In *Shame*, the narrator acknowledges his inability to represent Pakistan directly and warns that reversing time leads to madness. *Two Years Eight Months and Twenty-Eight Nights* adopts the frame of a storyteller like Scheherazade, telling 1,001 nights-like tales within tales. This self-reflexivity underscores the constructed nature of myth and invites readers to question narrative authority.

Through these techniques, Rushdie transforms myth into a space of experimentation where history and fantasy converge. He affirms myth's power to structure meaning while revealing its susceptibility to manipulation.

Textual Analysis I: *Midnight's Children*

Midnight's Children reimagines the national epic of India through the personal story of Saleem Sinai. Born at the precise moment of independence, Saleem declares that he has been "mysteriously handcuffed to history". This metaphor encapsulates Rushdie's project: to bind myth and history in a hybrid narrative that exposes their interdependence. Saleem's birth is framed like a cosmogonic event. The narrator spells out the date and time, noting that clock-hands joined palms in respectful greeting, merging secular and sacred time. The fireworks outside the hospital and the newspaper prophecies create an aura of supernatural expectation. Yet Saleem, who cannot "wipe [his] own nose", resists heroic elevation. He becomes an anti-heroic narrator whose body crumbles as he tells his story. His fear of "absurdity" signals his awareness of the gap between mythic expectation and fragmented reality.

The novel's first book, "The Perforated Sheet," retells a creation myth through the story of Saleem's grandfather Aadam Aziz. Aadam's nose hits a frozen tussock while praying, causing three drops of blood to fall and harden like rubies. This incident leads him to renounce religious prostration and leaves a "hole" inside him that makes him vulnerable to women and history. The scene parodies both the Qur'anic creation of man from clots of blood and the origin of patriarchal authority. Rushdie rewrites the birth of a lineage as an accident resulting from a prayer gone wrong. The perforated sheet through which Aadam later glimpses his future wife acts as a veil that both reveals and conceals, echoing mythic motifs of forbidden sight (e.g., Orpheus and Eurydice) while signifying colonial partition. The scene shows Rushdie integrating mythic symbolism with satire of patriarchal and colonial practices.

Saleem describes himself as a "swallower of lives", suggesting that his narrative will contain multitudes. He uses culinary metaphors—pickle jars, chutneys—to frame his storytelling as

preservation and transformation. The pickling process is both creative and destructive: it preserves yet alters the original ingredients, symbolizing how history and myth are preserved through narrative but inevitably transformed. Rushdie's use of food as a mythic and cultural signifier recalls Hindu myths where creation arises from cosmic churnings (the *samudra manthan*) and emphasises the bodily, sensory aspect of memory.

The Midnight's Children themselves constitute a mythic community. Born in the "magical hour" after independence, each child possesses a supernatural ability. Saleem's telepathy connects them in a "Midnight's Children Conference," which he envisions as a national assembly. Although the text does not allow a searchable line for this scene, the novel describes how the children's powers mirror India's diversity—some have healing skills, some create transformations, some speak in many languages—and how they begin with utopian aspirations but eventually succumb to political divisions and government repression. The conference satirizes both the idealism of Nehru's secular nationalism and the corruption of the post-independence state. Shiva, named after the god of destruction, becomes a brutal soldier, opposing Saleem's pacifist narrative; Parvati-the-witch, named after Shiva's consort, becomes a street performer and magician whose fertility introduces new cycles. Rushdie deliberately conflates mythic names with contemporary political and social realities. As Bootheina Majoul notes, Rushdie gives characters names from mythology—Buddha, Shiva, Ganesh, Parvati, Durga—and uses them to create a "new wave of legends for history to record". The mythic names serve as ironic commentary: Saleem's rival Shiva could have been a hero but becomes an instrument of violence; Durga, in mythology the goddess of salvation, appears as a nurse with "preternatural breasts" whose milk flows with abundance but whose body symbolizes the partitioned nation with "two wombs".

The novel's structure follows an allegorical pattern of fall and exile. Saleem's family moves from Kashmir to Bombay, then to Pakistan during the Indo-Pakistani wars, reflecting the subcontinent's partition and political upheaval. Saleem loses his family, memory and identity, paralleling creation myths where gods or heroes are dismembered and scattered. After losing his memory, Saleem becomes a state tool—a dog sniffing out criminals—recalling the descent of gods into animal forms and the humiliations of exile. He regains memory through the smell of pickle jars, linking personal resurrection to culinary myth. The narrative ends with Saleem anticipating his disintegration into "six hundred and thirty million" pieces, matching India's population at independence. The fragmentation of his body symbolizes the dissolution of the mythic hero into the multitude, aligning with postmodern anti-heroism. At the same time, his story preserves a sense of mythic significance: his life is an allegory for India's history. Thus, Rushdie reconfigures the epic as a "satiric medley" that both participates in and critiques national myth.

Textual Analysis II: *The Satanic Verses*

The Satanic Verses extends Rushdie's mythic experimentation to a global stage. The novel interweaves the stories of two Indian expatriates—Gibreel Farishta, a Bollywood star, and Saladin Chamcha, a voice actor—who survive the explosion of a London-bound jet and undergo fantastical metamorphoses. The opening chapter begins with a song: Gibreel sings "To be born again … first you have to die" as he falls from the sky. The fall evokes cosmic myths of descent and rebirth, from the angel Gabriel's revelation to the fall of Lucifer. Yet the scene is delivered in farce: two grown men fall through the air, bickering and singing film songs; the jumbo jet cracks like a seed pod releasing "titbits of tobacco" (people); debris of broken memories, severed mother-tongues and untranslatable jokes rains down. Rushdie juxtaposes the sublime and the ridiculous, dramatizing the collapse of mythic grandeur into modern debris. The fall functions as a parodic creation myth: Gibreel and Saladin are literally reborn out of catastrophe, underscoring the novel's concern with migration and identity.

As the men fall, metamorphosis begins. The narrative comments that "when you throw everything up in the air anything becomes possible". Environmental pressure triggers Lamarckian characteristics: Gibreel develops a halo and begins to have prophetic dreams, while Saladin grows horns and hooves. The novel introduces an ontological instability reminiscent of McHale's postmodern dominant. The transformations recall classical metamorphosis myths (e.g., Ovid's *Metamorphoses*) but invert their moral clarity. The characters do not know why they transform; they are victims of chance and narrative play. Their metamorphosis also parodies religious myths: Gibreel's halo suggests Gabriel, yet he is plagued by jealousy and confusion; Saladin's devilish features evoke Iblis (Satan), yet he is a rational secularist. Rushdie thereby questions religious binaries of good and evil.

The novel's dream sequences further rewrite myth. In the "Mahound" episodes, the story retells the early history of Islam through a thinly veiled fictional city, Jahilia. The protagonist receives verses from the archangel Gibreel and later confronts the "satanic verses," which allow for polytheistic intercession. These episodes caused controversy but serve a literary purpose: they demonstrate how revelation is mediated by human desires and political pressures. By presenting revelation as part dream, part performance, Rushdie underscores the discursive nature of myth. In another subplot, the Indian village of Titlipur follows a prophetess named Ayesha (evoking the Sufi saint Aisha Bibi) who leads villagers on a pilgrimage across the Arabian Sea; she claims that the waters will part like the Red Sea. When the villagers drown, the narrative leaves ambiguous whether a miracle occurred. This story parodies exodus and martyrdom myths while illustrating how faith and hysteria interact. Rushdie thus uses mythic forms to explore the psychology of belief.

Puja Das's article on *The Satanic Verses* highlights how Rushdie merges and subverts myths from Islam, Hinduism and the West to deconstruct identity. Gibreel's fall is a subversion of the Gabriel narrative; he is "an imposter – an angel who can't fly" and a migrant caught between cultures. His entanglement with Ayesha echoes the Hindu myth of Sita's exile but reimagines Sita (Aasha) as an active agent who reclaims her narrative. These mythological mashups create ambiguity and reflect the fragmentation of identity in migration. The novel therefore turns myth into a tool for exploring the hybrid, fluid self.

The Satanic Verses also politicizes myth. Saladin's devilish transformation reflects the xenophobia of Thatcherite Britain: he is arrested, beaten and dehumanized by police who see him as an immigrant demon. The novel includes satirical portraits of fundamentalists and populists, such as the London imam who manipulates migrant workers, and the Indian politician "the Prophet," who uses religious rhetoric to justify violence. By linking mythic identities to modern politics, Rushdie critiques both religious orthodoxy and secular nationalism. His approach aligns with Hutcheon's idea that postmodern art is political because it exposes the ideological underpinnings of representation.

Myth, Irony and Narrative Fragmentation

Myth in Rushdie is inseparable from irony. He uses irony to highlight the gap between mythic ideals and historical realities. In *Midnight's Children*, the rhetorical flourish of Saleem's birth is undercut by his messy life; his telepathic powers are wasted by government oppression; his utopian vision dissolves into the Emergency. The satirical tone emphasises human fallibility and the dangers of grand narratives. Bootheina Majoul characterizes the novel as a "satiric medley" of human defects and follies. By presenting gods and heroes as flawed mortals and by showing history as carnivalesque, Rushdie subverts the seriousness of myth and invites readers to question what is considered "natural." In *Shame*, the narrator notes that Pakistan is not quite real, that the country in the novel is "a sort of modern fairytale". The juxtaposition of a fairy-tale setting with political brutality produces irony. The three sisters raising Omar Khayyam defy Muslim customs by not performing rituals on him; his first sight of the world is the inverted peaks of the Impossible Mountains. The world he perceives is literally upside down, signifying the inversion of social norms and the instability of the nation. Irony arises from the clash between the mythic imagery of mountains and the grotesque reality of a child raised by three mothers in a labyrinthine house.

Fragmentation is both a theme and a technique. Rushdie structures his narratives non-linearly, with digressions, interruptions and shifting perspectives. He divides *Shame* into episodes separated by authorial commentary; he leaps between rural Pakistan and cosmopolitan London in *The Satanic Verses*; he layers family saga, political allegory and artistic meditation in *The Moor's Last Sigh*. This fragmentation reflects the "broken mirror" of diasporic memory and the hybrid nature of postcolonial identity. It also mirrors the postmodern refusal of single, authoritative narratives. The fragmentation of myth itself becomes a narrative strategy: by breaking down epic structures, Rushdie opens space for marginal voices and playful reinterpretation. The Midnight's Children conference, for instance, begins as a utopian moment of unity but devolves into cacophony and dissolution. Rushdie's fragmentation thus reveals the fragility of national and mythic coherence.

Irony also accompanies Rushdie's use of the trickster figure. Characters like Saleem, Gibreel, Saladin and Omar Khayyam act as tricksters: they change identities, tell stories, lie and manipulate. Trickster motifs from African and Native American myths (Anansi, Coyote) intersect with South Asian figures like Krishna and Mohini. Rushdie's tricksters expose the arbitrariness of authority and challenge

binary thinking. Gibreel's ambiguous status as angel or devil underscores the instability of moral categories. By presenting heroes as tricksters, Rushdie undermines the seriousness of myth and aligns it with humour and satire.

Historiographic Metafiction and Sacred Narrative

Linda Hutcheon's concept of historiographic metafiction describes postmodern novels that are self-reflexive about their fictionality while simultaneously engaging historical events. Rushdie's works epitomize this mode. *Midnight's Children* covers the history of India from 1915 to the late 1970s, including independence, partition and the Emergency. Yet it presents history through Saleem's subjective narration, blending fact and fantasy. Saleem acknowledges that his memory is fallible and his narrative may be untruthful. He thus exposes history as constructed and invites readers to question official narratives. In *Shame*, Rushdie sets his story in a Pakistan that is "not Pakistan, or not quite". This fictionalization allows him to critique political leaders—Zia ul-Haq and Zulfikar Bhutto—without reducing them to mere allegory. The novel juxtaposes fairy-tale elements (Impossible Mountains, angels) with realistic depictions of military coups and public hangings. This blending of myth and history highlights how nations invent legitimizing myths but also how myths can be used to resist official histories.

Rushdie is acutely aware of the sacred status of religious narratives. He treats them both reverently and irreverently. In *The Satanic Verses*, the retelling of early Islam as a dream sequence acknowledges the sacredness of Muhammad's revelations while emphasizing human agency and interpretation. Gibreel's confusion over whether his messages are divine or demonic reflects the tension between faith and doubt. Rushdie does not claim to narrate truth; rather, he dramatizes how narratives become sacred and how they can be contested. In *Shame*, the use of Islamic imagery is playful yet critical. The Impossible Mountains hide angels beneath their rocks, and the tribals believe that paradise is underground. These images invert traditional cosmology, suggesting that heaven may be below rather than above. Such inversions question the directionality of spiritual aspiration and highlight the rootedness of myth in place.

In *The Moor's Last Sigh*, Rushdie's engagement with sacred narrative extends to Catholic and Hindu imagery. Alexandra Schultheis notes that the Moor (Moraes Zogoiby) initially believes that only his mother Aurora's "aesthetic vision, with its melding of history, myth, and imagination, can mend his physical and psychological wounds". The novel uses the palimpsest as a metaphor for the Indian nation: layers of history, myth and culture are superimposed, with figures such as Mother India, Aurora, Indira Gandhi and Hindu goddesses competing for symbolic authority. The narrative critiques both religious nationalism and corporate capitalism, showing how myth can be exploited for political or economic purposes. Rushdie's historiographic metafiction thereby exposes the manufactured nature of sacred narratives while affirming the imaginative power of myth when freed from ideological control.

Political and Cultural Refunctioning of Myth

Rushdie politicizes myth by using it to challenge colonial and national ideologies. In *Midnight's Children*, the telepathic network of midnight's children represents Nehru's vision of a unified, plural India. Yet the children's conference disintegrates under linguistic, regional and class tensions, foreshadowing the fragmentation of the nation. Rushdie thus critiques secular nationalism for failing to accommodate diversity. He also exposes the violence of the Emergency, describing Indira Gandhi as the "Witch-Widow" and showing how she sterilizes Saleem's generation. By associating the prime minister with witchcraft and by linking national policies with the mythic figure of Shiva (destruction), Rushdie refunctions myth as a tool of political satire. Similarly, the naming of children after gods (Buddha, Shiva, Ganesh, Parvati, Durga) allows Rushdie to comment on the appropriation of religious symbols by the state. He opposes Saleem the storyteller to Shiva the politician, highlighting the rivalry between narrative and power. Writing and politics, he suggests, are "natural rivals," both striving to remake the world.

In *Shame*, Rushdie uses myth to explore the politics of shame and honour. Omar Khayyam Shakil is born in a bed once occupied by his dying grandfather and raised without religious rituals, giving him a sense of inversion and worthlessness. The Impossible Mountains on the horizon represent a space of the sublime, but Omar perceives them as a void into which he might fall. This fear of falling reflects the fragility of national identity. Sufiya Zinobia, the "wrong miracle," becomes a vessel for collective shame; her mental retardation and eventual transformation into a violent beast embody Pakistan's repressed violence. Rushdie uses fairy-tale imagery to critique patriarchal honour codes and

political repression. He also uses religious motifs: Raza Hyder's wife calls Sufiya a "judgment" from God, linking personal misfortune to divine punishment. By mixing Islamic fatalism with fairy-tale metamorphosis, Rushdie exposes how myth can justify oppression.

In *The Satanic Verses*, myth's political implications are global. The novel critiques religious fundamentalism and Western racism. Gibreel's metamorphosis into an angel and Saladin's transformation into a devil are products of societal perceptions: British authorities treat Saladin as a demon because he is foreign, while Gibreel is celebrated for his exotic spirituality. The dream narratives show how prophetic authority is contested; Mahound's compromise with polytheism and the Ayesha pilgrimage reveal the interplay of political ambition and religious zeal. Rushdie thus refunctions myth as a vehicle for political critique, exposing the entanglement of religion, power and identity.

Later novels continue this politicization. *The Moor's Last Sigh* portrays the rise of Hindu nationalism through the lens of family history. The Moor's mother Aurora embodies the myth of Mother India, yet her vision is appropriated by nationalists and corporate elites. *Two Years Eight Months and Twenty-Eight Nights* uses the feud between the rationalist philosopher Ibn Rushd and the theologian Al-Ghazali to explore fanaticism and tolerance. Dunia, a jinnia who bears children with human philosophers, populates the world with hybrid descendants; they represent the possibility of plural identities. The novel is a modern *Arabian Nights*, with Rushdie as Scheherazade telling stories to avert disaster. Le Guin notes that through magic and myth the book "meditates brilliantly on storytelling, fanaticism and life's agonies and choices". Rushdie thus refunctions myth to advocate pluralism and reason against dogmatism.

Conclusion

Rushdie's transformation of classical myth into postmodern fiction is neither a nostalgic return to origins nor a simple pastiche. It is a deliberate, critical practice that engages with myth as discourse, history as narrative and identity as performance. By fragmenting mythic structures, parodying heroic narratives and hybridizing gods and demons, Rushdie reveals the constructedness of myth and its susceptibility to political manipulation. His self-reflexive narrators admit their own limitations and fears of absurdity, illustrating postmodern skepticism. Yet he also affirms the imaginative power of myth: through magical realism and narrative play, he creates spaces where multiple histories and identities coexist. Diasporic myth-making allows him to reimagine "Indias of the mind" and to heal the "broken mirrors" of memory. As Ursula Le Guin observes, his recent novels are fairytales that "through magic and myth, meditate … on storytelling, fanaticism and life's agonies and choices".

Rushdie thus embodies the myth critic and the postmodernist. He acknowledges, with Mircea Eliade, the human need to repeat archetypes to find meaning, yet he agrees with Barthes that myth is a form of speech that can be turned against itself. He shares Lyotard's incredulity toward metanarratives, Hutcheon's emphasis on parody and politics, and McHale's ontological pluralism. His novels are historiographic metafictions that use myth to question history and vice versa. By refunctioning myth within the plural, ironic, fragmented worlds of postmodern fiction, Rushdie invites readers to view myth not as an immutable truth but as a dynamic, contested and imaginative language. Such a view has ethical implications: it encourages pluralism, tolerance and creative freedom while warning against the dangers of dogmatic narratives, whether religious, national or historical. In the end, Rushdie's mythic method offers a blueprint for narrative transformation in a globalized, postmodern world.

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Women in Indian Mythology and Karnad's *Nagamandala*: A Critical Study

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Abstract
This paper explores how feminine ideals are constructed in classical Indian mythology and how Girish Karnad's drama Nagamandala reproduces these stereotypes through its female characters (Kurudavva and Rani) and storytelling style. Female characters such as Kunti, Gandhari, Sita, Ahalya, Shakuntala, Draupadi, and others are portrayed in Indian myths as exemplars of purity, loyalty, strength, bravery, and devotion, reflecting societal norms. As we know in the Ramayana Sita is the epitome of wifely devotion, and the wife of Goutami Rushi- Ahalya suffers without indulged in direct sinful behavior. Also, in the mythical story of Vat-Savitri the wife of Satyawan bravely fight back to save life of her husband. Similarly, Puranic Goddesses like Lakshmi, Parvati, Durga, Kali etc. represent both traditional virtues and formidable power, situating women within a spectrum of purity, bravery and potency.
With this study we contrast these mythic ideals – of submissive PATIVRATA (devoted wife) and righteous warrior – with Rani and Kurudavva's story in Nagamandala. By analyzing gender dynamics, narrative voice, and folklore motifs, the study shows how Karnad grants Rani permission and spiritual power for subverting patriarchal morality in Indian sociological aspect.

Keywords: Myth, Ramayana, Sita, Ahalya, Savitri, Pativrata, Panchakanya, Vastraharan, Snake-ordeal etc.

Introduction

Hindu epic literature and Puranic lore have long shaped ideals of womanhood. Traditional ideology categorizes women characters as 'holy', 'pure virgin', 'obedient wife', or 'nurturant and responsible mother'. For example, the Ramayana portrays Sita's unwavering devotion and chastity as the highest virtue. As one scholar notes, "Valmiki's Ramayana immortalized Sita as the epitome of chastity and devotion," with her ordeals (abduction, exile, trial by fire) signifying "the patriarchal ideal of wifely duty". Sita sacrifices a lot in Ramayan. At first Rama was exiled from Ayodhya and forced to live in forest for 14 years and Sita as an epitome of loyal wife accompanied with him. In contrast, the Mahabharata features Draupadi, a victimized complex heroine who, though honored as one of the chaste PANCHAKANYAS, also exhibits defiance and power. Mythic tradition thus contains both submissive female archetypes and examples of assertive women like warrior-goddesses or outspoken queens. The literature review below outlines how these images function historically and such presentations are present in today's literature too. The present study then shows how Nagamandala reinterprets these themes: Rani starts as a silenced, naïve and submissive wife but through a snake-folk legend she gains voice and authority, challenging the double-standard ideology in the mythic ideal. It shows how the female characters too after becoming powerful will change idioms of patriarchal phenomena. If they became authorize to change, they will change the universe.
A notable contemporary Indian play, Girish Karnad's NagaMandala (1988) challenges modern socioeco nomic realities by reinterpreting mythology and folklore.Karnad creates a dramatic world where myth a nd reality collide, drawing on Kannada oral traditions.The female characters Kurudavva and Rani, who serve as mythological figures molded by cultural memory and patriarchal ideology in addition to being i ndividuals inside the story, are crucial to this cosmos.Rani develops into a symbolic representation of vi rginity, fertility, and heavenly womanhood, whereas Kurudavva is the marginalized myth-
bearer and folk figure of the wise old lady.

Literature Analysis

Scholars have noted that not only Hindu but most of religious cultures produces rigid female stereotypes. Michael R. Allen rightly observes that classical Hindu ideology casts women into fixed categories (pure virgin, obedient wife, honored mother, etc.) and envisions their roles via the triguna: a "fertile maiden, nurturant mother, destructive widow". In this sphere, purity and service of family in origin the husband (pativrata) are prized virtues. In this scenario the woman fails to fulfill such norms she may considered disloyal, sinful or characterless. Robin Roland's study of pativratya shows how texts prescribe total wifely devotion: Sita exemplifies the ideal wife who "gave up palace life for...

forest" and "chose to support her husband without regard for what she wanted". During that exile (VANVAS) not only Sita but wife of Laxman- Urmila also tormented without any fault. Similarly, goddess figures in Puranas also reflects these roles for instance Lakshmi is the devoted consort of Vishnu, while Parvati (as Sati) is the devoted wife of Shiva, and Durga is a powerful warrior assumedly protecting cosmic order (though Durga's worship also reflects male-dominated ritual). At the same time, mythic narratives allow more assertive female images. Draupadi, for instance, is revered for beauty and courage and is counted among the PANCHAKANYAS – traditionally invoked as sin-dispellers – even though she is married to five men (PANDAVAS) and famously confronts injustice. At that time no one care about her opinion or consider her enough illegible to consult. In the VASTRAHARAN episode she didn't have committed any mistake and appealing again and again to every renowned person in the court. But no one save her or stop Duryodhan to perform the same. At last Lord Krishna protects her in the role of supreme power. In same way Rani also protected with the role of serpent in 'snake-ordeal' at the end of Nagamandala. As Maitray Kaushik notes, Draupadi "stands out powerfully" in the Mahabharata: her "anger is legendary" even if patriarchal retellings focus on her silences. In other words, epic discourse ambivalently holds Draupadi up both as an idealized chaste figure and as a forceful, questioning woman. Modern critics have re-read Draupadi (e.g. Mahasweta Devi's Draupadi) to highlight her refusal to be objectified by male narrators. Likewise, mothers like Kunti, Madri and Gandhari are portrayed as dutiful and self-sacrificing (Kunti raises heroes, Gandhari blinds herself in solidarity with her husband), reinforcing themes of chastity and endurance. Collectively, these mythic archetypes present gender ideals: women as loyal, pure, suffering honored mothers or, in mythic exception, as empowered figures whose autonomy is often downplayed.

Evaluation

Karnad's Nagamandala uses dramatic form and folklore to reimagine these old ideals. The play is inspired by a folktale from Kannada: Rani, a lonely rural lady, endures the neglect and envy of her husband Appanna. A. His suspicions of her adultery are reminiscent of mythical female trials, such as Sita's suffering in the fire, but they are blatantly biased because Appanna has a mistress. In the folktale, a snake (Naga) falls in love with Rani and satisfies her intense desire for affection by assuming the body of her husband.

The serpent's visits coincide with Rani's silent nights, starkly contrasting her "drab and dull existence" with Appanna and the "tender, playful, [sensuous] nights" with Naga. Maya Pandit observes that this duality "symbolize the contradiction in women's life". Thus, Karnad reveals the gender dynamics: Rani's sexual and psychological needs are satisfied solely in an imagined attachment, demonstrating how patriarchal society suppresses female desire. The character of Rani moves from voicelessness to self-voice and at last became voice of all women. At the play's start, Rani is practically silent – she lacks voice both literally and socially and is powerless before village elders. Symbolically, when accused, she undergoes a "snake-ordeal": she plunges her hand into a snake-filled pit while chanting sacred names, a test mirroring mythic ordeal of purity and innocence. She triumphs and is declared a living goddess by the inhabitants of the region. This transformation underscores the legendary subversion: Rani, like Sita, demonstrates her loyalty; but, while Sita's trial was one of passive, mute suffering, Rani actively welcomes it, and her submission to fate is rewarded with power as goddess.

The reincarnation of a suffering woman into a heavenly or semi-divine character is a well-known mythical motif in Rani's makeover. Similar to Sita's agnipariksha in the Ramayana, her struggle culminates in the trial by the snake. When Rani survives unharmed, society proclaims her purity and elevates her status.From a critical feminist perspective, this moment is deeply ironic. Rani gains power only by conforming to patriarchal ideals of chastity and obedience. Instead of dismantling patriarchy, her legendary elevation serves to strengthen it. According to academics, Rani becomes into a "constructed goddess," respected for protecting social convention rather than for her distinctive characteristics. Rani thus exemplifies the contradictory quality of myth, which bestows symbolic power while depriving people of true freedom.Karnad "critiques patriarchal norms through Rani's subjugation and quest for individuality," according to his detractors. Folklore is specifically used by Karnad to attack feminism. It also highlights that Nagamandala blends myth and folk tales to explore women's oppression in Indian society. This shows that the Indian folktales and old stories picturize female characters always in troubling or contradictory condition.

The storyteller in the play, Kurudavva (an old woman called Kathe, or "Story"), narrates a mirroring tale of a young widow's ordeal with a cobra. Rani is able to recast her personal tragedy as a part of an old mythology by using this frame story. Rani essentially regains narrative authority because, unlike epic heroines like Draupadi, whose voices were mediated by male bards, Rani really learns to express her truth within the framework of the play. Rani's voice is dramatized by Karnad to break the narrative stillness. For instance, Rani usurps the narrating function and implies a shift of power when she ultimately interrupts Kurudavva's narration to insist on her innocence. According to academics, Nagamandala uses narrative to reclaim the female voice and transform silence into a deliberate act of rebellion.

Kurudavva and Rani's relationship serves as an example of how myths are created and shared. Kurudavva provides the legendary tools—magic, folklore, and belief—while Rani takes on the role of the myth's outward manifestation. While one lady becomes the icon of the story, the other establishes the circumstances for it. This relationship illustrates how women contribute to upholding customs that eventually restrict them. Together, Kurudavva's traditional knowledge and Rani's personal experience show that myths are not just imposed by males but are also passed down through women, frequently unintentionally. Thus, myth is portrayed by Karnad as a social activity rather than a heavenly reality.

The drama subverts the legendary double standard from a thematic standpoint. Women in Karnad's milieu are subject to two chastity norms, as the feminist interpretation points out: Rani must demonstrate her virginity while her husband's infidelity is disregarded. Following Rani's experience, Appanna feels ashamed and apologetic. The Rani's pregnancy becomes a symbol of empowerment and rebirth. According to one research, the play depicts the "dual standards of chastity imposed on women versus the freedom granted to men," and Rani's eventual pregnancy is described as her transition "from victimhood to empowerment as a goddess." Karnad challenges the traditional ideal of the subservient wife by raising Rani, who started off as a "harlot" in the eyes of the people, to celestial status. As the story comes to a close with her declaration of self-worth, Rani "moves from a position of total abjection to one of unqualified power."

Conclusion

In *Naga-Mandala*, Kurudavva and Rani function as complex mythological figures shaped by folklore, patriarchy, and cultural memory. Kurudavva represents the marginalized custodian of mythic knowledge, while Rani evolves into a socially sanctioned symbol of feminine purity. Through these characters, Girish Karnad exposes how myths are constructed, transmitted, and used to regulate women's lives. Ultimately, the play invites readers to question the myths that society venerates and to reconsider the cost at which such reverence is achieved. (punishing Rani for a crime her husband commits) and empowers the heroine through narrative. Women are portrayed as virtues in traditional Indian myths and epics, such as Sita, the loyal wife, Draupadi, the chaste yet fiery queen, and the mother-goddess, pure and maternal. Cultural values of sacrifice, purity, and remarkable agency were mirrored in these avatars. However, these pictures are questioned and reversed in Karnad's Nagamandala. The drama reveals patriarchal prejudice through the folktale of Rani and the serpent. The conventional notions of female virginity and subservience are challenged by Rani's transformation from quiet suffering to narrative authority and even goddess-like strength. By doing this, Karnad employs folklore as a tool for feminist critique, reinterpreting the mythology to celebrate rather than repress women's secret desires and autonomy. In the end, Nagamandala reimagines the fabled lady as an active subject who reclaims her past and destiny rather than as a simple virtuous victim.

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Cultural Wisdom and Investor Behaviour: A Study of Marathi and Sanskrit Proverbs on Wealth.

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Abstract
Traditional knowledge derived from ancient languages offers profound explanations for human behavior, particularly in financial domains such as wealth creation, preservation, and ethical financial conduct.
Sanskrit and Marathi acknowledged as classical languages, contains various proverbs that impart considerable insight risk, patience, discipline, and long-term planning.
This research analyzes certain Marathi and Sanskrit proverbs in the context of modern behavioral finance principles, including loss aversion, delayed gratification, overconfidence bias, risk perception, and systematic saving.
This study employs a qualitative interpretative approach to examine culturally significant proverbs on money and juxtapose them with contemporary theories concerning investor behavior. The findings indicate a substantial association between traditional teachings and modern investment methodologies, encompassing systematic investment planning, portfolio diversification, and ethical wealth creation.
"थेंबे थेंबे तळे साचे" and "धनं नित्यं न स्थिरम्" are parallels with concepts like compounding and market volatility. Proverb "अति तेथे माती" warns against excessive risk-taking and overconfidence.
The research indicates that conventional notions of language continue to influence perceptions of money, particularly among investors residing in semi-urban and rural regions where cultural narratives remain influential.
The study indicates that incorporating classical proverbs into financial literacy programs can augment investor's comprehension and refine their financial decision-making. This study underscores the interdisciplinary importance of cultural heritage in shaping contemporary financial education through the amalgamation of classical language studies and behavioral finance.

Keywords: Classical Languages, Investor Behaviour, Behavioural Finance, Marathi Proverbs, Sanskrit Proverbs, Wealth Management

1. Introduction

Classical languages are ways to talk to each other and stores of human experiences that last a long time. Sanskrit is the basis for Indian philosophy, which includes ethics, government, and business. Its literary history starts with the Vedic period, which was more than 3,000 years ago.
On October 3, 2024, the Indian government officially recognized Marathi as a classical language. This was because it had a long history of ideas and culture that began to expand in the 1300s.

Both languages talk a lot about being fair, making money, and being responsible. Classical economic theory says that people make decisions based on rationality. Modern behavioral finance, on the other hand, says that emotions, cognitive biases, social narratives, and inherited cultural values all play a large role in how investors act. People don't just spend their money based on common sense; their culture and the way they think have a big role too.

The Bhakti movement had a big impact on Marathi literature, which is a mix of Sanskrit philosophical ideas and useful advice on how to live. People who follow this tradition usually state that they should be honest, do the right thing, and stay calm. People in Maharashtra still act this way with money and in society today. People who save money at home, take smart risks, and like to invest for the long run show these principles.

A lot of study is going on in the field of behavioral finance, but few studies have looked at how classical Indian language traditions affect the way modern investors think. There isn't a lot of collaboration within sectors right now, which is a wonderful chance to put together what we already know about culture with what we're learning about how people deal with money.

2. Literature Review

This section discusses research that employs folklore, traditional Indian economic theory, linguistics, and behavioral finance to construct the study's conceptual framework.

2.1) Proverbs as Cultural Blueprints

Proverbs are a quick way to share cultural knowledge because they show what people value and how they should act. Abou-Zaid (2013) says that well-known sayings have a big impact on how people save, spend, and take risks. When people hear cultural sayings like "Nothing ventured, nothing gained," they feel better about the idea of reward and uncertainty.
People's natural language structures also shape their perceptions of opportunity, loss, and responsibility. This discovery supports that proverbs serve as valuable qualitative data for comprehending individuals' perceptions about money.

2.2) Ancient Indian Foundations

Indian economic philosophy, particularly as articulated in Kautilya's Arthashastra, presents a distinctive amalgamation of material prosperity (Artha) and moral duty (Dharma) (Sihag). Kautilya contended that enduring prosperity necessitates discipline and moral restraint, in contrast to other Western paradigms that separate economics from ethics.
He believed that uncontrolled anger, greed, and desire are detrimental to individual and societal well-being. People didn't think that money was the most important thing in life; they thought it was a necessary part of living well. A lot of Sanskrit Subhashitas say the same thing.
These concepts presage modern behavioral finance, which similarly recognizes the critical importance of emotional discipline in successful investing.

2.3) Linguistic-Savings Hypothesis

Chen's linguistic-savings hypothesis presents an innovative perspective on financial management. His research demonstrates that languages that do not reference the future in a manner analogous to the present facilitate financial savings and long-term planning. People who spoke these languages were more inclined to save money and had far more money saved for retirement than people who spoke languages that didn't have significant future-time references.
This discovery shows that language affects how people think about time, which in turn affects how they act in the economy. Sanskrit and Marathi, which stress how what you do now affects what happens in the future, may help you develop financial foresight without even trying.

2.4) Cross-Cultural Risk Perception

Weber and Hsee observed that individuals from various cultures generally seek to evade risk; however, they possess markedly divergent perspectives on specific financial perils. People's experiences, societal norms, and language usage contribute to these differences.
Indian investors think about how to spread their money and how much risk they are willing to take in a different way than investors from other countries. This is due to ingrained cultural factors.

1. Methodology

This study adopts a qualitative interpretative approach. Selected Marathi and Sanskrit proverbs related to wealth, patience, risk, and ethics were identified from classical compilations and analysed thematically. These themes were conceptually mapped with established behavioural finance principles including loss aversion, delayed gratification, overconfidence bias, and ethical investing.

The methodical technique was contains three parts.

Step 1: Pick Proverbs And Establish That They Are Relative

We looked at eleven real proverbs, six in Marathi and five in Sanskrit. Marathi proverbs took from well-known collections of folk tales. The Arthashastra, the Upanishadic literature, and the Puranic texts are main source of Sanskrit subhashitas but we took simple and well-known Sanskrit proverbs used by people.

The criteria for selection were centered on their relevance to people's financial responses. We exclusively selected proverbs that discussed morality, taking risks, saving money, discipline, and future planning.

Step 2: Grouping By Subject

We examined each proverb to identify fundamental behavioral patterns, such as perceptions of time, risk assessment, emotional regulation, moral considerations, and attitudes toward acquisition. We grouped the proverbs by reading them repeatedly and finding similarities.

Step 3: Making A Concept Map

The patterns that were observed were related to well-known notions in behavioral finance, such as loss aversion, present bias, overconfidence, delayed gratification, compounding awareness, and ethical investing. This stage connects what individuals used to know with how investors think today.

This study utilizes both classical texts and secondary academic literature related to behavioral finance, Indian economic theory, and cultural psychology. The goal is to combine different ideas instead of just quantifying them.

2. Analysis And Discussion

First, let's discuss Marathi sayings that have to do with money in the house. Next, we'll talk about Sanskrit proverbs, which are more general ideas on how to live.

Marathi Proverbs: Timeless wisdom that is still useful

4.1.1) थेंबे थेंबे तळे साचे (The pond fills up drop by drop)

This well-known concept held true in the past. People knew that consistency was more important than scale when it came to money long before there were official investment theories. This term is similar to the idea behind Systematic Investment Plans (SIPs), which are currently the most popular way for Indian families to save money. It talks about present bias, which is when people choose to use benefits right away instead of waiting for them to happen. It does this by changing how people think about little, regular gifts as a method to get rich over time.

Many investors in Maharashtra use this phrase to explain why they should maintain making SIP payments even when the market isn't stable.

4.1.2) पैसा पैशाला जन्म देतो (Money gives birth to money)

This saying shows that people in the past knew how to use their money wisely and make it grow. Instead of wasting their money, people are wealthy when they put their revenues back into their businesses instead of spending them.

This rule still applies when you put your dividends, capital gains, and interest back into the stock market. Young people who desire to buy things they like and build wealth over time will understand this saying.

This idea may be used in future classes for teens and young adults to teach them to reinvest money before they get used to spending it.

4.1.3) अति तेथे माती (Too much leads to failure)

Bhakti philosophy conveys the message: "Don't go too far with anything, especially regarding the things you desire." It talks directly about overconfidence bias, which is one of the worst things that may happen when you invest money.

Many modern investors get into speculative traps because they take too many risks, focus too much on assets that do well, or try to time the markets. This saying means to be moderate and not go too far.

Advisors could learn this rule in ethics training to help them identify and manage risk-prone clients.

4.1.4) पैसा पैसा खोटा, आणि दुकानात मोठा (A small coin appears useless, but it matters at the store)

People have used this saying for a long time to show how important it is to save money. SIPs are becoming much more important because they are cheap and people are just putting in small amounts of money.
Many individuals avoid investing small amounts because they believe it's not worthwhile. This term goes against this style of thinking by saying that even small things can improve the economy.

This presentation is really helpful for new investors because many individuals are starting to use fractional investing and ₹100 SIPs.

4.1.5) आला थेंब अन गेला सडा (Come by drop and disappear in enormous amount)

This saying shows how simple it is to lose money if you don't plan beforehand. In the past, people got a lot of money all at once, but it didn't last long.
Modern financial planning can help people who don't have enough money flowing in or saved up for emergencies. Many families don't have a steady income, especially those who only work part-time or seasonally. This saying reminds us that without self-control, money fluctuates rapidly. It prepares people for the unknown, which is not how things are now or how they should be.

4.1.6) पिंपळपान उन्हात वाळतं (A peepal leaf dries in the sun).

This means that your money loses value when you invest it due to inflation, carelessness, or bad risk management.
When cautious investors put their money into investments that don't pay much interest, they don't realize that inflation is progressively chipping away at their real buying power. This comment gives a clear cultural reason why just holding on isn't adequate in this case.

4.2) Sanskrit proverbs and the philosophical basis of wealth

Sanskrit proverbs give us bigger intellectual and methodical ways to think about how to handle money. They talk about money in relation to morality, discipline, the brevity of life, and its purpose.

4.2.1) धनं नित्यं न स्थिरम् (Wealth is never permanent)

This Subhashita explains how old Indians thought about things that don't last, which is an important idea in Hindu philosophy. Sanskrit literature discussed about how material prosperity doesn't last.
People today invest similarly to this phrase, ensuring their money is well-spread and their portfolios are well-balanced.
The statement aims to combat anchoring and recency bias by warning investors that prices could fluctuate at any moment.

4.2.2) धर्मेण अर्थः (Wealth by righteousness)

The main idea behind Indian economic philosophy is that people should try to get rich in a way that is decent. Kautilya said that separating Artha (wealth) from Dharma (doing the right thing) will hurt both people and society as a whole in the long run.
In today's financial world, this technique is like ESG investing. People that follow this rule tend to favor businesses that are honest and do the right thing.

4.2.3) लोभः पापस्य कारणम् (Greed is the source of wrongdoing)

This saying means that giving in to your desires could lead to moral and practical failure. Greed is a big part of today's markets. It leads to speculative bubbles, too much leverage, and transactions based on feelings.
Behavioral finance says that people make bad choices when they invest because they desire to get rich quickly. This sentence doesn't change your money; it makes you think about greed in a spiritual way. This makes us want to hold back even more.

4.2.4) धन रक्षितव्यं वर्धयेच्च (First protect your wealth, then grow it.)

The Arthashastra by Kautilya says that you should protect your money before you make more of it. This means that having a constant income is the most important element for progress.

This idea is very similar to how assets are divided up now. Before pursuing aggressive growth, these methods ensure protection through steady assets, insurance, and emergency funds.
This sequence gets more and more important as investors get older. Younger investors want to make money, while older investors want to keep it secure.

4.2.5) उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः (Prosperity rewards the hardworking and valiant)

This Subhashita states that we need to be brave and work hard at the same time. It teaches that you don't get rich by being lucky or lazy; you get rich by working hard and making wise decisions.

This Subhashita says that we need to be brave and put in a lot of effort at the same time. It provides a clear difference between taking risks that pay off and gambling, and it motivates people to learn more about money.

Proverb Mapping: Behavioural Finance Across Time
Classical Proverbs and Investor Behaviour: Past, Present, Future

No	Proverb	Language	Behavioural Concept	Present Application	Future Use
1	थेंबे थेंबे तळे साचे	Marathi	Delayed gratification	SIP discipline	App-based SIP motivation
2	पैसा पैशाला जन्म देतो	Marathi	Compounding	Reinvestment habits	Youth financial education
3	अति तेथे माती	Marathi	Overconfidence control	Risk moderation	Advisor ethics
4	पैसा पैसा खोटा…	Marathi	Loss aversion	Micro-investing	Financial inclusion
5	आला थेंब अन गेला सडा	Marathi	Cash-flow awareness	Emergency funds	Gig-worker planning
6	पिंपळपान उन्हात वाळतं	Marathi	Inflation erosion	Portfolio protection	Inflation education
7	धनं नित्यं न स्थिरम्	Sanskrit	Diversification	Asset allocation	Robo-advisory logic
8	धर्मेण अर्थः	Sanskrit	Ethical investing	ESG funds	Cultural ESG framing
9	लोभः पापस्य कारणम्	Sanskrit	Greed avoidance	Bubble restraint	Investor psychology
10	वित्तं रक्षितव्यं वर्धयेच्च	Sanskrit	Lifecycle planning	Balanced portfolios	Planning software
11	उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः	Sanskrit	Disciplined action	Entrepreneurship	Investor empowerment

5. Key Findings

The research shows that old Marathi and Sanskrit proverbs have a big impact on how individuals in Maharashtra's middle-class and semi-urban districts think about investments nowadays.

The first issue is that people do not write down cultural wisdom. "थेंबे थेंबे तळे साचे" is a phrase that tells people to save money in a way that is similar to SIPs today. People who hear things like these are more patient and stick to their plans.

Sanskrit philosophy imposes moral constraints on the extent of one's financial gain. "धर्मेण अर्थः" and "लोभः पापस्य कारणम्" are two ideas that could help people make smart investments and not be too greedy. These teachings teach people how to fight against being too sure of themselves, selfish, and going along with the majority.

(धनं नित्यं न स्थिरम्). This makes them more inclined to want to share their money and accept changes in the market.

Maharashtra has a unique social and economic context that lets both old and new ways of investing work together.

Classical wisdom is more than just a set of rules. It is also a way of thinking about money that is deeply rooted in culture and changes how people save, take risks, and make moral choices.

3. Limitations of the Study

The study predominantly focuses on Marathi-speaking populations, hence limiting pan-Indian generalization. Sanskrit was not the everyday spoken language of the common people. The results are interpretive rather than statistically derived.

4. Conclusion

This study shows that Marathi and Sanskrit proverbs have a financial philosophy that varies with time and affects how investors work.

Before there were formal economic theories, classical languages taught individuals how to be disciplined, how to make money honestly, how to control their emotions, and how to plan for their whole lives. These ideas are still in line with modern behavioral finance ideas.

This study does not regard classical languages as antiquated remnants; rather, it perceives them as dynamic intellectual constructs that may assist individuals in making prudent financial decisions in the present.

India can assist its people in becoming more emotionally strong, morally sound, and financially smart by connecting cultural knowledge to investment practices.

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The Role of Marathi as a Recent Classical Language in Literature

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Abstract

The idea of a classical language in India represents not only ancient origins but also a lasting, original and impactful literary tradition. It illustrates the intellectual and cultural history of a society. Marathi is a major Indo-Aryan language in India. With a literary heritage it spans over a thousand years. So it made a strong place for recognition as a recent classical language. This research paper investigates Marathi's role as an emerging classical language by examining its historical development, literary continuity and cultural significance within Indian literature.

Marathi's roots trace back to Maharashtri Prakrit and Apabhramsha. It began forming a rich literary tradition as early as the 8th–10th centuries C.E. It is visible in inscriptions and early poetic styles. The medieval Bhakti movement was a pivotal moment in Marathi literature with saint-poets like Sant Dnyaneshwar, Sant Eknath and Sant Tukaram. They produced works such as Dnyaneshwari and Abhangas. These texts made spiritual knowledge accessible by translating complex Sanskrit philosophical ideas into everyday language & established Marathi as a means of intellectual and social change.

This paper also looks into the growth of Marathi literature into modern forms like prose, drama, criticism and journalism in the nineteenth and twentieth centuries. Influential figures such as Jyotirao Phule, Vishnu Vaman Shirwadkar (Kusumagraj), Vijay Tendulkar and Bhalchandra Nemade added to its thematic richness, narrative complexity and modern literary style. By comparing Marathi with already recognized classical languages, this study highlights Marathi's unique literary qualities, enduring tradition and cultural influence. Ultimately, it argues that Marathi meets the necessary criteria for being classified as a classical language based on its ancient history, originality, literary depth and continuity. Acknowledging Marathi as a classical language would honor its historical contributions and bolster efforts to preserve it, promote scholarly research and engage with global literature.

Keywords: Marathi Literature, Classical Language, Bhakti Tradition, Dnyaneshwari, Indian Literary Heritage, Linguistic Continuity, Cultural Identity

Introduction

Language serves as more than just a tool for communication. It carries culture, history and shared identity. In India, the term classical language is highly respected. It signifies languages with rich literary traditions, old roots and a history of written documentation. In 2004, the Government of India designated Tamil as a classical language, followed by Sanskrit, Kannada, Telugu, Malayalam and Odia. Recently, Marathi was proposed for inclusion as one of India's classical languages. This paper examines Marathi's literary heritage. It advocates for its recognition as a classical language. It explores how its literary contributions reveal cultural depth, language evolution and significance in Indian and global literature.

I. Understanding Classical Languages and Marathi's Eligibility

In India, the Government of India's Ministry of Culture sets specific criteria for a language to be recognized as classical:

a) Its earliest texts must date back over 1500-2000 years.
b) It should have a valuable and original body of ancient literature.
c) Its literary tradition must be distinct and not borrowed from other languages.
d) It should possess original literary texts and scholarship maintained over centuries.
e) It must differ from modern forms of the language.

These criteria elevate a language from simply a modern literary presence to one with historical continuity and cultural importance.

Marathi's literary history stretches back over a thousand years, with inscriptions and works emerging as early as the 8th century C.E. J. N. Pawar notes that "Marathi evolved from Maharashtri Prakrit, making it one of the earliest vernaculars in the Indian subcontinent to develop a substantial literary corpus outside Sanskrit and Pali contexts" (Pawar 36). The earliest known Marathi inscriptions, like the Jesson stone inscription (c. 981 C.E.), confirm its ancient roots. "Marathi is not merely a

language of speech; it is the language of a continuous and lively tradition that predates many modern Indian languages in literary articulation and cultural agency" (Deshpande 42).

The early text Dnyaneshwari (1290 C.E.) is a commentary on the Bhagavad Gita by Sant Dnyaneshwar. This work is one of the earliest detailed pieces of devotional and philosophical literature in any modern Indian language. It connects Marathi directly with classical Sanskrit texts in terms of literary sophistication and spiritual exploration.

II. Marathi Literary Tradition: Historical Development

Marathi has one of the oldest and most vibrant literary traditions in India. It rooted in more than a thousand years of cultural, social and linguistic change. It is an Indo-Aryan language that evolved from Maharashtri Prakrit and Apabhramsha. Then it became a distinct literary language by the 11th–12th centuries. The historical progression of Marathi literature mirrors the social dynamics, devotional movements, political shifts and modern intellectual trends of Maharashtra. The earliest phase of Marathi literature dates back to the Yādava period (12th–13th centuries). The oldest surviving Marathi inscription is from 983 C.E. at Shravanabelagola. An early work, Vivekasindhu (c. 1140 C.E.) by Mukundaraj is a philosophical text influenced by Advaita Vedanta. It signifies the transition of Marathi from an oral form to a literary one.

The Bhakti movement (13th–17th centuries) proved to be the most crucial phase in Marathi literary history. Saints like Sant Dnyaneshwar, Namdev, Eknath, Tukaram and Ramdas transformed Marathi literature into a means of spiritual and social expression. Dnyaneshwar's Dnyaneshwari (1290 C.E.) serves as a foundational text in Marathi, providing a commentary on the Bhagavad Gita. Tukaram's abhangas exhibit deep personal devotion and social critique. His poetry addresses inequality, ritualism and moral decline. So it made literature a voice for the common people.

The Maratha period (17th–18th centuries) featured an increase in historical writing (bakhars), powadas (ballads) and heroic poetry inspired by Shivaji Maharaj. Literature from this period emphasized valor, governance and cultural identity. The modern era (19th–20th centuries) brought change influenced by British education, print culture and social reforms. Writers like Balshastri Jambhekar, Vishnushastri Chiplunkar, Hari Narayan Apte and Jyotiba Phule contributed to prose, journalism and reformist literature. The rise of novels, short stories and modern drama expanded Marathi literature's reach. Later authors like V. S. Khandekar, P. L. Deshpande, Vijay Tendulkar and Baburao Bagul introduced realism, existentialism and Dalit perspectives.

Today, Marathi literature continues to develop, engaging with globalization, gender issues and diverse voices. The historical evolution of Marathi literary tradition showcases its continuity, adaptability and lasting cultural relevance.

III. Literary Qualities and Canonical Significance

A. Linguistic Depth and Literary Innovation

Unlike languages that have only been standardized in modern times, Marathi literature shows continuity in its forms and language development. From the rhymed couplets of abhangas to the modernist expressions found in 20th-century poetry, Marathi has maintained literary innovation. Powada is a traditional ballad form. It combines martial themes with narrative lyricism. Bhakti poetry created an accessible yet highly metaphorical style. Modern Marathi poetry incorporates global literary movements from symbolism to existentialism while retaining indigenous influences.

IV. Comparative Tradition: Marathi and Other Classical Languages

When comparing Marathi literature to other classical languages in India like Sanskrit, Tamil, Kannada and Telugu, we see a complex mix of heritage, adaptation and uniqueness. Although these classical languages vary in age, structure and cultural backgrounds, they share a common civilizational context shaped by religion, philosophy and aesthetic values. Marathi's classical status arises not just from its age but from its sustained literary tradition and interactions with these other languages.

Sanskrit serves as a cornerstone in Indian classical literature. It is the language of the Vedas, epics, philosophy and poetics. Marathi literature has drawn heavily from Sanskrit especially in its early stage. Dnyaneshwar's Dnyaneshwari (1290 C.E.) exemplifies the transition of Sanskrit knowledge into the vernacular. Dnyaneshwar asserts the expressive potential of Marathi emphasizing that spiritual insight should be accessible to all. Scholar Sheldon Pollock states that the rise of vernacular languages did not diminish Sanskrit, but instead led to the development of new literary cultures alongside it.

Marathi holds a similar position to Kannada and Telugu traditions, where Sanskrit epics were reimagined in local languages.

Tamil serves as a contrasting classical model. Its Sangam literature (c. 300 BCE–300 CE) developed independently of Sanskrit influence and created its own grammar (Tolkappiyam) and poetics. Despite these differences, Marathi Bhakti literature aligns with Tamil Bhakti movements in spirit and intent. Saints like Tukaram and Namdev focused on personal devotion and social equality, akin to the Tamil Alvars and Nayanmars. Tukaram's abhangas critique ritual practices and caste systems are reflecting the Tamil Bhakti ideal that love for God transcends social barriers.

Kannada and Marathi have historical and geographical ties. Kannada gained classical status early due to royal support and courtly epics crafted by poets like Pampa and Ranna. Conversely, Marathi mainly emerged as a language of the people through oral and devotional forms.

Telugu literature offers further parallels especially in Bhakti and epic traditions. Works like Nannaya's Andhra Mahabharatam demonstrate how classical Sanskrit stories were localized. Similarly, Marathi transformed epic, puranic and philosophical ideas into styles that resonate with regional sensibilities which enabled cultural continuity and reinforcing linguistic identity. In medieval Deccan, Persian influence enriched Marathi especially in prose and historiography (bakhars). Unlike Sanskrit or Tamil, Marathi absorbed Persian narrative and administrative styles which showcased its historical experiences with Islamic governance. This adaptability sets Marathi apart among classical traditions.

In conclusion, Marathi's position among classical languages is defined by its ability to integrate influences from Sanskrit, mirror Tamil and Kannada devotional traditions, and incorporate outside elements like Persian while sustaining a vibrant literary culture. Its classical character rests on continuity, inclusivity and cultural integration rather than age alone.

V. Marathi's Cultural and Social Influence

A. Marathi as a Vehicle for Social Change

Marathi literature has chronicled spiritual and emotional experiences. It has also shaped social consciousness. In the late 19th century, writers like Jyotirao Phule and Savitribai Phule used Marathi prose to promote education and gender equality. Phule stated, "Cultivation of minds is the first step toward liberation" (Phule, 58), emphasizing the role of language and literature in changing society. Like Kesari,

Marathi newspapers were crucial in the Indian independence movement. It showed how language became a tool for political involvement.

B. Cultural Identity and Regional Assertion

Marathi is central to the identity of Maharashtra's culture. Literary festivals, theater and academic scholarship continue to enrich Marathi's legacy. The language's presence in film, folk arts and digital media further demonstrates its lasting vitality.

VI. Marathi in Contemporary Literature

A. Modern Poets and Novelists

Contemporary Marathi literature explores regional, national and global themes. Namdeo Dhasal brought urban angst and socio-political critique to poetry, while Bhalchandra Nemade's Kosala remains a key work that examines existential dislocation and language identity.

B. Translation and Global Reception

Marathi works are increasingly translated into languages like English, French and Spanish, widening their global audience. This trend showcases the universal appeal of Marathi stories.

VII. Challenges and the Future of Marathi Classical Status

Recognizing Marathi as a classical language has sparked new interest in its extensive and varied literary history. However, this status also poses substantial challenges related to preservation, teaching, research and relevance in a fast-globalizing world. Addressing these issues is crucial to ensure that Marathi's classical heritage remains a vibrant and evolving tradition rather than just a symbolic recognition. One major challenge is the documentation and careful editing of classical and pre-modern Marathi texts. Without systematic textual scholarship, Marathi risks being overshadowed by older classical languages like Sanskrit and Tamil which have well-established traditions in philology.

The thing is, Marathi classical literature faces a problem. It is often pushed to the side. Even though Marathi classical literature has a history it is not often taught in schools in India or in other countries. When people study literature in India, they usually focus on Sanskrit and Tamil and they do not think Marathi is as important. Marathi classical literature is seen as something from the ages or as a

local language. Sheldon Pollock says that just because something is old it does not mean it is a language. He thinks that for something to be classical it needs to have been used for a time people need to think about it and talk about it and it needs to keep being used to create new literature. Marathi classical literature does all of these things. It is still not recognized as much as it should be when it comes to getting money for research or being studied by scholars, around the world.

The fact that people are not reading much as they used to is a big problem. Classical Marathi texts, like the writings of saints are often just read out loud for purposes and people do not think about the deeper meanings and social issues in these texts. Young people these days are more interested in English and things they find on the internet than in Marathi books. So it is very important to translate these texts to make them relevant to modern life and store them online so they are not lost. Classical Marathi texts need this help to survive.

The future of the Marathi language is really looking good. The Marathi language has a lot to offer. We are seeing kinds of writing like Dalit literature and feminist writing. People are also studying things. This means we can look at texts in a new way. People, like Tukaram and Namdev are not just seen as poets who wrote about God. They are also seen as people who talked about issues a long time ago. Novetzke says that the Marathi Bhakti literature is something that people can always reinterpret. This means that old texts can still be important today. The Marathi language is still relevant because we can connect texts to things that are happening now. The Marathi language is a language and it will continue to be important.

New technology is giving us a chance to make classical Marathi literature popular again. We can put books online and make them free for everyone to read. This means people over the world can access classical Marathi literature. We can also learn more about Marathi literature by studying it with other subjects like history, music and philosophy. This will help people everywhere learn about Marathi literature.

So the problems that Marathi is facing to be a language are big. These problems include people not paying attention to the texts and institutions not being fair to Marathi. Not many people are reading Marathi books anymore. These problems can be solved. The future of Marathi, as a language depends on people studying it carefully and teaching it in a way that includes everyone. We also need to think of ways to understand Marathi. If we take care of Marathi it can keep being an important part of our culture. Marathi has a lot of history. It is still relevant today. Marathi can keep being an living part of our culture if we nurture it carefully. The classical tradition of Marathi is very important.

VIII. Conclusion

Marathi has a long history of great writing. This writing has been going on for over a thousand years. It is very complex. Means a lot to the people who speak Marathi. Marathi literature is special because it has different types of writing like poetry and stories. Marathi literature shows us what life is like, for people who speak Marathi. It also helps shape what they believe in and how they live. Marathi literature is important because it is still alive today people still. Write in it and it is a big part of Marathi history.

The argument for Marathi's recognition as a classical language rests on several pillars: ancient inscriptions and texts, literary diversity, cultural impact and sustained literary innovation. In the words of Linguist R. S. Rajmane: "Marathi's deep reservoirs of literary expression, its philosophical imagination, and its rootedness in the lives of speakers make it deserving of the highest cultural recognition" (Rajmane 12). Classical status would not merely be symbolic. It would affirm Marathi's profound contribution to Indian and world literary heritage.

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A Study of Classical Languages and Literatures: Past, Present, and Future

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Abstract

Classical languages and literatures have played a central role in shaping human civilization, intellectual traditions, and cultural identity. Languages such as Sanskrit, Latin, Ancient Greek, Classical Chinese, Arabic, and Tamil have preserved humanity's earliest philosophical thought, literary creativity, scientific inquiry, and ethical values. This study examines the development and significance of classical languages and literature across three major phases: the past, the present, and the future. In the past, classical languages served as the principal medium of education, religion, governance, and knowledge transmission. In the present era, although their prominence in formal education has declined due to modernization and career-oriented curricula, classical languages and literature continue to remain relevant through academic research, cultural preservation, translation, and interdisciplinary studies. The paper also explores future possibilities for the revival and sustainability of classical studies through technological integration, innovative pedagogy, curriculum reforms, and policy support. The study argues that classical languages remain vital for cultural continuity, intellectual development, and global understanding. This paper examines the development of classical languages and literatures in the past, their position and function in the present, and their prospects and possibilities in the future.

Keywords -Classical language, Literatures, traditions, Development, knowledge

Introduction

Language is not only a tool of communication but also a repository of culture, history, and human thought. Classical languages represent the earliest organized expressions of human knowledge and creativity. For centuries, education across civilizations was rooted in classical texts, which were considered essential for intellectual and moral development. In the contemporary world, however, classical languages and literatures face marginalization due to changing educational priorities. This paper aims to analyze the journey of classical languages from their glorious past to their challenged present and to highlight their potential future relevance.

Role of Classical Languages in Knowledge Systems

Classical languages were the primary medium for recording ancient knowledge systems. Texts written in Sanskrit, Greek, Latin, Arabic, and Classical Chinese contain advanced discussions on mathematics, astronomy, medicine, linguistics, logic, and political theory. These texts show that ancient civilizations possessed systematic and scientific approaches to understanding the world. Studying classical languages today allows scholars to access original sources of knowledge rather than relying solely on translations, thereby ensuring authenticity and deeper interpretation.

Contribution to Moral and Ethical Education

Classical literature strongly emphasizes moral values and ethical reasoning. Epics, philosophical treatises, and dramatic works explore concepts such as duty, justice, self-discipline, compassion, leadership, and social responsibility. These texts often present ethical dilemmas that encourage critical thinking and moral judgment. In the modern world, where ethical challenges are increasing in social, political, and professional life, classical literature provides timeless guidance for character formation and value-based education.

Impact of Technology on Classical Studies

Technology has opened new possibilities for the study and preservation of classical languages and literature. Digitization of manuscripts, online archives, digital dictionaries, and interactive learning platforms have increased accessibility. Technology enables global collaboration among scholars and students, ensuring wider dissemination and preservation of classical knowledge. Digital tools also make learning classical languages more engaging and learner-friendly.

Classical Languages and Literatures in the Past

In the past, classical languages occupied a prestigious position in education and society. Sanskrit in India was the language of sacred scriptures, philosophy, grammar, medicine, and astronomy. Texts such as the Vedas, Upanishads, Ramayana, Mahabharata, and works of Kalidasa reflect deep philosophical insight and literary excellence. Latin served as the language of administration, education, and scholarship in ancient and medieval Europe, influencing law, religion, and science. Ancient Greek produced foundational works in philosophy, drama, history, and science through thinkers like Plato, Aristotle, Homer, and Sophocles. Classical Chinese shaped governance, ethics, and literature through Confucian and Taoist texts. Education in ancient times emphasized mastery of these languages, close reading of texts, memorization, interpretation, and debate. Classical literatures addressed universal themes such as duty, morality, love, power, suffering, and the nature of existence. These texts were not only literary achievements but also guides for life and society. Thus, classical languages and literatures formed the backbone of intellectual and cultural life in earlier civilizations.

Present Status of Classical Languages and Literatures

In the present educational landscape, classical languages and literatures face several challenges. Modern education prioritizes science, technology, commerce, and skill-based learning, often at the expense of humanities and classical studies. English has emerged as a global language, reducing the practical utility of classical languages. Many students perceive classical languages as difficult, outdated, and irrelevant to modern careers. As a result, enrolment in classical language courses has declined, and many institutions struggle to sustain departments dedicated to classical studies. Despite these challenges, classical languages continue to hold academic and cultural value. They remain essential in fields such as linguistics, comparative literature, philosophy, history, archaeology, and religious studies. Scholars rely on classical languages for authentic interpretation of ancient texts. Classical literature is still taught as part of literary canon studies, providing insight into the origins of literary genres and critical theories. Moreover, learning classical languages enhances cognitive skills such as logical thinking, analytical ability, and linguistic awareness.

The present era has also witnessed renewed interest through digital humanities. Digitization of manuscripts, online archives, and language learning platforms have made classical texts more accessible. Translation projects have introduced classical works to global audiences, ensuring their continued relevance.

Challenges in Teaching and Learning Classical Languages

Teaching classical languages today involves several difficulties. Complex grammar systems, unfamiliar vocabulary, and historical contexts make learning challenging, especially for first-generation learners. There is a shortage of trained teachers who can teach classical languages using modern pedagogical methods. Traditional approaches often rely on rote learning, which discourages students. Additionally, lack of clear career pathways reduces motivation among learners. Institutional and policy-level issues also contribute to the decline of classical studies. Reduced funding, limited curriculum space, and low societal awareness further marginalize these subjects. Addressing these challenges requires innovative teaching strategies and supportive educational policies.

Future Prospects of Classical Languages and Literatures

The future of classical languages and literatures depends on their ability to adapt to contemporary needs without losing their essence. Interdisciplinary integration offers promising possibilities, where classical studies can be connected with philosophy, linguistics, cultural studies, artificial intelligence, and digital humanities. Technology can play a transformative role through interactive learning tools, online courses, and computational analysis of classical texts. Curriculum reform is essential to make classical languages more learner-friendly and relevant. Emphasizing interpretation, cultural context, and comparative perspectives rather than mere memorization can attract students. Teacher training and professional development are crucial for improving classroom practices. Highlighting career opportunities in research, translation, publishing, cultural heritage management, and academia can also enhance student interest.

Most importantly, classical languages should be presented as living intellectual traditions that continue to shape modern thought and culture, rather than as obsolete relics of the past.

Importance of Translation and Interpretation

Translation plays a crucial role in making classical literature accessible to modern readers. However, translation is not merely a linguistic activity but an interpretative process that requires cultural and philosophical understanding. Modern scholarship emphasizes the importance of faithful and contextual translation to preserve the original meaning of classical texts. This process highlights the ongoing relevance of classical languages even in translated form.

Conclusion

Classical languages and literatures represent the intellectual heritage of humanity, linking the wisdom of the past with the challenges of the present and the possibilities of the future. Although they face significant challenges in modern education, their relevance remains undiminished in terms of cultural identity, intellectual growth, and academic research. By embracing innovative teaching methods, technological tools, and interdisciplinary approaches, classical studies can be revitalized for future generations. Preserving and promoting classical languages and literatures is not merely an academic responsibility but a cultural necessity for sustaining human civilization.

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The Role of English Translation and Digital Archiving in the Preservation of Classical Indian Literature

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Abstract

Indian literature in classical period has been passed down for centuries through oral storytelling, manuscripts, and scholarly commentaries. However, today it faces new problems in the digital age. Many manuscripts became fragile, Very few people know classical languages, and language barriers which make these texts hard to understand. As a result English translation has become an important way to preserve and share classical Indian texts. This paper examine the role of English translation in the digital age that focusing on three main functions: archiving, accessibility, and interpretation. By examining works such as R. K. Narayan's retellings of the *Ramayana* and *Mahabharata*, Chitra Banerjee Divakaruni's *The Palace of Illusions*, and Shashi Tharoor's *The Great Indian Novel*, the study examines how translations helps to preserve texts in digital way, and how it reached to wide global audience and give new ways of understanding classical stories.

The paper also engages with translation theory and digital humanities to argue that English translations not only preserve texts but they actively reinterpret and reshape its meanings for contemporary audiences. By making of English translation at the connection of classical literature and digital technology, this study highlights its vital role in sustaining India's literary heritage and ensuring its repeated relevance and significance for present and future generations.

Keywords: Classical Indian Literature, English Translation, Digital Humanities, Preservation, Archive, Interpretation, Accessibility

1. Introduction

Classical Indian literature which represents one of the oldest and most significant literary traditions in the world and it composed in various languages such as Sanskrit, Pali, and Prakrit, important texts that include the *Ramayana*, *Mahabharata*, the *Vedas*, the *Upanishads*, and Buddhist essential works have profound influence on the religious, philosophical and cultural life of the India. These works explain ideas about duty, morality, faith and the meaning of life. For centuries, these texts were transmitted orally, memorized, and preserved in manuscripts that on palm-leaf and handwritten copies maintained by scholars, monasteries, and educational institutions. However, in the modern digital era, this literary heritage faces multiple challenges. Manuscripts became fragile and vulnerable to decay, knowledge of language is declining and access to classical texts remains limited to expert scholars or regional communities. Together these factors endanger the continuity of India's literary and cultural legacy. Translation in English has emerged as a key strategy to address these challenges. Because English widely spoken global language, it allows classical Indian texts to reach audiences beyond their original linguistic and cultural boundaries. Digital technologies further extended through online archives, e-books, and digital libraries. Consequently translations are not just textual substitutes but it became essential tools for the preservation, circulation and reinterpretation of classical literature.

This paper asserts that English translation performs three interrelated functions in the digital era. First, it acts as an archive creating lasting records that preserve classical narratives. Second, it functions as a tool of access to open these texts to global audiences. Third, it provides a space of interpretation, where classical works are reshaped and adapted for contemporary readers. By combining literary analysis with approaches and insights from translation studies and digital humanities, this study examines how English translation preserve, reshape and reinvents classical Indian literature in the modern era.

2. Classical Indian Literature and the Question of Preservation

The preservation of classical Indian literature has historically relied on fragile, delicate materials and specialized knowledge of classical languages. Manuscripts which are written on Palm-leaf and handwritten copies were susceptible to climatic damage, insect infestation, and human neglect. Oral transmission, despite its great endurance, depended on reliable cultural practice and institutional support. Preservation method like Colonialism, modernization and the decline of traditional *gurukul*

systems these are disrupting methods which resulting in the loss of many works. English translation played a complex and often mixed role in this historical context. In the colonial period, translations were guided and influenced by Orientalist perspectives which adapted Indian texts to meet Western intellectual and aesthetic expectations. Yet all these translations ensured the survival of texts that might otherwise have been lost. In Post-independence period, Indian scholars and writers increasingly treated translation as a cultural and creative practice and production of English versions that were better reflected to indigenous literary and philosophical traditions.

In the digital age preservation practices were further transformed. Today, Manuscripts are digitized, catalogued and stored in online archives while English translations shared as reproducible digital texts. Nowadays preservation involves both protecting original manuscripts and maintaining translated versions which often serve as the primary point of access for global readers. Integration of translation with digital technology, classical texts gain durability, visibility and continued cultural relevance.

3. English Translation as Archive

An archive is not simply a repository of texts but it is a system that determines what is preserved and how it is remembered. From this perspective, English translations function as alternative archives that complement or sometimes replace original manuscripts. R. K. Narayan's retellings of the *Ramayana* and *Mahabharata* demonstrate this archival function. R K Narayan's works which is written in accessible prose are widely read in print and digital formats. For many contemporary readers who do not know Sanskrit, these retellings are their main way of to experience the main point of contact with these epics. Their presence in digital archives ensures the continued circulation and preservation of these narratives. English translation plays crucial role that helps stabilize texts that exist in multiple versions. Both the *Ramayana* and *Mahabharata* are expansive traditions that have numerous regional variations. The process of translation involves selecting, organizing and consolidating narratives to create a coherent version suitable for preservation. Although certain narrative complexity is inevitably lost, translations enhance with more durability and accessibility.

Therefore, English translation functions as an essential, crucial form of archival preservation, ensuring that classical Indian narratives endure and remain accessible within modern digital environments.

4. English Translation as Access

English translation plays key role in increasing access to classical Indian literature. Languages like Sanskrit, Pali and Prakrit have historically limited readership to scholars trained in these languages. Translation of the text into English reduces this limitation allow students, researchers and readers to engage with classical texts. Digital platforms further extended for the access. English translation are available at minimal or no cost at online libraries, open-access repositories and e-books. Students, teachers and general readers can now access epics, philosophical treatises and classical poetry with ease. The process of democratization supports with the goals of digital humanities which seek to make cultural knowledge widely available and accessible. English translation also helps and allows interdisciplinary study. Scholars who studies in literature, philosophy, religious studies, history and cultural studies can engage it with translated texts without the need for classical language expertise. This accessibility encourages as well as promotes comparative research and situates classical Indian literature within a global literary framework.

However, access raises important questions of representation. The decisions made about which translations are widely circulated can influence interpretations of texts, highlights the power dynamics natural in translation and digital archiving. Access is never fully neutral but it is shaped by cultural and institutional priorities.

5. English Translation as Interpretation

Translation is not only just mechanical transfer of meaning but it is an interpretative process. Translation in English often reshapes classical texts to engage contemporary readers and scholars. In *The Palace of Illusions by* Chitra Banerjee Divakaruni highlights this interpretative role by retelling the *Mahabharata* from Draupadi's perspective through a feminist angle. The novel is not only literal translation but it draws on the translated epic tradition and it is written for an English-speaking audience. Its digital circulation assures this reinterpretation becomes part of how the epic is understood today. In similar way, Shashi Tharoor's in his *The Great Indian Novel* uses satire and humor to reinterpret the *Mahabharata* by combining the classical narrative with modern Indian history and

Western literary forms together. These works of Indian English writers show how English translation and adaptation connect classical texts with contemporary contexts which create new meanings while maintaining the original narratives.

These reinterpretations highlight the creative potential of translation. Instead of freezing classical texts in fixed forms, English translation restores them and encourages dialogue between past and present.

6. Digital Humanities and Classical Literature

Digital humanities offer both the technological and theoretical framework which supports modern preservation practices. Digitization, textual databases, and online archives become fruitful to change how classical texts are stored, accessed, and analyzed. English translations are especially suitable for these environments because they are easier to search, share and process than texts in classical scripts. Digital tools allow keyword searches, comparative analysis and cross-referencing, enhancing scholarly engagement. Students and teachers can use digital editions and allow interactive learning, exploration of multimedia and collaborative annotation.

However, digital preservation comes with significant challenges. Technological obsolescence means become outdated, loss of data and questions of authenticity endanger long-term sustainability. Because of dependence on English translations can also marginalize original source of languages and raising ethical concerns. Therefore it is crucial to adopt a balanced approach integrating both original texts and translations.

7. Challenges and Ethical Considerations

Though English translation is essential for preserving classical literature, it has limitations. While translating texts it often leads to loss of poetic structure, linguistic nuances and cultural significance. Use of digital tool can remove texts from their historical and ritual context and it reduces their original significance. English is dominating in academic and digital spaces which risks reinforcing global linguistic hierarchies that can prioritizes international access over local traditions. Scholars in translation and archivists need to address these issues by providing multilingual digital archives that include both original and translated text which promoting ethical and culturally sensitive preservation practices.

8. Conclusion

To Preserve the classical Indian literature in the digital age it requires strategies and plan that combines both traditional and modern methods. Translation in English serves as archive, access, and interpretation. In the process of digital preservation it protects narratives, broader access, modify readership, and reinterpretation which maintains cultural relevance. English translations and adaptations are not just secondary texts; they play central role in sustaining India's literary heritage. As digital humanities grow with the combination of both translation and technology that will be vital for preserving, studying, and sharing classical literature. English translation ultimately should be recognized as a dynamic tool that enables classical traditions to survive, adapt and remain meaningful to contemporary and global audiences as well as readers.

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Narrative Strategies and the Construction of Suspense in Ann Cleeves's Red Bones

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Abstract:
Ann Cleeves is one of the well known author in detective fiction. She creates unforgettable detective characters such as Jimmy Perez and Vera Stanhope, which has made her queen of crime and mystery fiction. Red Bones is the third novel in the Shetland series. It skilfully employs storytelling techniques such as multiple timelines, third-person point of view and an isolated atmospheric situation to create tension and build suspense. This article examines Cleeves's contribution to detective literature. Her narrative strategies, techniques, thematic elements, and the construction of suspense which have made her becoming a well-known figure. It examines the development of detective fiction through her lens, which is intricate, with dual narrative structures and plot techniques that manipulate readers' attention. It challenges traditional notions of suspense in literature, showing how Cleeves interlaces an archaeological dig revealing a WWII murder with contemporary killings of Mima Wilson and Hattie, using techniques such as red herrings, anachronies, and sociological tensions in Whalsay's community. The study reveals suspense as the outcome of delayed disclosure and familial loyalty, contributing to the evolution of British crime fiction through the frameworks of crime fiction theory by Todorov and Knight, and narrative discourse theory by Genette and Brooks.

Keywords:
Detective fiction, Mystery, Narrative suspense, Red herrings

Objectives of the Study:
1. To Analyse interwoven timelines in *Red Bones* linking WWII and modern murders for suspense.
2. To apply Todorov's crime fiction typology for identifying whodunit elements in a novel.
3. To explore Genette's anachronies and Brooks' plot dynamics in flashbacks.
4. To examine Stephen Knight's approach to insularity and family loyalty in the novel.
5. To emphasise the feminist roles of Mima and Hattie in the development of the genre.

Research Methodology:
Researcher use qualitative and textual analysis for this study. focusing on textual analysis and theoretical application.Primary data comes from Ann Cleeves' novel Red Bones, and secondary data is based on critical essays, reviews, and theoretical works related to Todorov and Stephen Knight's Theory.

Introduction:
Ann Cleeves *Red Bones* is the third novel in the Shetland Series. It is set on the remote island of Whalsay in the Shetland Islands. On the island, people are very familiar with one another, but they conceal their secrets very carefully. These hidden secrets contribute to the tension in the novel. Red Bones is notable for its complex narrative structure, centred on a strong sense of setting, well developed characters and a gradually unfolding storyline.
The story starts with the discovery of human bones during an archaeological dig on the property of Mima Wilson, an older resident on that island. Soon after, Mima is discovered shot, and at first, it looks to be a tragic accident caused by her neighbour during the nighttime rabbit hunting trip, but it is later revealed to be a murder. The novel takes place in the Shetland Islands, which is immersed in a complex exploration of memory, community and hidden histories through narrative techniques and suspense. It is different from traditional whodunit formulas. This study investigates Cleeves' use of narrative techniques and thematic concerns to build suspense.

1.Sense of Place:
The novel Red Bone takes places is the Shetland Islands. In Shetland Island, Whalsay is portrayed as a small, historically significant fishing community on Shetland Island. The isolation, harsh weather, and untamed landscape play a crucial role on mood of the narrative and the characters' actions.

In this close community, people know each other well but keep their deep secrets, which creates tension in the novel. a closed environment, old grudges, local rivalries, and family feuds add layers of complexity to the crimes. Human bones found during an archaeological dig connect the island's intriguing past to current affairs.

2.Interwoven Timelines and Anachronies:

Human bones found during an archaeological dig. It connects the island's intriguing past to current affairs. Cleeves builds tension by slowly interlinking the mystery of a Norwegian per's murder in the 1940s, concealed by Andy Clouston. This connects to the present murders of Mima's shooting and Hattie's suicide, which is disrupting linearity with flashbacks. Similar to archaeological digs that "unearth" truth. It builds the reader's suspense by delaying Per's theft revelation until Perez's questioning. According to Todorov's locked-room archetype modified for generational guilt, this dual mystery prevents an early resolution.

3. Multiple Perspectives and Red Herrings:

Cleeves alternates perspectives among pivotal characters such as Inspector Jimmy Perez, the killer Ronald Clouston, and the victim Hattie. She presents them with differing accounts of events that contradict one another.

For example, after the hearing of Clouston's family arguments and their connection to Mima's death, Hattie becomes suspicious of the Clouston family. Here readers suspect that the family is hiding something unethical. These contradictory stories and red herrings keep us confused. Only at the end of the story, Ronald confesses his crime to Inspector Jimmy Perez. he shot Mima to conceal old family secrets involving stolen WWII money, then knocked Hattie out with a stone before cutting her wrists with a knife to fake her suicide.

4. Suspense Construction Methods:

Cleeves slowly builds suspense by blending everyday events such as a baby's birth, family disputes, and old bones discovered in an archaeological dig, until they culminate in a dramatic police interrogation scene. She deliberately conceals key secrets, for instance, in Hattie's murder: Ronald pretends to listen to her, hits her on the head with a stone to knock her unconscious, then cuts her wrists with a knife to make it appear as a suicide. He also shoots Mima Wilson, and he says that "I was hunting rabbits" to cover his tracks. Ann Cleeves here creates the layers of motives for the crimes—from stealing Norwegian man Per's WWII money to hiding family riches—keeping many suspects plausible and preventing readers from guessing the killer too early, just like in classic detective stories.

5. Atmospheric and Sociological Tension: The isolated island of Whalsay

The isolated island of Whalsay creates a trapped and mysterious feeling. In tight communities due to social tension, family loyalty and fear of losing social status, people hesitate to report crimes. They hide their secrets to protect their reputation. Here, we understand Stephen Knight's idea that crime stories show how small societies protect their secrets.

Red Bones uses feminist ideas by showing women like elderly Mima Wilson, who demands hidden WWII money, and young archaeologist Hattie, who suspects the Clouston family after the dig. Both women are victimized as getting murdered as punishment for seeking the truth. It has resulted in the story being more dangerous and tense. This slow-building suspense reaches its peak in Ronald Clouston's emotional confession to Inspector Perez.

6.Tzvetan Todorov's Crime Fiction Typology:

Tzvetan Todorov explains detective fiction in simple terms. He says that every story has two parts: first, the crime itself; and second, the investigation into that crime. In the novel Red Bones, Ann Cleeves follows this perfectly with a double mystery. First, there are the modern murders: old Mima Wilson gets shot, and young Hattie seems to kill herself by cutting her wrists. Second, the archaeological dig uncovers old bones from a WWII Norwegian man named Per, who was murdered for his money. Cleeves adds suspense and mystery in the story. Cleeves refers to Todorova's terms 'whodunit', which refers to who did it and the term 'suspense', which refers to whether they will be apprehended. The plot structure is strong and aligns with Todorov's theory. The effect of 'story of the crime' and 'story of investigation' creates the story's sense.

7. Stephen Knight's Form and Ideology in Crime Fiction:

According to Stephen Knight, crime novels are not just puzzles. It highlights the bigger problems in society, like class, power and the ways in which communities conceal the negative aspects. Whalsay Island is a small, closed world where everyone knows each other. so for the sake of loyalty,

people stop telling the truth about the crime. Throughout the generations, the Clouston family conceals stolen WWII money from the Per's murder.

When Mima requests for money, Old Andy's son Andrew encourages Roland to kill her, and complies to preserve the family's wealth and reputation. Here , Stephen Knight's theory points out that crime fiction reveals impoverished fishing communities in Shetland, which have their own set of rules. outsiders, like archaeologist Hattie and Detective Jimmy Perez, are penalised for uncovering these secrets. Because of loyalty, family arguments and long-standing feuds, no one reports Mima's threats or Hattie's concern. This is what Stephen Knight would refer to as 'ideology at work'.In these close-knit communities, the wealthy and powerful are defended, while old Mima and Hattie suffer consequences for speaking out. Cleeves creates suspense that feels real because it stems from actual social pressures on the island.

8. Conclusion:

By using Todorova's crime fiction and Knight's ideological framework, it reveals that suspense is dynamically created through dual timelines and communal conflicts. Crime, mystery and suspense are the main components of crime fiction, while the narrative structure engages readers emotionally and intellectually. The story was layered with the mysterious murders of Mima Wilson and Hattie. Per is found in the dig where he was murdered in WWII. This situation makes readers feel like a clue puzzle situation. Every clue puzzle feels like a fresh discovery. This analysis shows that Red Bone is not static, but suspense is constantly reshaped by readers. At the end, Cleeves novel testifies to crime fiction's power to provoke diverse responses, positioning the reader as co-creator of tension through personal and cultural negotiation.

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From Medical Model To Social Model: Discursive Shifts In Disability Narratives

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Abstract:

Disability narratives have undergone a significant discursive transformation from the medical model, which treats disability as an individual defect requiring cure, to the social model, which understands disability as a product of structural, attitudinal, and environmental barriers. This paper examines how this shift is reflected and produced through language by applying Critical Discourse Analysis (CDA), particularly Norman Fairclough's three-dimensional framework, to disability narratives in educational contexts. Drawing on disability studies scholarship and textual analysis of autobiographical disability writing, the study demonstrates how lexical choices, labels, metaphors, and modality encode ableist ideology under the medical model while emerging social-model discourse challenges normalization and deficit-based representations. The analysis shows that earlier narratives emphasized rehabilitation and patronage, whereas contemporary accounts foreground exclusion, rights, and systemic reform. Educational discourse is identified as a key site where discursive struggle occurs, revealing how institutional language can either reinforce marginalization or promote inclusion. The paper concludes that discursive change is central to shifting disability from a category of pathology to one of social justice and equal participation.

Introduction:

Disability has historically been defined as a long-term physical, mental, or intellectual impairment that restricts an individual's participation in society. However, such definitions remain incomplete because they do not explain how disability is socially perceived and discursively constructed. Disability is not only a medical or biological condition but also a cultural and political category shaped through language, institutions, and dominant ideologies. Social attitudes, stereotypes, and representational practices have often framed disability negatively, resulting in marginalization and denial of rights (Ghai, 2015, p. xx).

Traditional narratives largely followed the **medical model**, presenting disability as deviation from normalcy and positioning disabled persons as objects of cure, charity, or rehabilitation. In contrast, disability studies introduced the **social model**, which redefines disability as the result of social and environmental barriers rather than bodily impairment alone. This paper analyzes how that conceptual shift is realized at the level of discourse. Using Critical Discourse Analysis, it studies how disability narratives—especially educational and autobiographical accounts—encode, reproduce, and resist ableist assumptions through language (Blommaert and Bulcaen, 2000, p. 448).

The Medical Model and Its Discursive Foundations

The medical model treats disability as an individual pathology and personal tragedy. It frames impairment as a defect requiring normalization through treatment or rehabilitation. Language within this model emphasizes deficit, abnormality, and dependency. Disability is described as something to be "managed" or "fixed," and value is attached to returning the subject to a state of normal function (Imrie, 1995, p. 28).

Religious and moral discourses historically reinforced this framing by interpreting disability as punishment or divine testing. Literary and cultural narratives often portrayed disabled figures as villains or objects of pity. Such discourse constructs disability as deviance and legitimizes segregated institutions. The discursive effect is to individualize the "problem" while erasing social responsibility.

Emergence of the Social Model in Disability Discourse

Disability studies scholars challenged medicalized definitions by arguing that disability is socially constructed through barriers and exclusionary practices. The social model shifts attention from impairment to environment. It argues that inaccessible infrastructure, discriminatory attitudes, and rigid institutional systems disable individuals more than bodily difference does (Davies, 2006, p. 10).

This shift is also discursive. Instead of cure-oriented vocabulary, social-model discourse uses terms such as access, rights, barriers, and inclusion. The disabled person is repositioned from passive patient to active rights-bearing subject. Siebers' concept of complex embodiment emphasizes that bodies and representations shape each other, allowing disabled identities to transform dominant representations (Siebers, 2008, p. 25).

Educational Narratives as Sites of Discursive Conflict

Educational discourse reveals strong traces of medical-model thinking. Narratives show how teachers' language often encodes ableist norms. Labeling students with learning disabilities using terms like "idiot" or "low IQ" reflects outdated medical classification and produces stigma through everyday speech (Shrilata, 2022, p. 5).

Statements such as a teacher insisting that a student "should emulate" a normative sibling linguistically enforce sameness and reject cognitive difference (Shrilata, 2022, p. 3). Modal verbs like "should" and evaluative labels function as disciplinary discourse. They construct ability as conformity and difference as failure.

In contrast, student narratives expressing that schools "shouldn't be rude to children like us" introduce resistance discourse. Collective identity markers ("children like us") and normative challenge signal a move toward social-model framing (Shrilata, 2022, p. 8).

Discursive Markers of the Social Model

Social-model discourse appears strongly through metaphor and system-focused language. When the educational system is described as "blind" or "an obstacle race," responsibility shifts from the individual to the institution (Shrilata, 2022, p. 154). Metaphor becomes a discursive tool that reverses the medical gaze.

Phrases like "ongoing struggle to fit into the system" expose how institutions demand normative performance and exclude difference (Shrilata, 2022, p. 14). References to lack of accessible books, infrastructure barriers, and funding failures further textualize disability as structurally produced rather than individually caused.

CDA shows that these linguistic patterns are not stylistic accidents but ideological signals (Fairclough, 1995, p. 56).

Conclusion

Disability narratives demonstrate a clear discursive shift from the medical model's deficit-oriented language to the social model's structural and rights-based vocabulary. Through Critical Discourse Analysis, it becomes evident that this shift is enacted through labels, modality, metaphor, and narrative positioning. Medical-model discourse individualizes disability and promotes normalization, while social-model discourse redistributes responsibility to institutions and social systems. Educational narratives particularly reveal this transition, showing how language can either reinforce ableism or challenge it. Discursive change is therefore not merely linguistic but ideological and political. Transforming disability discourse is essential to advancing inclusion, dignity, and equal participation.

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The role of mobile and digital platforms in developing communication competence among Engineering students

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Abstract

In the contemporary digital era, communication has transcended traditional face-to-face interactions, as individuals increasingly rely on online and mobile platforms to enhance their communication skills. This study examines the role of digital technologies—such as social media, mobile learning applications, online courses, and collaborative digital platforms—in developing communication skills in educational and professional contexts. The research integrates findings from literature reviews, surveys, and case studies to examine both the facilitative and constraining effects of digital tools on communication and learning. Additionally, it explores learners' perceptions of technology-mediated communication, focusing on the role of feedback and interaction in virtual learning environments. The findings aim to elucidate the advantages and challenges associated with integrating technology into communication skill development and to provide practical recommendations for educators and trainers to optimize the use of digital and mobile platforms beyond traditional classroom settings.

Keywords: Communication, Competence, Digital technology, Professional contexts, Mobile learning applications

1. Introduction

The twenty-first century represents a technology-driven and globally interconnected era that has redefined the competencies required for success. Contemporary employers value not only technical expertise and academic knowledge but also *soft skills* such as communication, teamwork, creativity, problem-solving, and decision-making. These skills are crucial for effective collaboration, critical thinking, and adaptability in dynamic work environments. Hence, the development of communication competence is essential for academic achievement and professional advancement.

English has emerged as the global lingua franca, making proficiency in English communication indispensable for cross-cultural collaboration and international employability. For learners of English as a Foreign Language (EFL), acquiring communication and collaboration skills is vital for effective participation in global networks, project-based learning, and professional opportunities. However, higher education institutions often emphasize technical proficiency over soft skill development, leaving graduates inadequately prepared for workplace communication demands.

EFL learners face several challenges, including linguistic disparities between English and their native languages, limited opportunities for authentic communication, and reliance on traditional pedagogical approaches such as lectures and textbooks. These methods often constrain interactive learning and hinder the practical development of communication skills. The emergence of digital and mobile technologies offers promising alternatives to traditional methods by enabling interactive, collaborative, and learner-cantered experiences.

Technological tools such as blogs, Google Docs, Kahoot, and Padlet allow students to engage in real-time communication, collaborative problem-solving, and peer feedback. Such platforms promote active participation, enhance motivation, and foster teamwork, irrespective of individual differences in proficiency or personality. Consequently, the integration of digital platforms into language education contributes to the development of essential communication and collaboration skills that are indispensable in a globalized society.

This research contributes to the growing body of literature on digital communication and pedagogy, particularly highlighting how Web 2.0 tools and AI-based systems can facilitate communication competence, interaction, and collaboration among learners.

2. Research Methodology

A comprehensive research methodology for investigating communication through AI tools was developed using a **mixed-methods approach**, integrating both qualitative and quantitative techniques. Qualitative methods were employed to capture perceptions and experiences, while quantitative methods

were utilized to measure tool usage frequency and assess behavioural patterns. Systematic literature reviews were conducted to identify current trends and technologies, while data-driven and experimental approaches were applied to evaluate the impact of AI and digital tools on communication behaviours.

2.1 Qualitative Research

The qualitative phase of the study explored in-depth meanings and experiences to understand how individuals perceived and interacted with AI-mediated communication. Semi-structured and in-depth interviews were conducted with communication scholars and users to examine their experiences, perspectives, and concerns regarding the integration of AI into communication processes. Case studies were also utilized to provide contextualized insights into specific instances of AI applications in communication settings. Content analysis was employed to identify recurring themes and patterns within the interview data, revealing how AI influences communication practices, perceptions, and interpersonal dynamics.

2.2 Systematic Literature Review

A systematic literature review synthesized existing research to provide a comprehensive understanding of AI-driven communication. The PRISMA framework was applied to ensure a structured, transparent, and replicable process for identifying and reviewing academic literature. The collected studies were categorized and analyzed to determine the types of AI tools used, their specific applications in communication, and the ethical implications surrounding their implementation. This analysis highlighted prevailing trends, research gaps, and emerging challenges in AI-mediated communication research.

2.3 Data-Driven Analysis

The data-driven component utilized large-scale datasets derived from user interactions to investigate behavioural patterns associated with AI communication tools. Data sources included chat logs between users and AI chatbots, as well as user-generated content from social media platforms. Text mining techniques, including *topic modelling* and *sentiment analysis*, were applied to extract meaningful patterns, user opinions, and preferences. This quantitative approach provided empirical evidence of user engagement and the social implications of AI-mediated communication.

2.4 Experimental Design

An experimental design was employed to evaluate the causal effects of AI technologies on communication dynamics. Controlled experiments were designed to compare conversations involving AI-generated "smart replies" with those conducted without AI assistance. The outcomes—such as perceived intimacy, communicative efficiency, and partner characteristics—were analyzed across experimental groups. These experiments yielded valuable insights into how AI-driven features influence interpersonal communication, emotional expression, and engagement quality.

This methodology provides a comprehensive framework for understanding the interplay between technology, communication competence, and user engagement.

3. Comprehensive Analysis of the Literature

A comprehensive review of current research on digital communication in engineering and educational contexts revealed the expanding influence of online tools in fostering communication competence. The analyzed literature encompasses empirical studies, scoping reviews, and qualitative analyses addressing the use of mobile applications, authentic online materials, gamification, and virtual reality in education. Emphasis was placed on methodological diversity, learner experiences, and the pedagogical implications of integrating ICT into communication instruction. Collectively, the findings highlight both the effectiveness and the challenges of digital communication tools in promoting engagement and skill development.

4. Research Questions and Objectives

Sr. No	Research Question	Research Objectives
RQ1.	How does online learning affect student engagement among engineering students?	To explore students' experiences with online learning platforms.
RQ2.	In what ways does online learning influence students' attention and participation during lessons?	To examine the overall impact of online learning on student

		engagement.
RQ3.	What factors (teacher interaction, technology access, learning environment) influence student engagement in online learning?	To identify key determinants of engagement in virtual environments
RQ4.	What strategies do students find most helpful for staying focused and motivated online?	To determine strategies that support focus and motivation in online learning.
RQ5.	How does decreased or increased engagement affect overall student performance and satisfaction?	To assess the relationship between engagement levels and learning outcomes.

5. Discussion of Research Questions

RQ1 & RQ2: Online Learning, Attention, and Participation

Research indicates that online learning environments can both enhance and impair attention and participation. Studies by Junco and Cotten (2012) demonstrated that multitasking during online classes negatively affects academic performance, as constant switching between applications divides attention. Conversely, structured online learning platforms incorporating authentic materials, gamification, and VR (Hamouda et al., 2025; Santos, 2023; San Martín et al., 2024) have been shown to significantly increase motivation and participation by fostering interactivity and engagement.

Social media platforms, particularly Twitter, enhance communication between students and instructors, improving engagement and collaborative learning (Junco et al., 2011; Junco, 2014). Positive attitudes toward ICT tools and reliable access to technology also play critical roles in promoting participation (Coşkun & Solmaz, 2024; Nehe et al., 2024).

RQ3: Influencing Factors in Student Engagement

Teacher interaction remains a fundamental factor influencing student engagement. Effective use of online communication platforms for timely feedback and encouragement strengthens learners' sense of connection (Junco, 2014). Technological accessibility is equally important—limited access to stable internet or devices can hinder engagement (Coşkun & Solmaz, 2024; Nehe et al., 2024). Furthermore, a well-structured online learning environment enhances focus, whereas home distractions and poor design can diminish attention (Junco & Cotten, 2012).

RQ4: Strategies for Focus and Motivation

Students employ self-regulatory strategies, interactive learning, and peer collaboration to maintain focus and motivation. Gamified and VR-based environments (San Martín et al., 2024) and authentic online learning materials (Santos, 2023) have proven effective in sustaining engagement. Setting structured study routines and receiving continuous instructor feedback are also vital (Junco & Cotten, 2012; Coşkun & Solmaz, 2024).

RQ5: Engagement and Academic Outcomes

Higher engagement correlates strongly with improved academic performance, satisfaction, and communication competence (Junco et al., 2011; Coşkun & Solmaz, 2024). Conversely, low engagement, often linked to multitasking or inadequate digital literacy, negatively affects grades and motivation (Junco & Cotten, 2012). Therefore, structured digital integration and guided interaction are essential to optimizing learning outcomes.

6. Discussion

The reviewed literature underscores that AI-based and digital learning tools significantly enhance communication competence, engagement, and academic outcomes. Research by Junco and colleagues (2011–2015) confirms that structured digital participation improves focus, collaboration, and communicative performance. Studies by Santos (2023) and Hamouda et al. (2025) further demonstrate the effectiveness of online authentic materials and mobile-assisted learning in enhancing oral communication proficiency. Emerging technologies—such as virtual reality (San Martín et al., 2024)

and adaptive mobile analytics (Galimova et al., 2025)—facilitate personalized and immersive learning experiences, promoting autonomy and motivation.

Nevertheless, challenges persist, including disparities in technological access, privacy concerns, and pedagogical readiness. Overreliance on technology may also reduce critical thinking and interpersonal engagement, necessitating balanced and pedagogically guided implementation.

7. Limitations

Despite the comprehensive mixed-methods approach adopted in this study, several limitations should be acknowledged to contextualize the findings and guide future research.

1. **Scope and Sample Representation** - The research primarily synthesizes literature and data derived from studies within higher education, particularly focusing on EFL and engineering learners. Consequently, the findings may not fully represent communication practices in other disciplines or non-academic professional contexts. Broader sampling across diverse academic and vocational sectors would enhance external validity.
2. 2. **Dependence on Secondary Data** - The study's literature review and data-driven components rely heavily on secondary data sources such as published research, case studies, and publicly available interaction datasets. This dependence may limit the precision of contextual insights and restrict the ability to control for biases inherent in original data collection methods.
3. **Temporal Constraints** - Most of the analyzed literature and datasets pertain to a limited time frame, capturing technological trends within the last decade. Given the rapid evolution of AI and digital tools, the conclusions drawn may not fully reflect future advancements or changing user behaviours in technology-mediated communication.
4. **Technological and Contextual Variability** - Variations in access to technology, internet infrastructure, and institutional support across countries and institutions may influence the effectiveness of digital platforms. Hence, the generalizability of the findings to low-resource or multilingual educational settings remains limited.
5. **Measurement of Communication Competence** - Although the study integrates both qualitative and quantitative indicators, measuring communication competence—especially in digital environments—remains inherently complex. Subjective perceptions, self-reported data, and inconsistent assessment criteria across studies may affect the reliability of conclusions regarding competence development.
6. **Ethical and Privacy Considerations** - The data-driven analysis utilizes AI-mediated communication logs and social media interactions, which raises ethical concerns regarding user privacy, consent, and data security. While anonymization procedures were considered in the reviewed studies, varying ethical standards across sources may pose limitations to data integrity and comparability.
7. **Pedagogical Implementation Differences** - The reviewed studies exhibit heterogeneity in instructional design, teacher involvement, and technological integration levels. These pedagogical variations may confound direct comparisons of effectiveness across platforms and hinder the identification of universally applicable best practices.
8. **Short-Term Evaluation of Outcomes** - Many studies included in the analysis evaluate communication competence immediately after technology intervention. The absence of longitudinal evidence restricts understanding of the sustained effects of AI and digital tool usage on long-term communication skills and professional employability.

8. Future Scope

Future studies should focus on developing integrated AI-supported ecosystems that merge multiple communication-enhancing technologies, including speech recognition, adaptive feedback, and virtual tutoring systems. Longitudinal studies are needed to assess how sustained AI-mediated practice influences communication competence, confidence, and employability. Cross-cultural and multilingual research should also explore the applicability of AI tools across diverse educational contexts. Furthermore, policymakers and educators must collaborate to establish ethical guidelines ensuring that AI integration complements human interaction rather than replacing it. Through balanced, inclusive, and pedagogically sound implementation, AI and digital tools can revolutionize communication education for the future.

9. Research Gap

Limited Longitudinal Studies - Most of the existing research has focused on the short-term effects of AI and digital tools on communication competence. There is a notable lack of longitudinal studies evaluating sustained impacts on skill retention, professional preparedness, and employability outcomes.

Contextual and Disciplinary Narrowness - Current investigations primarily target EFL learners and engineering students, resulting in a limited understanding of AI-mediated communication in other academic disciplines, vocational training programs, and professional contexts. This narrow focus restricts the generalizability of findings across diverse educational and professional environments.

Integration of Multiple AI Tools - Most studies examine individual digital or AI tools (e.g., chatbots, virtual reality, mobile applications) in isolation. Research on integrated AI ecosystems that synergistically combine multiple technologies to facilitate comprehensive communication skill development remains scarce.

Cross-Cultural and Multilingual Applications - There is limited empirical evidence on the performance and effectiveness of AI-mediated communication across diverse cultural, linguistic, and socioeconomic contexts. Studies exploring accessibility, adaptability, and outcomes in multilingual and low-resource educational settings are particularly lacking.

Pedagogical Implementation and Ethical Considerations - The literature often neglects aspects of teacher involvement, instructional design, and ethical guidelines in AI tool deployment. There is a critical need for research on pedagogically informed, human-centered implementation strategies that enhance learning while preserving interpersonal interaction.

User Experience and Individual Differences - While engagement and communication outcomes are frequently measured, there is insufficient understanding of how individual differences—such as learning style, personality, motivation, and digital literacy—affect learner interaction with AI-based tools and overall efficacy.

10. Summary of Research Questions

The reviewed research collectively investigates the role of AI-based and digital platforms in enhancing learning engagement and communication competence among students, particularly in engineering and language education. Studies examine how social media, instant messaging, and digital tools affect academic performance and engagement (Junco & Cotten, 2011; Junco, 2014). Research further explores AI-assisted and mobile learning tools in improving oral and written communication (Santos, 2023; Hamouda et al., 2025). Data-driven feedback systems have been shown to promote self-directed learning and confidence (Junco & Clem, 2015; Galimova et al., 2025). Scholars also highlight the importance of user perception, accessibility, and usability in determining engagement (Coşkun & Solmaz, 2024; Nehe et al., 2024). While digital tools enhance participation and skill development, challenges such as technological inequality and pedagogical limitations remain. Overall, the research emphasizes that effective integration of AI and digital platforms can substantially improve communication skills, engagement, and academic outcomes, provided that implementation is equitable and pedagogically informed.

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Race, Language and Gender Identity in Bharati Mukhrjee's "Jasmine"

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ABSTRACT
Post-colonial literature directly throws the light on the vibrant issues. it's concerns with decolonization of person and self-construction. Actually it's revolt against the Eurocentric literature and western authorities' texts, on the other side it raises the voice of difference between center and periphery.
Post-colonial literature highlights and concentrates dark part of society which are oppressed and oppressive. These marginalized populations which are very largest and active part in society all over the world. Post-colonial context focuses these human race and their mental process to creation of self and their political economical social problems. This texts justify and analysis to these group inward and outward. All sophisticate society have the vertical structure of every society, but this phenomenon growth with horizontal structure and humanism approach. The narration is global and universal. This means, the description about different ethnic groups, cultural heritages and different geopolitical passage
Postcolonial novelist generally known as Diasporic and expatriate writer. Bharati Mukherjee known as female writer who attempts the modern thoughts and process which she always shows in her novels. Her most of work is related to aboard and the dominate theme of many novels have rootlessness alienation, loneliness of the protagonists., Jasmine' is one of the eminent work which appreciate each one.
Jasmine the novel of journey and search truth and rebel to patriarchy society which only created for woman. Jasmine is daughter of India. Indian woman struggle for her existence and the main reason in male. Jasmine is highlights the opposite aspects that Prakash is a male related Indian society who is the husband of Jasmine He is permanent motive for her inspiration. Jasmine the novel based on the fundamental aspects the quest for a home, through self-discovery or self-realization.
KEY-WORDS-
Transformation
Journey for self-realization
Adaption of multiculturalism
Regeneration

Bharati Mukerjee is most talented writer in this modern era. She is known as Diasporic Indian writer. Her creation means her own experience since her childhood to become an immigrant in USA. She is well observer and this observation to analysis as female point of view. She is influened under a well-known writer V.S. Naipual. This reflects on her writing mostly in fictional, non-fictional and also an autobiographical work. "Jasmine" is well known novel written by Bharati Mukherjee This novel views, feeling of alienation, dislocation and status of the new immigrant's women like Jasmine and resembles to her other protagonist Tara, Dimple.
Jasmine is story relates the very small village Hansapur in Pujab, the protagonist Jyoti Vijh.a Punjabi Hindu girl. Indian society had a root problem that is gender discrimination. Jyoti, a girl child, so her mother tried to kill her because of fear of dowry. since childhood Jyoti blamed by her mother and grandmother but this happens opposite effects on the Joyti. She condemned Indian rules which has always subordinate view for women. She is not believing the concept and existence of God. She is rebellious girl who want to marry English speaking man who herself not so educated. She married with Prakash. An Engineer. He always thinks about new India. He hates feudalism as same Joyti. Prakash changed her name and convert in Jasmine. As a wife she is under influence under her husband his modern thought fascinates her. After death of Prakash who died in Bomb blast.
Jasmine is denying the widowhood. Her transformation of because of Prakash devotion and affection and she dare to migrating USA to completes the incomplete dream of her husband. Mukherjee want to show the personality of men like Praksh.who not thought his wife as salve or a child machine. He

changed his wife's life. Prakash is permanent source of this novel. In spite of grief of her husband death she take to her own decision without the knowledge and judgments of a new world.

Jasmine the novel of struggle and uncertainty. This flow is start with Jasmine development of personality. Her formation is adaption of new culture and thought. Mukherjee is generalized this term in Edward Said's Oritantalism'. Third War of literature adopts East-West culture. Jasmine is fallows each new situation beside of thinking about her nostalgic memory and not afraid to his present. Jasmine adaptation to circumstances is expressed as a change from passive. Traditional object of faith to active and modern cross-cultural shape of her future. Her desire to change all of the limitations imposed by her race, class and gender.

Jasmine's struggle starts when her first encounter on the land of the new world is with Half-face, who raped on her. She becomes Kali. the Goddess of punishment who destroy evil. She killed Half-faced. This is most courageous step taken by her to face situation like this. Mukerjee's used the imaginary of symbolic name "Half-face this is resemble a redscarlet letter "A" which showed by Hawthorne in his novel The Scarlet Letter, it's shows symbol of sin, like this Half-face is symbol of new evil things, which will Jasmine face in future but it's only half but another half side of very virtuous. Half face is like an omen her life after this incident she become more strong. Her life always open new topic with new chapter.
Lillian Gorden a social-worker and humanitarian very kind lady. In her company. Jasmine understands the value of education. she lives a week with her and her daughters. this woman is a turning point of the Jasmine life to creates career. Prakash ideal teacher prof Vadhera whose ideology and thought like Indian, after five moths Jasmine leave his home because she hates Indian traditional rule and rituals for women. Duff is adopted girl by Hayses who gave her all the facilities with salary $95. Taylor the professor who renamed her Jase Jasmine falls in love with Taylor not a sexual but because of his nature. He arranged for a job in Mathematics Department for answering the phones. She got the job to tutorship before graduate students' department of Indian Languages. She got more value and status with good respects in the University. She left Taylor's life because of Sukhavinder Singh because he recognized Jasmine.

Mother Ripplemeyer took her and there's she meets Bud. When he meets Jasmine he falls love in Indian beauty. Bud Ripplemeyer is an old man age of 53. he is banker and farmer. Bud renamed Jasmine Jane. She became a pregnant from Bud. The concept of rebirth given by Mukherjee in this novel. According to V.S. Naipual for him, travel is a way to understand oneself, to achieve self-knowledge and self-understanding and it took me out of my colonial shell. Jasmine directly faced same, she denied her background for quest her own home. She becomes mature by her social experience and her physical journey echoes his mental one. It constructs her own subjectivity in traveling various country. Fortunately, lastly she got the final destination where she gains herself in the face of Bud.
since the journey of jasmine's starts from Punjab, Florida, New York, Lowa is her journey across languages and speech culture. Where she found English is not neutral, it is the language of authority, survival and reinvention. English language is dominating language of male. Her limited or accented English initially marks her as other, Vulnerable and exploitable. She felt some times the loss of mother tongue parallels the loss of home, family, and fixed identity. Her name Joyti, Jasmime, Jase, and Jane represents a new linguistic and cultural registration. Mukhrjee's nonlinear, fragmented narration mirrors the immigrant experience cannot be expressed in a single language or structure.
This is journey of Jasmine her transformation of Joyti to Jasmine for her husband Prakash Jase for Taylor and Jane for Bud.it is metaphorical change in the identification. Her new experiences in new people and country. Homi Bhabha's theories of mimicry and hybridity to explain the identity making process in exiled life and accepts the subjectivity in multicultural people and land. Jasmine is work reflects also the unstable identity. Both themes arranged in Jasmine identity loss and identity recovers.

Another theme of the novel and meaningful end of the novel regeneration of the Du a victimized child by society. Jasmine think Du is like her. Du's American parents are unmarried. His American teacher never allows him to forget his grief he is silent sufferer he is also alien himself searching his place. Bud's affection makes him patiently and silently work to go to his sister. At last Jasmine refused the

proposal of Taylor and Duff. Both want Jasmine turn back Taylor for his beloved and Duff wants her Mother love again. Jasmine thinks about the present and adopting Du. She says"It isn't guilt that I feel. It's relief I realize. I have already stopped thinking of myself as Jane, Adventure, risk, transformation, the frontier is pushing indoor watch me reposition the stars"

Bharati Mukherjee shows the cinema graphical picture in this novel. It is cultural and psychological evolution. Post-colonial writing focus to reconstruct the rules which not born and brought by our country Jasmine also compares Willie Chandra who is the protagonist of Naipaul's Half A Life same personality who travels most of country to search himself This dislocation of our and 'others', a child got alienation and loneliness his family. His Brahmin father and Dalit mother not giving his identity in the own culture he traveling for his own self to ask only question for himself, who I am? Mukherjee also shows Spivak's theory 'subaltern -a person without lines of social mobility' this she defines for women. Indian women's search herself in her own family. Jasmine the novel of vast canvas of the woman without geographical line and not exact civilization.

Mukherjee's says about immigrants.

"as they change citizenships they are reborn."

Jasmine is one of most the prestigious work and autographical novel. Mukherjee's narration is very real and directly touch the heart. This is exact common factor in this type of novel. It provides cultural co-ordination in order to understand development of person. This shows a new step towards globalization and increasing the sight of every individual.

Bharati Mukherjee's writing added a new voice in Indian English Literature. She directly depicts her diasporic experience. Her work is received both country a mother land as well as homeland. her narration belonging two different culture with two different nations.

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Tradition and Transformation: The Sociological Significance of Classical Literatures.

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Abstract
Classical literature has long occupied a central position in the cultural and intellectual histories of societies, functioning as a repository of collective memory, social values, and normative frameworks. From a sociological perspective, classical literary texts are not merely artistic or philosophical expressions but powerful social documents that reflect, reinforce, and at times contest the structures and institutions of the societies in which they are produced. This paper examines the sociological significance of classical literatures by focusing on their dual role in preserving tradition and facilitating social transformation. Adopting a qualitative and interpretative research methodology grounded in cultural sociology, the study analyzes how classical texts articulate themes of social hierarchy, morality, gender relations, religion, authority, and collective identity. Particular emphasis is placed on Indian classical literature, which has historically played a foundational role in shaping social institutions and cultural consciousness. The paper argues that classical literature functions as a dynamic social force: while it contributes to cultural continuity by transmitting inherited values and norms across generations, it also remains open to reinterpretation in changing historical and social contexts. These reinterpretations enable classical texts to engage with contemporary concerns such as equality, social justice, and identity. By situating classical literature within a sociological framework, the study highlights its enduring relevance for understanding processes of social continuity and change. The paper concludes that classical literatures remain indispensable for sociological inquiry, offering critical insights into how societies negotiate the tension between tradition and transformation over time.
Keywords: Classical literature, Sociology of culture, Tradition, Social transformation, Cultural continuity.

Introduction

The interrelationship between literature and society has been a sustained area of inquiry within sociology, cultural studies, and literary criticism. Literature is not produced in a social vacuum; it emerges from specific historical, political, and cultural contexts and, in turn, shapes social consciousness, values, and behavior. Among various literary forms, classical literature holds a particularly significant position because of its longevity, authority, and influence across generations. These texts often originate during formative periods of social organization and therefore offer deep insights into the structures, norms, and belief systems of early societies. From a sociological perspective, classical literature functions as a mirror of society. It reflects prevailing social relations, power hierarchies, moral ideals, and institutional arrangements. At the same time, it also acts as a mechanism of socialization by transmitting shared values, norms, and cultural meanings to successive generations. In many societies, classical texts have served as authoritative references for defining ethical conduct, social roles, and collective identity. Their influence extends beyond literary domains into religion, education, law, and everyday social practices.

In the Indian context, classical literature occupies a particularly prominent role. Texts such as the Vedas, Upanishads, Ramayana, Mahabharata, Manusmriti, and classical Sanskrit dramas have profoundly shaped social thought, moral philosophy, and institutional life. These works have historically contributed to the legitimation of social structures such as caste, patriarchy, kinship systems, and religious authority. At the same time, they have also provided narratives of moral conflict, social responsibility, and ethical questioning that allow for diverse interpretations.

However, classical literature is not static or monolithic. As societies undergo historical transformations—colonialism, modernization, democratization, and globalization—the meanings of classical texts are reinterpreted and renegotiated. This dynamic interaction between tradition and transformation makes classical literature a crucial site for sociological analysis. This paper seeks to

explore how classical literatures function simultaneously as preservers of tradition and as agents of social change, thereby maintaining their relevance in both historical and contemporary contexts.

Objectives of the Study

The present study is guided by the following objectives:

1. To examine classical literature as a sociological reflection of social traditions and cultural values.
2. To analyze the role of classical literary texts in sustaining and legitimizing social institutions and power structures.
3. To explore how reinterpretations of classical literature contribute to social transformation and contemporary sociological understanding.

Research Methodology

This study adopts a qualitative, interpretative methodology, analyzing classical literary texts to explore their sociological significance. Primary sources include classical Indian texts such as the Ramayana, Mahabharata, and Vedas, while secondary sources consist of scholarly works by Indian sociologists and literary critics. The analysis employs cultural sociology and functionalist perspectives to examine how texts preserve social norms and values, and critical perspectives to investigate embedded hierarchies and inequalities. Comparative and contextual analysis is used to understand how the meanings of classical texts evolve across historical periods, highlighting their role in both maintaining tradition and enabling social transformation.

Findings and Observations

The analysis of classical literatures reveals several important sociological findings that highlight their dual role in preserving tradition and enabling social transformation.

1. Classical Texts as Repositories of Collective Memory

Classical texts function as vital repositories of collective memory. They preserve social traditions, moral values, and cultural ideals that define a society's worldview (Thapar, 2003). Through myths, epics, philosophical discourses, and dramatic narratives, these texts record how societies understand concepts such as duty, justice, honor, and social responsibility. For instance, in the Ramayana, Rama's commitment to dharma establishes a model of ethical and moral behavior for rulers and citizens alike, illustrating the ways in which literature shapes social expectations. Similarly, the Vedas and Upanishads codify religious practices, moral obligations, and philosophical principles, transmitting these values across generations (Mukherjee, 2004). These texts act as bridges connecting past, present, and future, ensuring continuity of cultural knowledge and social norms.

2. Reinforcement of Social Structures

Classical literature frequently reflects and reinforces prevailing social hierarchies. Narratives often normalize hierarchies based on caste, class, gender, and religious authority. The Manusmriti, for example, explicitly delineates duties and roles for different castes, offering social legitimacy to the caste system (Srinivas, 1966). Gender roles are similarly reinforced; women are often depicted as virtuous caretakers, daughters, or wives, embodying idealized patriarchal norms, as seen in the portrayals of Sita in the Ramayana and Draupadi in the Mahabharata (Desai & Krishnaraj, 1987). Even Sanskrit dramas, such as those of Kalidasa, reflect courtly hierarchies and social proprieties that reinforce established norms. Such representations contribute to the continuity of social structures by providing moral and ethical justification for existing hierarchies.

3. Narratives of Ethical Dissent and Moral Complexity

Despite their reinforcement of tradition, classical texts are not monolithic in their conservatism. Many contain narratives of ethical conflict, dissent, and moral questioning that create spaces for critique and reform. In the Mahabharata, Draupadi challenges the authority of the Kauravas, questioning the fairness of her treatment, while Arjuna grapples with the moral dilemmas of war and duty. Similarly, Bhishma's internal conflicts highlight the tension between personal ethics and societal expectations. These stories reveal that classical texts encode multiple perspectives, allowing reinterpretations that challenge oppressive norms. They provide literary tools for reflection, enabling readers to critically evaluate social hierarchies and ethical practices.

4. Adaptability and Relevance Across Time

Classical literature demonstrates remarkable adaptability, maintaining relevance across changing historical contexts. Through translation, commentary, performance, and modern reinterpretation, these texts remain accessible to contemporary audiences. Modern adaptations of epics in theatre, film, and literature often engage with contemporary social issues such as gender equality, caste justice, and

human rights. For instance, feminist readings of the Mahabharata emphasize Draupadi's agency, while postcolonial interpretations critique colonial-era understandings of Indian texts (Nandy, 1983; Chakrabarty, 2000). This adaptability allows classical texts to continue shaping social consciousness and guiding ethical reflection in diverse settings.

5. Transmission of Ethical and Social Values

Classical literature also functions as a means of social education. Stories from epics and philosophical texts often serve as moral lessons, guiding individual behavior and collective decision-making. The tales of Rama and Krishna, for example, exemplify leadership, justice, and ethical conduct, while simultaneously reflecting social hierarchies and gender expectations. By embedding moral and ethical instruction within compelling narratives, classical texts ensure that societal values are internalized and perpetuated, contributing to social cohesion and stability.

6. Sites of Cultural Negotiation and Social Transformation

Finally, classical texts are sites of negotiation between tradition and change. Historical reinterpretations demonstrate that these works are not static; rather, they evolve in meaning as societies face new challenges. The ethical dilemmas posed in epics and philosophical texts allow scholars and communities to engage critically with inherited norms, adapting these lessons to contemporary contexts. Whether addressing questions of caste, gender, or political authority, classical literature provides frameworks for reflection and transformation, illustrating the enduring interplay between stability and innovation in social life.

Discussion

From a sociological perspective, classical literature can be understood as both a stabilizing and transformative force within society.

1. Classical Literature as a Stabilizing Force

Functionalist theory emphasizes the role of culture in maintaining social cohesion and continuity (Beteille, 2002). Classical texts transmit shared moral values, ethical norms, and collective symbols that anchor society, linking past, present, and future generations. For example, the Ramayana and Mahabharata offer enduring models of ethical behavior, leadership, and social responsibility, reinforcing social norms and providing moral guidance. The Vedas and Upanishads establish foundational philosophical principles that guide societal understanding of duty, justice, and human conduct. By offering continuity in values and norms, classical literature contributes to social stability, ensuring that collective identity and cultural memory persist across generations.

2. Reflection of Power Relations and Social Inequalities

While stabilizing, classical literature also reflects the social hierarchies and power structures of the societies in which it was produced. Dominant groups historically controlled the production, interpretation, and transmission of these texts, often marginalizing alternative perspectives (Srinivas, 1966). Issues such as caste exclusion, gender inequality, and hierarchical authority are embedded within the narratives. Patriarchal norms, for instance, are reinforced through idealized portrayals of female characters, prescribing behavior and social roles that limit agency (Desai & Krishnaraj, 1987). Understanding these embedded hierarchies is essential for critical sociological analysis, as it allows contemporary scholars to unpack the ways culture has historically shaped and justified social inequalities.

3. Transformative Potential of Classical Texts

Classical literature is also a dynamic site of social transformation. Its ethical dilemmas, conflicts, and narrative complexity invite reinterpretation and critique. Modern scholars, feminist thinkers, and marginalized communities have re-read classical texts to challenge oppressive norms and recover suppressed perspectives (Nandy, 1983; Chakrabarty, 2000). For example, reinterpretations of the Mahabharata foreground Draupadi's agency and question gendered hierarchies, offering new insights into women's rights and social justice. Postcolonial readings of Indian texts critique colonial frameworks that reshaped cultural understanding, emphasizing indigenous epistemologies and ethical frameworks. Contemporary theatre and literary adaptations use these classical narratives to address current social issues, demonstrating their continued relevance and transformative power.

4. Tension Between Tradition and Change

The enduring sociological significance of classical literature lies in the tension between tradition and transformation. On one hand, classical texts provide continuity by preserving inherited values, norms, and social practices. On the other hand, their narrative complexity and ethical ambiguity create

opportunities for reinterpretation and social critique. This duality enables classical texts to remain socially meaningful across historical periods and cultural contexts. By engaging with these works critically, societies negotiate changing social norms, ethical expectations, and collective identities, illustrating how literature both stabilizes and transforms social life.

5. Implications for Sociological Inquiry

The study of classical literature offers critical insights into social continuity and change. By analyzing the ways texts reflect social hierarchies, ethical norms, and cultural values, sociologists can understand the mechanisms through which societies reproduce or challenge existing structures. Classical texts provide empirical and analytical frameworks for exploring issues such as social stratification, gender relations, moral responsibility, and identity formation. Their study encourages interdisciplinary scholarship, linking literature, sociology, history, and philosophy, and fostering deeper understanding of the dynamic relationship between culture and society.

6. Relevance in Contemporary Contexts

Finally, classical literature continues to inform contemporary social thought and practice. By engaging with reinterpretations of epics, philosophical texts, and dramas, societies can critically evaluate current social challenges, from gender equality to caste-based discrimination, political ethics, and cultural identity. These texts, therefore, act as living instruments of social reflection and moral deliberation, illustrating the enduring relevance of classical literature in both historical and modern contexts.

Recommendations:

Based on the findings of the study, the following recommendations are proposed:

1. Classical literature should be studied through interdisciplinary frameworks that integrate sociology, history, philosophy, and literary studies.
2. Educational institutions should encourage critical and contextual engagement with classical texts rather than treating them as unquestionable authorities.
3. Greater attention should be given to marginalized perspectives and alternative interpretations within classical literature.
4. Contemporary adaptations and reinterpretations of classical texts should be systematically studied to understand ongoing social transformations.
5. Sociologists should continue to engage with classical literature as a valuable source for understanding cultural continuity and social change.

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Challenges In Oral English Proficiency Among Marathi Native Speakers

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Abstract:

Marathi native speakers frequently encounter challenges in attaining oral English proficiency due to various linguistic, cultural, social and educational factors. Interference from their mother tongue impacts aspects such as pronunciation, stress, intonation, and sentence structure, which in turn diminishes fluency and accuracy in spoken English. A limited vocabulary, reliance on translation, and insufficient exposure to English-speaking environments further obstruct effective oral communication. The paper also emphasizes that conventional teaching methods prioritize written skills over communication practice. The study underscores the necessity to adopt the natural process of learning language to enhance oral English proficiency among Marathi native speakers.

Introduction:

Language is an extraordinary creation of human. It is a part of what makes man fully human. In fact, *Aristotle* says, *"Man is a rational animal and that what sets him apart, what raises him above the animal, is that has the ability to reason, and it is very clear that he cannot reason without language."*Language is the bridge which connects the minds of people. It is a basic tool to share information, a way to eliminate misunderstanding among people and an instrument which stores the knowledge to transform from one generation to the next generation. The history of language says, language is primarily spoken not written. But later the development of the writing medium and printing system bring its written form.

English is a master key which unlocks the vast treasure of knowledge. It is a language of globe. Therefore, the knowledge of English is an important to link with the rest of the world. No other language has come up to replace English either as a medium of communication or as an official language so far. So, the teaching English to their children has become the top priority for teachers as well as parents in the world including India.

However, the teaching and learning process of English become complex and difficult in India because India is a multilingual country where every state has its own language. For e.g. Karnataka has Kannada, Tamilnadu has Tamil and Maharashtra has Marathi. Especially in Maharashatra, where Marathi has been loved and spoken with much proud, the teaching and learning of English as a second language becomes the biggest challenge for teachers as well as students. It has been observed, Marathi native lags in spoken performance in English. A lot of research and discussion has been done on this issue.

The present research paper is a modest attempt to highlight certain unexplored and often overlooked factors contributing to poor English-speaking proficiency among Marathi native speakers, along with suggesting possible remedial measures.

Keywords: Proficiency, diphthongs, culture, context, embedded.

1. Huge Difference between English and Marathi Sounds:

Comparison of English and Marathi has a fixed number of speech sounds of a phonetic system. In simple way we can say, every language has its own sound system, i.e. Marathi has its own sound system, similarly English has its own sound system. The difference in both sound systems is shown in following chart.

English Sound System	Marathi Sound System
It has a Roman script	It has a Devnagari script.
English has only six plosive sounds	Marathi has large no of plosive sounds
English has eight dipthongs.	Marathi has only four dipthongs
English has twelve pure vowels	Marathi has six pure vowels
English does not use nasalised vowels	Marathi uses nasalised vowel

Besides the above differences there are some confusions which causes wrong substitution of sound, they are…

The Marathi speakers often tend to substitute plosive aspirates for English fricative.

Eg.	Sounds	Wrong substitution
	/f/	/ph/
	/Q/	/th/
	/v/	/wh/
	/z/	/dzh/

The Marathi speakers often fail to make a clear difference between the vowels /I/ and /i:/. Because Marathi has only one vowel /i/ which is different from both vowels /I/ and /i:/

The Marathi speakers find it difficult to distinguish between /u/ and /u:/. So they pronounce /good/ as /gu:d/ and /book/ as /bu:k/ instead of /gud/ and /buk/.

The Marathi speaker always confused between /e/ vowel and /ei/ diphthongs and wrongly substitute vowel with diphthongs and diphthongs with vowel.

E.g.	Sounds	Wrong Substitution
	/e/	/ei/
E.g.	/get/ /wet/	/geit/, /weit/
	/ei/	/e/
E.g.	/geit/, /weit/	/get/, /wet/

Suggestions to overcome the problem

1. Ample oral practice of proper pronunciation should be given to learner.
2. The art of active and patient listening should be cultivated.
3. Learners should be encouraged to refer dictionary as it gives proper spelling, meaning and most importantly proper pronunciation of word.

2. English as a Subject:

The learning of language and learning of subject are entirely two different processes. Learning of language is systematic and orderly process. It is a continuous process which has no end point. Whereas learning of subject is a finite process it has certain end point. Besides that, methods and tools of learning language and subject are distinctly different. Learning of language is more practical and less theoretical whereas learning of subject is more theoretical and less practical. However, it has become a general tendency of Marathi native to treat English as a subject and not as language. Even the English teachers treat English as a subject and teach it with the perspective of subject. So, the English which is a language is considered, treated, taught and learnt as a subject. This very tendency has become a major obstacle in learning English for Marathi native.

In summary, the discourse suggests that significant proficiency in English can only be attained if both teachers and students regard English as a dynamic medium of communication rather than just a subject focused on examinations.

3. Adopting Unnatural Process of Learning Language:

In earlier point, it is discussed that learning of language is a systematic and orderly process. So, naturally question may arise, what is systematic and orderly process. Let's understand this through the learning process of mother tongue.

When a child is growing in a specific linguistic phenomenon, the very first thing he needs is to connect with the outer world around him. For him, his outer world is his family and family members. To connect with these people, he needs a bridge and language becomes a bridge for him. So, the need of connecting with outer world begins the journey of learning mother tongue. At the outset, the child just **observes** each and every person, their facial expression, movements of hands, and tone of speaking and so on. In this phase, child just hears the sound and tries to get its meaning. After observing plenty things plenty times, the child is able to know the meaning of certain words and certain sentence structures. And from this point, the second stage of learning language begins. In this phase, a child has a small amount of knowledge of language that his family have. In this phase, the child begins to listen his parents more carefully. Here, we should know the

difference between listening and hearing. Hearing is an unconscious process of receiving sounds without comprehension where as listening is a conscious process of receiving sounds with comprehension. So, in this phase child listens everything and make himself ready for the next stage.

Now the child has enough vocabulary and variety of sentence patterns with which he can use certain words and put them in a specific structure. In this stage, child listens not only to understand but to respond his parents. Gradually, he learns to speak his language. Here one thing should be noticed that a child learns to speak without learning grammar nor his parents taught him.

Now, the grown-up child goes to school where he is introduced with letters (alphabets), word and their sound. Teacher writes the letters and words on blackboard and read it loudly. He expects the same from students. A child observes the structure of the letter differentiate it with other letters and reads it loudly. This phase is quite important because it gives dual task to a child. One is to identify a letter as well as word and to read it and other is to understand and differentiate its structure and to write it. After ample practice, a child is able to read as well as to write his mother tongue.

In this way, the wonderful journey of learning language gets accomplished by adopting thoroughly systematic and orderly process. The process begins with the following sequence,

Observing → Listening → Speaking → Reading → Writing

It is very disappointing, above said natural process of learning language is not adopted while learning English by Marathi natives. They spoil and disturb the entire orderly process of learning language. While learning English they not only reverse the process but also omit some stages. They learn English in following way,

I. **To Read and Copy:** When Marathi native learns English, he begins it with alphabet identification, reading the letters and words, expected to repeat it loudly after teacher and copying the same on paper without getting meaning.

II. **To Write:** In this phase teacher teaches the students grammar, different sentence patterns and their transformation into one another. Here students are expected to do the conversion of sentences by using grammar rules.

III. **To Speak:** Here students are expected to memorise the vocabulary and rules of grammar and apply them in their day today communication. The process of learning English begins with following sequence,

Reading and Copying → Writing → Speaking

Two important stages (observing and listening) of learning language are neglected. Observing and listening are the foundation stages for any learner. Because these two stages give a learner plenty learning experience. While learning English in Marathi scenario listening and observing are not taken as important stages, hence they are skipped. Here we understand one thing; language is a skill which is to be acquired after many tries and errors. It is not a principle of science which is to be memorised, understood and apply for a limited area.

4. Language is Embedded into the Culture:

If we call language is a drawing then the culture is the colour. Every culture has its own tradition, myths, mores, norms, ethics, assumptions, codes of conduct. When language encounters with culture of a particular nation or a society it cannot keep itself separated from the culture of the specific nation or society. As mentioned earlier, English is a language of globe. It is accepted by countries including India as an official language. Now every country has its own culture and when the people of different country speak English, they speak about their culture also. The problem arises when two people speaking English but belonging to different countries. The problem may be related with the meaning or may be with some assumptions. The above discussion can be understood in better way through the following example.

For E.g. One Marathi native English professor was going to Germany. Being an English professor, he did not face any problem until he was communicating with Indian people. But, when a German airhostess asked him, "Sir, what would you like to drink?" He got confused and ashamed and replied," Sorry, I don't drink." He replied so, because in India the word *drink* is associated with ***wine*** which is considered as a malpractice. But in Germany, there

is no such association of words. After receiving the gentleman's reply, the German airhostess too gets confused and pleaded him to forgive her mistake if she has done. After the interruption of one Indian airhostess the confusion got cleared.

So, the culture can be the barrier while learning English as a second language. In India the situation may worsen as India is multicultural country.

5. Language is Embedded into the Context:

An American author Stanley Fish in his book *Is There A Text In This Class?* stated, "*Language is embedded into the context.*" He further says, meaning of sentence can be different in different situation or context. Here he means to say, any language has not fix meaning, it changes according to context. If context changes, the meaning will definitely change. Here he refers language to suggest the meaning of sentence as well as meaning of the word.

In English vocabulary, there are many words, which carry multi meanings and take their meaning according to context.

E.g. **Point**

I. The pencil has a sharp ***point.***
II. It is not polite to ***point*** at people.
III. Please, come to the ***point.***
IV. You should write your answer in ***points.***

E.g. **I saw a man on a hill with a telescope.**

It seems like a simple statement until you begin to unpack the many alternate meanings,

I. There is a man on a hill and I am watching him with my telescope.
II. There is a man on a hill whom I saw with his.
III. I am on a hill and I saw a man using telescope.
IV. We both have telescope and we both are on a hill.

Such words and sentences bother Marathi native who is learning English.

6. Deficiency of Application Oriented Teaching:

It has been observed that English learners of Marathi native are always bothered by certain questions like, why to learn tenses? are they useful? What is the use of passive voice in day today life? When we learnt to speak our mother tongue without learning grammar then what is the role of English grammar in English speaking?

Such questions are raised by students because they have not been introduced the practical use of their classroom teaching. For e.g. while teaching simple present tense, teacher becomes over concern about the rules and formula of sentence. His focus is fully on the formula S + V + O which become quite monotonous for student. Instead of telling the practical use of simple present tense, he goes on with rules of tenses. Actually, he should introduce the variety of situations where this particular tense is used. In the same way, while teaching change the voice teachers should state the reason behind learning change the voice especially the use of passive voice in business correspondence. He should make aware the students that all the official, business correspondence occurs in passive voice. Students should be given case study-based homework. For e.g. to write a report, to write a memo etc. With such kind of application-oriented learning we can minimize the gap between classroom teaching and real-life experience and also make the teaching learning process interesting.

Conclusion:

While summing up the paper, I wish to state the final aim of learning English language, that is, the learner should be able to speak and write English. Instead of adopting traditional methods of learning language, we should find out and apply the innovative methods which will simplify the teaching-learning process. We should use and change these methods according to the ability of students. Instead of showing more concern about grammar we should focus on the words and their pronunciation to enhance speaking ability of a learner. Here I am not subverting the importance of grammar while learning language, I suggest to avoid the over

concern for this, which can take a student away from the real goal of learning language. Learning language is a very natural process so why the problem is arising? Because we are making it too artificial. If we learn English with the same spirit as we learnt our mother tongue, we can easily gain the competency over English. English should be learnt as language not as a subject.

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The Digitalization Dilemma: Bridging Classical Language Learning and Modern English

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Abstract

With the rapid digitalization of education, learners rooted in classical languages face unique linguistic and cognitive challenges while adapting to modern English. Classical languages such as Sanskrit, Latin, and Greek are highly structured, rule-bound, and rely on inflections for meaning, offering clarity in grammar, pronunciation, and sentence construction. In contrast, modern English is flexible, context-driven, and continuously evolving, especially in digital environments. This paper explores the difficulties experienced by learners with a classical language background when acquiring English, particularly in virtual and technology-mediated learning settings. The shift is not merely linguistic but cognitive, as learners move from synthetic language structures to the analytical nature of English, where meaning is often derived from word order and usage. This structural friction is further intensified by digital communication forms such as abbreviations, slang, emojis, and "netspeak," which often dilute depth and cause misinterpretation among non-native speakers.

The study also examines how digital reading habits—focused on task completion rather than comprehension—affect language learning. Additionally, it highlights the paradox of relying on English-based digital platforms and applications to access and interpret classical texts. The paper further discusses the role of AI-driven learning tools and gamification, acknowledging their effectiveness in vocabulary acquisition while questioning their impact on deep linguistic understanding. In conclusion, the paper emphasizes the dual nature of technology as both a facilitator and a disruptor in language learning, advocating for a balanced pedagogical approach that bridges classical linguistic foundations with modern digital English.

Keywords: Classical Languages, Digital Natives, Netspeak, Language Evolution, Pedagogical Approach

Introduction

The distinguishing factor of classical languages is their systematic framework. Sanskrit, Latin, and Greek are languages known for their strong structure and strict grammatical rules. Modern English, on the other hand, has grown by borrowing heavily from these classical languages, especially in terms of vocabulary, word order, and meaning. Language is not fixed; it continues to evolve over time. With the rise of digital communication, "netspeak" has become increasingly common, introducing abbreviations and new meanings for words. This form of language is widely accepted by today's generation and reflects how English is continuously adapting to modern modes of communication.

What should we call these "new" students of today? Some refer to them as the N- (for Net)-gen or D- (for digital)-gen. But the most useful designation I have found for them is Digital Natives. (Marc Prensky,2) But Digital Immigrants typically have very little appreciation for these new skills that the Natives have acquired and perfected though years of interaction and practice. (Marc Prensky,4) As educators, we need to be thinking about how to teach both Legacy and Future content in the language of the Digital Natives. (Marc Prensky,5)

Accepting Digital English requires a shift in mindset. It is not only about learning new words but also about building a strong foundation in grammar. The pronunciation as well as the phonetics of classical languages follows strict rules. This foundation helps learners develop flexibility in using the language and enables them to handle the challenges of fast-paced and fragmented digital communication. Research on the use of English shows that learners with a background in classical languages find it easier to adapt and use English for nearly half of their daily communication.

Classical language needs analytical approach which is slow as well as reflective in nature whereas modern day languages like English are influenced by superficial approach which is result oriented but fails to give in depth knowledge. The dependency on word order for conveying its meaning is different than the precise grammar followed by Greek, Sanskrit or Latin. This paper focuses on the balanced teaching approach which needs discipline and depth and prepares readers / learners to cater the practical needs to the current situation. Ultimately, this study argues for a balanced pedagogical approach: one that maintains the discipline and depth of classical foundations while simultaneously preparing learners to meet the practical needs of the current digital landscape.

2. Literature Review

2.1 Synthetic vs. Analytical Linguistic Frameworks

It is a commonplace in Sanskrit scholarship that intransitive verbs typically become transitive after certain spatial (directional and locational) preverbs, such as ánu 'along, after', áti 'over', abhí 'towards, over, against', úpa 'to, near' and some others, which add an accusative object to the syntactic arguments of the verb and thus function as transactivating, or applicative, markers, as in RV 9.19.3 (quoted in 4.1.2), RV 7.1.14a séd agnír agnī́m̐r átiy astuv anyā´n ((Whitney,6) Latin and Greek were taught in a straightforward deductive way: teachers first presented a rule of grammar, after which they assigned oral and written translation tasks to students so that their ability to apply the rule could be assessed. (Danesi M, 4)

While we understand that the classical languages and the modern-day languages both have a flavor of their own, let us also look at the deeper relation of words in both. Languages like Sanskrit, Latin or German have rigid rules but once you understand them it becomes very easy to read, write and speak correctly. You might have also come across the analogy that says these languages help fetch marks like mathematics. Which is not at all the case with English and other languages. If you look at the grammatical association, the prefix or the suffix when added to the root word the listener gets a clue whether it's a subject or an object. Therefore, even if the word order changes the sentence still makes sense which might not be the case with languages like English. But it's a mandate to read and by heart the table of word endings to speak correctly.

This is supported by the math rule or the formulas when applied helps you solve the problem and get an answer. The syntax or the word order of English or Mandarin decides the meaning of the sentence or the changed word order can convert the subject to object. The person who attempts a shift from classical languages to modern languages must shift their focus from logic of form to logic of position. English seems confusing because it depends on the sentence structure for example S-V-O whereas other languages can be easily learnt if we understand the calculation of the suffix or prefix.

The main grammatical relations which are relevant for a description of Old Indo-Aryan nominal syntax include Subject (S), Direct Object (DO), Indirect Object (IO), and a variety of Oblique Objects (Obl). (Whitney,2) For those who have learnt it as a first language it can be easy but for people who navigate from English to French or vice versa, they find the transition confusing as well as difficult too. It is equivalent to fixing a wrong piece in the puzzle. English language has a lot of words which can act as a verb and a noun or at times it becomes an adjective too depending on the position it holds in the sentence, thus making it difficult for the learner to understand its function. Like every language that has rules English too has but there is a counter rule for each rule which is responsible for the confusion created.

3.The Digital Disruption

Change is the only constant; this holds true to languages like English. With the advent of digitalization there came a big wave of change. This not only eased the process of reaching to the roots but also changed the way we looked at the usage of the same. The "Netspeak" is a new term because it's evolving slowly along with the generation. They have started squeezing in a lot of words which look like abbreviations but are not. They at times complicate the message and also at times make no sense to the previous generation. The normalcy experienced by Gen Z and Gen Alpha while using these innovative ways of communication is the total opposite of what is experienced by Boomers and Millennials.

Emails, instant messages, social media posts, and professional chats frequently employ abbreviations, acronyms, emojis, and informal syntax. Expressions such as "FYI," "LOL," or "BRB"

convey meaning efficiently but lack grammatical transparency. The era of skimming and scanning is gone when the information was read based on the task related to it. This generation now uses technology to read, reduce the length of the article and then skim through it for pointers. They have a fair distinction between hard work and smart work. They know how to make the best possible usage of resources. The epics are no more written; no one understands how imagination takes shape and how art is an immortal form. They no longer think and analyze, they just read for information.
Traditional - Where are you? I was at your desk some time back.
Netspeak - OOO (Out of office)
Traditional grammar too has lost its palace.
Traditional - Should I wait for you?
Netspeak- No I mite be L8 (late) - No I might be late.

Sanskrit - *Balakaha phalam khadati.*
Or Phalam balakaha khadati. **Meaning remains the same.** (The boy eats the fruit).
English - The boy eats the fruit.
The fruit eats the boy. **Total Chaos.** (The meaning is reversed).
Netspeak/Alpha: "boy □□" (No endings, no grammar, just symbols).

4.The Inevitable Paradox

The transition from classical to modern languages paves way to ambiguity, flexibility and interpretation. The increased accessibility of literature and text have helped people discover roots and read more to understand the classical languages. Despite a lot of pointers pointing towards the superficial nature of English, it's evident that the contemporary landscape of classical languages can be visited via the English gateway. Technological advancements have chosen English as a global language because of the presence in each country and sector. English has become a popular medium that has connected a lot of dots. In 2010, around 600 neologisms were listed in Twittonary, one of the online dictionaries collecting terms that have been invented in connection with Twitter. (David Crystal,70)

5.The Role of AI and Games

I find Internet linguistics the most convenient name for the scientific study of all manifestations of language in the electronic medium. (David Crystal,13) The connectivity developed by the internet has made a lot of things accessible. The history has come to life; we can now see the characters in action. We can experience all that was just black and white. This has brought a lot of clarity not only in terms of reading material but also has helped propagate the same. Learning language is no more a herculean task, right from the meaning of the word to the syntax everything is available at a click. The doubts get cleared along with some extra information attached to it right at the comfort of your homes. The AI tools, various games, and a lot of digital media has helped us bring in a change in the way we look at the history of anything be it language or place. This advancement would not cater to the syntactic complexity or deep grammar understanding of any language but helps deal with the surface level learning. These tools and games bring in the motivating factor which keeps rolling the enthusiasm to read and know more.

6. Research Methodology

This paper is based on a descriptive and exploratory research design to explore the challenges faced by learners with a classical language background while acquiring modern English in digitally mediated learning environments. Primary research data was collected through a structured questionnaire administered to a sample of 23 students with prior exposure to classical languages. The students who took the questionnaire are engaged in formal education and learning English through academic and digital platforms. The questionnaire targeted the perceptions of learners while looking at the grammatical transition, adaptability to flexible English structures, digital reading habits, and challenges posed by informal digital communication such as abbreviations, emojis, and non-standard syntax.
The instrument included a combination of close-ended questions to identify general trends and open-ended questions to gather qualitative insights into learners' cognitive and linguistic experiences. The responses were analyzed using thematic analysis to identify recurring patterns related to linguistic ambiguity, cognitive adjustment, and the impact of digitalization on language comprehension. Participation of students in the study was voluntary, and responses were collected anonymously to ensure ethical compliance. The questionnaire used for data collection is provided in Appendix B.

7. Material and procedure

Students were given a background of research and were asked to choose answers which they feel applicable. There were no correct or incorrect answers. All the questions revolved around the

perceptions and experiences. All measures were administered in the students' respective classroom and carried out by the authors using google docs via online medium.

8. Conclusion

Digitalization presents a complex interplay of opportunities and challenges for language education. For learners rooted in classical languages, the transition to modern English—particularly within digital environments—extends beyond the acquisition of technical skills or vocabulary. It necessitates a deeper cognitive, linguistic, and cultural recalibration, as learners move from rule-bound, inflectional systems to a flexible, context-driven language shaped by rapid technological change.

This paper thus argues that technology should function as a bridge rather than a barrier in this transition. While digital platforms and AI-driven tools have enhanced access, efficiency as well as engagement, they must be integrated thoughtfully to avoid superficial learning and linguistic fragmentation. Classical linguistic rigor, with its emphasis on structure, precision, and depth, remains a valuable foundation that can enrich English language learning when appropriately aligned with modern communicative demands. By adopting balanced pedagogical strategies—rooted in comparative analysis, explicit instruction, guided digital exposure, and metalinguistic reflection—educators can help learners navigate the paradox of digital English. Such an approach ensures that learners not only adapt to contemporary modes of communication but do so with clarity, accuracy, and interpretive depth. In doing so, language education can honor classical traditions while fully engaging with the realities of the modern digital world.

Appendix

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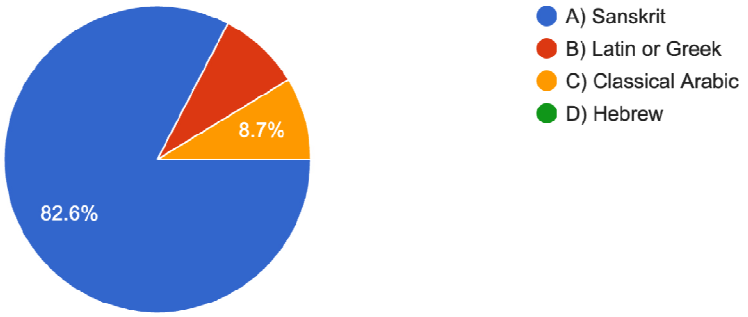
Appendix B

Questions -
https://docs.google.com/forms/d/1BZBW1KV5xmlqmmLQKS9EcxRWbkHGBIsFzcUMm2ZZovM/edit

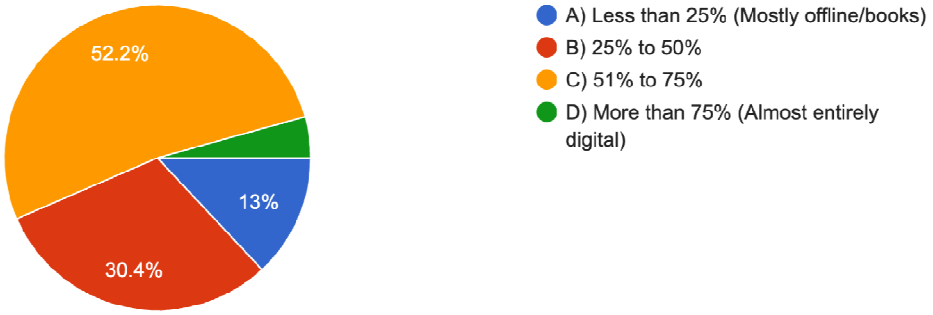
https://forms.gle/tcYCVaD75JaAcBpYA - Responses

1. Which classical language serves as your primary linguistic foundation?
23 responses

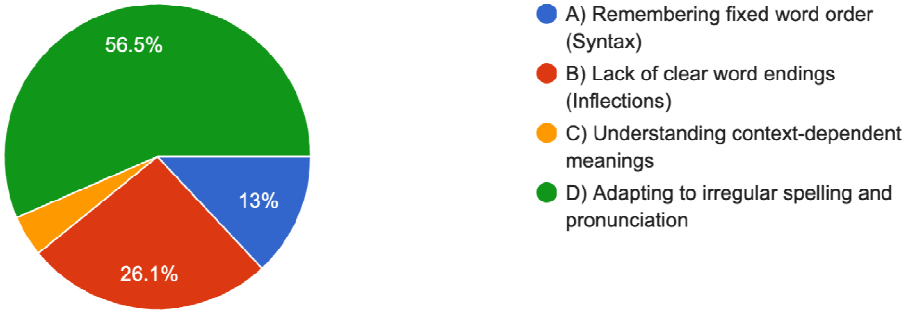


2. How would you describe the grammatical structure of your classical language foundation?
22 responses

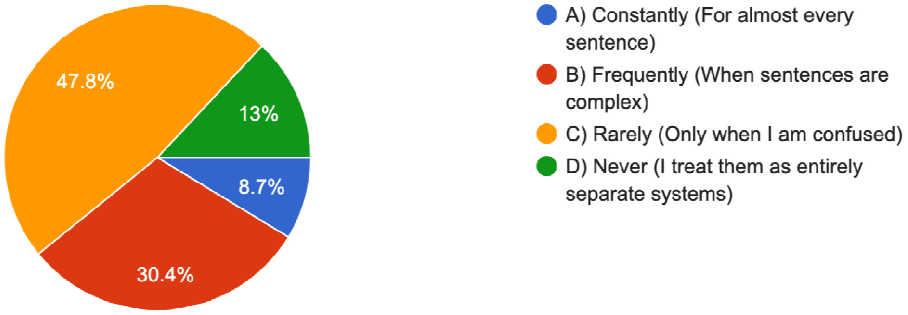
3. How much of your daily English interaction happens via digital platforms (social media, apps, etc.)?
23 responses



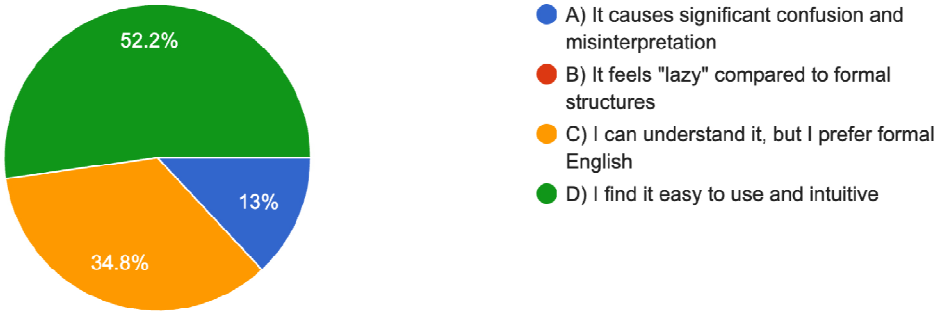
4. What is your biggest challenge when moving from a synthetic language (like Sanskrit/Latin) to English?
23 responses



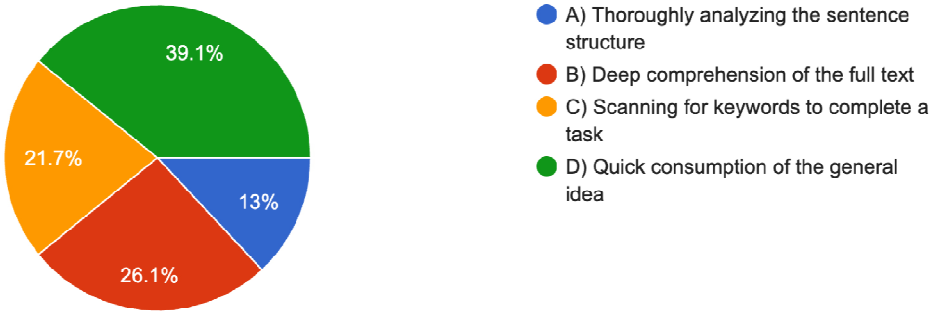
5.How often do you "mentally map" English sentences back to the grammatical rules of your classical language?
23 responses



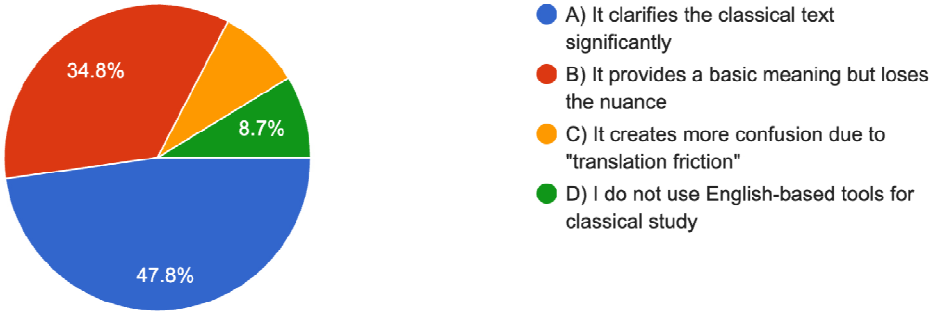
6. How does "Netspeak" (slang, emojis, abbreviations) affect your understanding of English?
23 responses



7. When reading English content on a digital screen, what is your primary focus?
23 responses



8. When using English-based digital tools to study classical texts, what is the result?
23 responses



9. How do AI-driven tools (like Duolingo/AI tutors) impact your linguistic depth?
23 responses

10. In your opinion, how does technology act in your language-learning journey?
23 responses

Reclaiming Kunti's Voice in the Contemporary Retelling of the *Mahabharata*: The Feminist Analysis of Madhavi Mahadevan's *The Kaunteyas*

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Introduction:

The *Mahabharata*, one of the most ancient works in Indian literature, has become a versatile source of inspiration in contemporary contexts. The epic, with its realistic presentation of human emotions, has evolved beyond the traditional boundaries and thus remains influential among the modern audiences. However, it is observed that classical epics such as the *Mahabharata* have traditionally been narrated through masculine frameworks that foreground war, heroism, lineage, while marginalising women's voices and inner lives. Epic women such as Gandhari, Satyavati, Kunti and Draupadi etc. are frequently positioned as symbolic figures rather than complex psychological subjects.

The contemporary retellings of the Mahabharata provide a space to marginalised women characters and present the epic incidents from their perspective so as to give them an opportunity to share their emotions, raise their voices and challenge what is remembered and what is glorified. Madhavi Mahadevan's *The Kaunteyas* offers a feminist reading of the Mahabharata from Kunti's perspective, enabling her to share her feelings and sufferings which have been ignored within classical traditions.

The present paper, therefore, seeks to study Madhavi Mahadevan's *The Kaunteyas* from the feminist perspective and examine how Kunti articulates female agency not through heroic actions like males, but rather through silence, patience, resilience etc. Through the present study, the researcher aims to demonstrate how contemporary Indian fiction reclaims the marginalised female characters and thus contributes to Indian feminist discourse.

Research Design and Methodology:

The present research adopts a **qualitative research** design with the focus on **textual analysis** by applying the **feminist literary criticism** to Madhavi Mahadevan's *The Kaunteyas.* The novel offers such a feminist intervention by shifting the epic's focus away from heroic warfare and toward the psychological and emotional world of Kunti. Through Kunti's first-person narration, Mahadevan grants narrative authority to a woman traditionally remembered primarily through her motherhood and sacrifice. In doing so, the novel becomes a critical feminist project that revisits the classical epic not as a closed text of the past, but as a living tradition open to reinterpretation in the present.

Theoretical Framework: Feminist Voice, Silence and Gendered Identity:

Madhavi Mahadevan's The Kaunteyas can be critically examined through feminist theoretical concerns surrounding voice, gendered identity and silence. The novel does not merely retell the Mahabharata, but reorients its narrative centre by allowing Kunti to become the storyteller of her own life. In this way, Mahadevan challenges canonical modes of representation and restores a female voice in the marginalised epic tradition.

Spivak and the Question of Silenced Female Voice:

Gayatri Chakravorty Spivak's influential essay 'Can the Subaltern Speak?'(1988) provides an important lens through which Kunti's narrative voice may be understood. She notes that gender intensifies marginalisation, arguing that 'the subaltern as female is even more deeply in shadow' (p. 287). In classical epics like the *Mahabharata*, women's voices are often mediated through patriarchal narration, and their experiences are interpreted through their lens only.

Mahadevan's novel directly responds to this silencing by granting Kunti first-person authority. From the prologue itself, Kunti critiques the masculine dominance of epic story-telling: "The best stories have always been men's stories, and what men regard as the best stories are often war stories" (p. 1, Mahadevan, 2017). The opening statement functions as a feminist refusal of epic tradition, suggesting that women have been traditionally excluded not only from power, but from narration also. Kunti's act of telling her own story becomes an attempt to reclaim speech within a cultural structure that historically considered her almost invisible.

Showalter and the recovery of Female Experience:

Elaine Showalter's gynocritical framework further supports the feminist objective of *The Kaunteyas*. Showalter calls for a mode of criticism that focuses on women's writing as an expression of female experience rather than as a deviation from male literary norms. Mahadevan's novel is an example of such gynocritical rewriting, as it is an expression of women's psychological, moral and emotional realities. Rather than portraying Kunti as a mother of the Pandavas, the novel presents her ethical dilemmas, regrets, silences and survival strategies.

The Feminist Analysis of Madhavi Mahadevan's *The Kaunteyas*:

Madhavi Mahadevan's *The Kaunteyas* offers a powerful retelling of the Indian epic the *Mahabharata* by shifting the narrative focus from the heroic warfare to the emotional and psychological world of Kunti. By narrating the story through Kunti's perspective, Mahadevan reclaims her voice to share not only her inner thoughts and emotions but also her anger against the patriarchal and societal norms.

The title of the novel *The Kaunteyas* (i.e. the sons of Kunti) gives an indication that the story will be focusing on a female voice i.e. of Kunti. The novel is structured into three major chapters that trace Kunti's life in a clear chronological order. However, the titles given to these three chapters – Kuntihoja, Pandu and The Kaunteyas– presents how a woman's life revolves around the men in her life and how her identity is defined based on her roles and responsibilities towards them. **Thus, the chapter titles themselves reinforce male-dominance across the different phases of Kunti's life.**

Patriarchy and the Early Conditioning of Kunti:

The first section, *Kuntibhoja*, highlights how Kunti's marginalisation begins not in marriage but in childhood. As an adopted relative, Kunti occupies an uncertain position in the royal household, and thus her journey for search for identity begins in her early childhood only. She is constantly reminded of how she does not belong to Kuntibhoja. It is to be observed that Kunti is expected to bear marginalisation at two levels– according to her gender and also as an outsider. There are various instances like Kunti's interaction with the king, with rajmata and the queen, shared in the first chapter of the novel, which highlight the patriarchal expectations from a woman or a girl and the gendered conditioning of her mindset. She is taught that "**Obedience is the highest virtue**" (p. 23, Mahadevan, 2017). Kunti realises that she is just a relative for the Rajmata: "**A mouth to be fed, a body to be clothed, a pair of hands to be put to use, a girl to be married off. *A burden***" (p. 30, Mahadevan, 2017).The episode exemplifies how the decisions made by men for their own interests significantly shape and constrain women's lives and how women have been perceived as a burden by the society.

Sage Durvasa's Stay at the Kunti Kingdom: Kunti's Servitude:

The novel offers a detailed account of sage Durvasa's stay at the Kuntibhoj kingdom and Kunti is given the responsibility to look after him. The section beautifully depicts Kunti's servitude, her eye for detailing and also her commitment to the task assigned. It also presents her capacity to suffer the physical pain, which makes her contemplate, "**A woman's strength is measured by her capacity to bear suffering, but is it a sign of courage? They are not one and same, are they?...**" (p. 49, Mahadevan, 2017). **Kunti's question indirectly challenges the patriarchal moral framework that glorifies female suffering in the name of endurance and duty.**

Sage Durvasa Grants a Boon to Kunti: Female Sexuality, Shame and Unwanted Motherhood:

One of the most significant feminist tensions in the novel emerges through Kunti's unintended invocation of the divine mantra, through which she can give birth to a child. Out of curiosity and without intention, she invokes the sun god by reciting the mantra and then he reminds her that now through their union, she will have a son. Kunti realises that she has committed a grave mistake and makes a futile attempt to convince the god not to unite with her: "**I am a *kanya*! How can a maiden become a mother?... An unwed mother is *not* a mother. It is not her child, but her shame, her sin**" (p. 61, Mahadevan, 2017) explaining how society judges unwed mothers, how it blames the women for going against the norms of the society. The episode, thus, exposes rigid moral codes governing women's sexuality. Kunti's abandonment of Karna, her son, becomes not a moral failure, but an outcome of oppressive norms that punish women for circumstances beyond consent. This reflects Spivak's critique of patriarchal norms where women's bodies become sites of cultural control.

Kunti's Marriage with King Pandu of Hastinapur:

Kunti is married to King Pandu of Hastinapur, as she chooses him during her *swayamvar*. Swayamvar is a ritual meant for royal princesses to select their companion for the lifetime. In *patrani*'s (queen's) words, marriage is a 'burden' (p. 81, Mahadevan, 2017), no matter what and whom she chooses. The act

of *swayamvar*, commonly viewed as a symbol of female choice and empowerment, is portrayed as a closely regulated ritual in which a woman's agency remains limited. Although it appears to offer freedom of selection, the woman is ultimately expected to choose only within the boundaries determined by family, society and patriarchal norms. Thus the episode critiques the social structures that present such rituals as empowering, while in reality they are used to ensure that women fulfil the roles designed for them and conform to prescribed expectations.

Marriage, Silencing and Patriarchal Duty:

In the second part, *Pandu*, marriage becomes another structure of restraint for Kunti than fulfilment. Her initial days in Hastinapur are of the realisation of how royal marriages privilege duty over companionship and also her continuous struggle for identity. During Pandu and Kunti's interaction, Kunti introduces herself as, "**I was born Pritha… I am called Kunti**" (p. 90, Mahadevan, 2017) –this introduction foregrounds her conflict between her birth identity and the name imposed upon her in her foster home, symbolising an early experience of self-erasure which is imposed upon her. As Pandu then calls her 'Maharani Kunti', she gets a new identity. However, he also shares with her that Queen Gandhari equally and rightfully holds the status as Maharani. Kunti, thus, confesses that she is '**Maharani by accident**' (p. 90, Mahadevan, 2017), as the rajmata had commented.

Kunti's initial days in Hastinapur highlight how women of Hastinapur are imposed upon an iron discipline about how they look and how they should present themselves. The episode also exposes how women in positions of power are subject to intense surveillance, as she hears others in the palace speak about the conjugal relationship between Dhritarashtra and Gandhari and also about Kunti and Pandu. As Kunti shares the same with Pandu, he indirectly conveys that it is of less importance to him. Kunti realises that she is losing herself. "**His queen but not his wife– what was I becoming**?" (p. 108, Mahadevan, 2017), Kunti contemplates. The moment marks the continuation of Kunti's quest for identity, as she finds herself reduced to a public role and symbolic title of 'queen', while her individuality and personal fulfillment as a wife remain unacknowledged. **The episode illustrates how the patriarchal structures silence women's desires and subjectivity, compelling them to internalise dissatisfaction and to doubt themselves rather than questioning the structural inequalities**.

Kunti's Interaction with Other Women in the Royal Palace: Free Expression of Emotions and Focus on Silence and Acceptance:

Various episodes in the second section of the novel present interactions between women, giving an opportunity to voice their opinions, emotions and also to express their anger against the patriarchal norms. As Kunti interacts with Gandhari, she contemplates on Gandhari's identity as the most virtuous woman for her decision to blindfold herself. She doubts whether it is a sign of virtue or just a show-off. Through this reflection, the novel challenges the conventional ideas of female sacrifice, inviting a reassessment of actions traditionally celebrated as a symbol of devotion.

Kunti's meeting with Satyavati underscores the paradox of patriarchal power, where the authority bestowed upon a woman also becomes a mechanism through which responsibility and duty are imposed upon her. As Kunti shows her distress to Satyavati through tears upon hearing of Pandu's marriage with Madri, Satyavati makes her understand the reality and asserts that shading tears on such occasions is like losing the battle there itself even without fighting. Both of them share the sense of rejection and Satyavati reveals the personal cost of political ambition and acknowledges the loneliness that accompanies power. As their conversation deepens, they both realise the parallels between their lives– their search of identity at their paternal places, marriage into families above their social standard– indicating how women's lives have always been shaped by the decisions taken by the men around them. Ultimately, Satyavati advises Kunti not to let anyone see her cry. **The advice does not show any concern for Kunti's emotions, rather it is more about the image of a 'queen'to be maintained, it is more about duty than about feelings or emotions.** Kunti, as a senior wife of Pandu, becomes a responsible figure for the younger Madri. She, thus, becomes preoccupied with 'form and formality' (p. 150, Mahadevan, 2017) and her feelings and emotions are suppressed.

Lineage and Salvation: Pandu's Desire for an Heir and the Burden Placed on Kunti:

Pandu, Kunti and Madri decide to go into the forest for the rest of their life, after the king receives a curse from sage Kidima that he would die while he will be the most passionate about making love to his beloved. Pandu urges Kunti to give him a son (through another man) indicating how providing an heir to the throne is the utmost duty of a king and queen. When Kunti opposes the idea by stating that it will not be morally correct, Pandu confirms, "**A woman is not considered immoral for doing whatever**

her husband asks of her– if she does it out of love for him" (p. 199, Mahadevan, 2017) that exemplifies the patriarchal tendency of defining women's morality in ways that conveniently serve male interests.

Motherhood, Sacrifice and the Politics of Lineage:

On Pandu's request, Kunti invokes three different gods and gives birth to her three sons i.e. Yudhishthira, Bheema and Arjuna. As Madri perceives her life meaningless and incomplete without being a mother and shares her sense of unfulfillment with Pandu, he requests Kunti to give her boon to Madri, which she uses twice and thus gives birth to two sons namely Nakul and Sahadeva. After Pandu's death, Kunti is left behind to look after all the five Pandavas and she shoulders the responsibility of raising them together.

The Kaunteyas: Kunti as the Mother of the Pandavas:

The last of the novel presents Kunti as a strong, resilient mother of the Pandavas, who is capable of taking politically strategic decisions in favour of her sons. In these episodes, Kunti is not at all shown as a submissive or silent figure, rather she raises her voice and ensures that her sons follow the righteous path in whatever they do and always remain together. Therefore, for the Pandavas, Kunti is not just their kind and patient mother, but she is their strength, their direction, their *guru* and a source of inspiration. She is the one who guides them to choose between the right and the wrong and reminds them of their duties and rights too. Be it the game of dice, be it the Kurukshetra war– Kunti never accepts the wrong deeds of her sons and ensures that they get justice for their good deeds.

Women and Power: Satyavati and Gandhari:

After returning to Hastinapur, Kunti comes to know that Satyavati announces her withdrawal to Vanaprasthashrama, admitting that her authority no longer holds influence. Her departure, "passing through the city gates unnoticed" (p. 237, Mahadevan, 2017) highlights the erasure of women even in royal spaces. Also, Gandhari's meeting with Kunti reveals how women operate within patriarchal politics under the guise of concern. While appearing sympathetic, Gandhari's remarks subtly reinforces hierarchy. "**Maharaja Dhritarasthra is keen to do his duty by his younger brother's sons**" (p. 240, Mahadevan, 2017), Gandhari asserts, indirectly reminding that security is granted and not inherited.

Duryodhana's Attempts to Kill Pandavas and Kunti's Leadership:

It has been observed that Kunti becomes the guiding light of the Pandavas in the absence of Pandu, their father. Her strategic management, resilience, and her visionary leadership is visible mainly through 2 incidents that take place before the marriage of the Pandavas– the tournament wherein she sees her first son Karna, but remains silent understanding how all her efforts to bring her sons to the present position and condition will go futile and the other one is the episode of Varanavat. Her role, not as a mother, but as a mentor who is determined to do and get the best for her sons prominently, gets reflected in these two episodes.

At Varanavata too, when the Pandavas alongwith Kunti are sent in order to kill them skillfully, Kunti takes the charge of the whole incident– takes Vidura's help, gets a tunnel digged in underground with the help of the minor sent by Vidura and successfully helps the Pandavas escape from the deadly plan of Duryodhana to kill them all. And then, they decide to hide their identity for their own safety. In all the present years, it is Kunti who becomes their inspiration, as she stands front shielding her sons and fights against all odds. As a result, the Pandavas have immense respect for Kunti. Despite all the sufferings, Kunti is determined to keep going– "**ready to face whatever lay ahead. Prepared to do whatever was needed**" (p. 276, Mahadevan, 2017). The episode marks Kunti's evolution from a protective mother to a resilient strategist, which is a result of her consistent suffering and constant uncertainty. **Kunti's determination underscores the novel's portrayal of female strength not as heroic spectacle but as relentless endurance amidst adversity.**

The Marriage of the Pandavas:

The novel sensitively captures the moments through which Kunti expresses her affection and respect for each of the Pandavas. During their stay in the forest, Bheema emerges as the primary source of physical and mental strength and protection for the family. When Yudhisthira opposes Bheema's marriage with Hidimbi, a woman from the rakshasas community from the forest, Kunti approves the marriage, as Hidimbi promises her to give her a grandson who she will be prouder than anyone else. The episode highlights Kunti's empathetic approach and also her capacity for moral judgment that sometimes go beyond the social rigid hierarchies. Mcgrath (2008) rightly calls her '**a figure of authority, instructing her sons how to behave and telling them what to do**' (p. 84). Kunti asserts her authority by guiding

her sons towards performing their duties and challenging orthodox gendered assumptions about leadership.

The novel aptly describes the circumstances under which Kunti indirectly decides Draupadi's marriage with the Pandavas: "***A wife's first duty is to her husband, but a mother cannot single out among her children… Gold, woman and land, they say are the three causes of squabbles in any family***" (p. 299, Mahadevan, 2017), she contemplates. It is in this moment of anxiety that Kunti hears Bheem call out from the doorway and asks her to see what she has brought. Without turning around and checking that Arjuna has brought Draupadi, she commands instinctively, "**Whatever it is, share it equally among your brothers**" (p. 299, Mahadevan, 2017). Even though not taken positively by Draupadi at the initial days, Kunti knows very well that Draupadi will keep her sons united.

Dice Game and Feminine Suffering:

The game of Dice between the Pandavas and the Kauravas marks the collapse of righteousness, as Draupadi is humiliated. There are many references in the novel to how Kunti is deeply saddened by this incident as: "**one Kaunteya staked her, while the other called her a whore and ordered her to be stripped**" (p. 342, Mahadevan, 2017). Slowly, she realises that her sons do not need her to guide or direct them and they are taking the decisions on their own. When Gandhari comes to Kunti and asks her to speak with Draupadi regarding taking her vow of vengeance, Kunti takes Draupadi's side and explains that "She does not blindly accept her fate" (345). The episode exemplifies Kunti's ability to safeguard the actions of her own people and justify their righteous path.

Renunciation as Liberation:

The novel ends with Kunti deciding to go to the forest with Dhritarashtra and Gandhari after the war asserting autonomy: "**For once in my life, let me do something that *I* want**" (p. 388, Mahadevan, 2017). The final image—"the open road… a free sky" (389)—symbolises liberation beyond prescribed roles, redefining fulfillment for a woman. The novel thus ends not in tragedy, but in freedom, asserting a woman's right to selfhood.

Concluding Remarks:

Madhavi Mahadevan's *The Kaunteyas* demonstrates how classical epics remain culturally alive through contemporary feminist interpretations. By shifting narrative authority to Kunti, Mahadevan challenges patriarchal storytelling, foregrounds women's ethical complexity and critiques structures of lineage, honour and duty.

Dhere, while explaining her role in the epic, (2021) rightly observes, "**या दोघी सासवा-सुनांनी पांडवांना भक्कम आधार दिला. किंबहुना असं म्हणता येईल की या दोघी नसत्या तर पांडव पक्ष इतका कणखर, इतका समंजस इतका सत्यसन्मुख इतका एकसंध असा राहिलाच नसता**" (Lecture Series no.1c) (**Translation-** *These mother-in-law and daughter-in-law provided strong support to the Pandavas. In fact, it can be said that if it weren't for these two, the Pandava side would not have remained so strong, so sensible, so committed to truth, and so united.*) Karve (2008), therefore, comments that **Kunti's heart was 'made that of steel'** (p. 57) indicating her clarity to guide her sons to go against their own kin in order to establish righteousness.

Such retellings, therefore, ensure that classical literature evolves– not as a static heritage, but as living discourse shaped by present concerns. The Kaunteyas, thus, contribute to the future of classical traditions by reclaiming silenced voices and rewriting the epic.

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Awareness, Use and Users' Needs of Electronic Classical Library Resources

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Abstract
The advent of the fast-developing digital technologies has dramatically changed the library services, predetermining the greater reliance on the Electronic Classical Library Resources in the form of e-books, online databases, e-journals, and digital repositories. This paper will focus on awareness level, usage and need of the electronic resources in academic libraries. The knowledge of the presence of electronic resources and related services is a critical factor that should be used to establish their efficient use. Even though electronic collections have been heavily invested in there is a difference in the level of awareness and usage patterns among the users by reason of differences in information literacy skills, access facilities and disciplinary requirements.
The research also highlights the need of knowledge of the needs of users to make the collection development and services delivery successful. The evaluation of usage behaviour and user expectations is a worthwhile information in the enhancement of access mechanisms, development of user education programmes, and better performance of the library. The results indicate that it is necessary to conduct constant evaluation, conscious awareness campaigns, and resources management, which should be user-friendly to use electronic library resources to the full extent, as well as reinforce the centrality of libraries in aiding academic, research, and professional endeavors in the digital era.
Keywords: Electronic Library Resources, User Awareness, Information Seeking Behavior, Digital Libraries, User Needs Assessment, Resource Utilization, Information Literacy

Introduction

The modern digital age has no longer allowed libraries to remain in a print collection, but it has transformed them into a hybrid and an entirely electronic knowledge center. Electronic Classical Library Resources (ECLRs) e-books, e-journals, online databases, digital archives, and institutional repositories are becoming part and parcel of the contemporary library services. These resources help to access authentic, peer-reviewed, and scholarly information in due time, thus supporting the teaching, learning, research, and evidence-based practice.
Electronic Classical Library Resources awareness among users is a vital parameter that will dictate successful use of the same. Although libraries have been making extensive investments in the acquisition and subscription of electronic resources, the effective application of such resources largely relies on the familiarity of its users with the services offered, access modes, search methods and information literacy abilities. The libraries are very significant in providing awareness by establishing awareness through orientation programmes, user education, information literacy workshops and digital reference services.
The shift in the information seeking behaviour of the users as they choose more and more, the electronic formats over the mechanical ones, is because of the accessibility, search capacity and the availability at a distance. There are however some differences in the degree and application in different types of users based on their academic field, level of technology use and availability of infrastructure.
Knowing the needs of the users is crucial to successful collection development, effective resource management and service planning in libraries. The evaluation of user needs with regard to the electronic resources helps the librarians to gauge the sufficiency, relevance, and usability of the current collections and allows them to determine gaps in services. Thorough systematic research of the awareness, use and needs of Electronic Classical Library Resources therefore acquires worthwhile information to improve the library services, user satisfaction, and efficient utilization of information resources in digital format.

Definition

Electronic Classical Library Resources (ECLRs) are those electronic resources in the form of e-books, e-journals, online databases, and digital archives, institutional repositories, and other electronic information services, that are offered by libraries to support academic, research, and professional work.

Electronic Classical Library Resources Awareness can be described as the degree of information that library patrons possess about the availability, accessibility, features, and services provided by electronic resources available at the library coupled with the level of understanding of search tools and access mechanisms.

Use of Electronic Classical Library Resources refers to the frequency, intent, and the manner in which users of libraries utilize and seek electronic materials in learning, teaching, research, clinical practice and improving personal knowledge.

The Needs of Electronic Classical Library Resources are the particular information needs, preferences, expectations, and challenges of the library users in relation to the electronic resources which include content relevance and accessibility, usability, and technical support.

Detailed Explanation

1. Electronic Classical Library Resources (ECLRs)

Electronic Classical Library Resources refer to digital information resources obtained, collected and distributed by libraries to benefit, academic, research and professional needs of users. These are e-books, e-journals, online bibliographic and full-text databases, digital theses and dissertations, institutional repositories, reference tools and subject-specific scholarly platforms. ECLRs allow users to access authorised and current information despite the physical limitations of libraries, facilitating access remotely, sharing of resources, and efficient delivery of information at a lower cost. The shift towards the electronic resources has transformed libraries into knowledge institutions that offer instant, multi-user and searchable content.

2. Awareness of Electronic Classical Library Resources

Awareness entails the level of knowledge and understanding of users on the availability, scope, and functionality of electronic resources that are offered by the library. It entails the knowledge of subscribed databases, open access sites, access controls, authentication schemes, and the user support services. The ignorance usually leads to poor use of expensive electronic resources. Some of the methods used by libraries to spread awareness are user orientation programmes, information literacy, library websites, OPAC incorporation, email alert, social media, and librarian-mediated guidance. The awareness is a supporting aspect that directly determines the efficient utilization of electronic resources.

3. Use of Electronic Classical Library Resources

Using Electronic Classical Library Resources is the real interaction between the users and digital library materials to achieve different academic and professional interests. The patterns of usage can be in form of reading, downloading, searching, citing, and sharing information to complete coursework, teaching, research publications, clinical decision-making, and life long learning. Some of the issues that affect usage are ease of access, availability of the internet, design of the interface, language, and the digital capabilities of the users. The change of information-seeking behaviour, which has moved towards the electronic format, is manifested in increased reliance on ECLRs as these are convenient, fast and cover all the information.

4. Users' Needs of Electronic Classical Library Resources

The need of the users is defined as the type of information requirements and expectations of the users of the electronic resources in libraries. The needs differ with the fields, levels of study, and occupations. The most common ones comprise access to current and peer-reviewed content, databases related to a specific subject, the availability of full text, remote access, user-friendly interface, and training assistance. The determination of the needs of the users assists libraries in the collection development, decision-making on subscriptions and improvement of services. Regular user research and feedback systems allow librarians to match the electronic provision of resources with institutional objectives and user demands.

5. Correlation among Awareness, Use, and the Needs of the users.

Awareness, use, and users' needs are interrelated components of effective electronic resource management in libraries. Awareness leads to informed use, while usage patterns reveal unmet needs and service gaps. Understanding users' needs enables libraries to design targeted awareness programmes and improve access mechanisms. A systematic assessment of these elements supports evidence-based library management, optimal utilization of electronic resources, and enhanced user satisfaction.

Advantages

1. Better Availability of Academic Resources.

Electronic Classical Library Resources The materials offer users 24-hour round-the-clock access to peer-reviewed, up-to-date information that has been authenticated. The awareness and appropriate use make people access the relevant resources remotely without the constraints of time and physical distance.

2. Improved use of Library Resources.

Agreement in minds results in the most utilization of subscribed electronic resources. This will guarantee successful ROI on libraries and avoid wastage of expensive databases and digital collections.

3. Professional Development: Teaching, Learning, and Research.

Proper utilization of the electronic resources enhances the academic activities as the sources are readily available to give immediate access to up-to-date literature, reference materials, and research data. It facilitates evidence based teaching, learning outcomes and quality research publications.

4. Collection Development that is user-centric.

Knowing the needs of the users assists the librarians in choosing the right and discipline specific electronic resources. This results in equitable collection building and harmonizes with the institutional academic and research objectives.

5. Time and Cost Efficiency

Electronic resources save time before a person can retrieve information and also eliminate the aspect of handling, storing and duplicating materials. Subscriptions by consortia and shared access also saves costs to the libraries.

6. Information Literacy Promotion.

The information literacy skills of the users such as information searching, information evaluation, and ethical usage of digital information are increased by awareness programme and guided use of electronic resources.

7. Improved User Satisfaction

The satisfaction and trust levels of the users in the service provided by a library will be enhanced by addressing user needs in the form of available, relevant and easy to access electronic resources which will enhance the reputation of a library as the support system in academics.

8. Information-Based Management of libraries.

The usage analysis and user comments assist libraries to make the correct decisions with respect to subscriptions, renewals and improvements to the services and this results in evidence-based library management.

9. Promotion of Lifelong Learning.

Electronic resources also facilitate life long learning as they offer updated knowledge and offer flexibility in accessing the same and will be of benefit to students, faculty, researchers, and the professionals.

10. Empowering Indicators of Institutional Quality.

Successful awareness and utilization of electronic library resources are all positive factors in accreditation processes like NAAC, NBA, and NIRF in that it shows the presence of digital infrastructure, use of resources, and support to the academic.

Usages / Applications

1. Academic and Educational applications.

Curriculum-based learning, lesson preparation, assignments, seminars, and examinations are examples of activities in Electronic Classical Library Resources where the students and faculty utilize it extensively. The knowledge of the presence of e-resources allows a successful exploitation of the academic resources and enhances the learning results.

2. Scholarly Communication Research and Scholarly Communication.

Through electronic resources, researchers find access to up-to-date journals, literature, research gaps, and citation to legitimate sources. The need of the users is also known to aid libraries in offering subject-specific databases that assist in the quality research and publication of the studies.

3. Clinical and Professional Practice.

In other fields like health sciences, the electronic library resources are applicable in evidence-based practice, clinical decision-making and professional updates. Professional competence is improved by having access to validated information on time.

4. Development of Library Collection.
The usage data and user-need evaluations helps the librarians to choose, renew, or cancel the subscriptions of the electronic resources. This guarantees pertinent and requirement based collection development.
5. User education and Information Literacy.
Sensitivity to electronic resources is used in the designing of user orientation programmes, workshops, and training to enhance the information searching, evaluation and ethical utilization of digital information.
6. Planning and Policy Making in the Library.
The results could be applied in framing policies, budgeting, development of infrastructure, and strategic planning of electronic resources in the library.
7. Quality Certifications and Accreditation.
The awareness, use, and user satisfaction data on electronic resources are used in NAAC, NBA, NIRF and IQAC documentation; this proves good services on digital libraries.
8. Improvement of user support and service.
The knowledge of the needs of the users aids libraries to improve their techniques of access, interfaces, remote log-in, and other services in technical support that results in a better user experience.
9. Marketing of Open Access Resources.
Awareness research can be used by libraries to market open access journals, repositories, and other digital archives, so that more free and reliable scholarly information is available.
10. Lifelong Learning and Enhancement of Knowledge.
The support of the continuous professional development and self-learning is facilitated by the electronic library resources because they offer flexible, updated and multidisciplinary access to information.

Conclusion

The analysis of awareness, usage, and needs of Electronic Classical Library Resources indicates the role of digital information services as a key element in the contemporary library system. The proper level of awareness among its users would have a crucial role in determining the successful use of electronic resources and informed patterns of use show the evolving information seeking behaviour in academic and professional settings. Accessibility, reliability, and complete coverage have made electronic Classical Library Resources to become indispensable resources in teaching, learning, research, and professional practice.

Moreover, by knowing the needs of users, libraries can be in a position to utilize the concept of user centric approach in collection development, planning of services, and resource management. The ongoing measurement of the level of awareness and consumption behaviour will help the librarians to know the gaps, enhance information literacy programs, and access to the electronic resources. Enhancing awareness programmes and corresponding electronic collections with the changing needs of the users will be advantageous in terms of optimal use, increased user satisfaction, and long-term development of library services in the digital age.

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Scrolling Reader and Classic Literature in Libraries

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Abstracts
Digitization of reading material has a major impact on the way traditional literature is viewed and read. The advent of the scrolling reader is a modification of the old-fashioned reading based on printed pages, as opposed to continuous digital reading, specifically in libraries and information systems. The paper explores the idea of the scrolling reader as applied to both library and literary perspectives of the classic literature. It not only provides major definitions and pros and cons but also real-life examples of it in the Library and Information Science field, in digital libraries, e-book platforms, and institutional repositories. Though scrolling readers are easier to use, access, and spread classic works of literature, they pose challenges about the aspect of deep reading, the involvement of readers, and the loss of tradition of using the books. The paper has concluded that there should be a harmonious approach of combining the online and print media to ensure the literature worth of traditional texts is not lost in the name of technological revolution in the library services.
Key words:- Scrolling Reader, Classic Literature, Digital Libraries, Library and Information Science, Reading Practices, Digital Preservation, User Reading Behaviour

Introduction

The history of reading has been deeply connected with the transformation of the form of texts to be read, through the handwritten manuscripts, the printed books, and, more recently, through the digital screens. One of such changes, the rise of the scrolling reader can be viewed as an important change in the way classic literature is accessed, interpreted, as well as maintained in libraries. Conventionally, classical literature was read in a fixed, linear way codices and printed books that prompted thoughtful and reflective reading. The libraries served as a depository of these physical forms of literature, and since they focused more on permanence, thumbs-in-book navigation, and contextual engagement with the literature, the rise of the digital library and electronic archives has seen traditional literature increasingly appear in scrolling formats, changing the interaction of the reader with canonical literature. The scrolling reader, which has been informed by digital interfaces, allows one to move through a text in a continuous manner instead of on a page-by-page basis.

In library science terms, the change contributes to accessibility and preservation, and libraries are able to digitize fragile and rare works as well as increase global access to literary heritage. But, in literary terms, scrolling reading also presents serious concerns on attention/interpretation and the experience of narrative format with classic works that were originally meant to be read on print.
Therefore, the convergence between the scrolling readers and the traditional literature is a larger discussion between tradition and innovation. Libraries have turned into not just the locations that keep physical books, but also act as digital points of connection, where readers are mediated to interact with literary textual classics of an older form of expression in new forms. This transition is a pivotal part of comprehending how classic literature has managed to work its way into and survive in modern reading cultures.

1. Scrolling Reader:

A scrolling reader is any form of reading with a text that is moved through continuous vertical or horizontal motion on a digital display, as opposed to being moved by fixed sheets as in hardcopy books. This is the most frequent format in which a person is reading on a device, which could be a computer, tablet, e-reader, or smartphone.
In the library science terms, the scrolling reader refers to digital collections, Web databases, and computerized archives. Libraries embrace scrolling formats in order to enhance accessibility, to maintain fragile texts digitally and enable users to search, annotate, and engage with texts effectively. It

is a change in information behaviour, which puts pressure on speed, convenience as well as non-linear navigation.

On the literary side, the scrolling reader transforms the conventional experience of reading. Constant scrolling may affect concentration, pace and level of interpretation, in particular with the complex classic texts that were initially made to be read on pages and linearly. Researchers tend to investigate the impact of scrolling on understanding, immersion of the story, and appreciation of aesthetics.

2. Classic Literature:

Classic literature is literary work that has attained both cultural, artistic and intellectual relevance over a period of time. Such works tend to be described as having universal themes, style perfection and profound understanding of human experience. An example is the works of Shakespeare, Homer, Jane Austen, Charles Dickens, as well as Leo Tolstoy.

Libraries In library terms, traditional literature is the backbone of canon collections of literature retained to be used as a basis of education, research and culture. Libraries have been more focused on the procurement, preservation, and digitalization of classic publications to make them available and subjects of scholarly research in the long term.

In the perspective of literature studies, classic literature is appreciated because of its historical background, richness in thematic and ability to impact upon future literary traditions. These writings are often studied in terms of narrative structure, language, symbolism and philosophical richness, and how one reads them (print or digital) is therefore a significant aspect of the interpretation process.

3. View of Library (Perspective of Library Science):

The library view defines the reading and literature interpretation with the concepts of library and information science. This school of thought is attained by paying attention to access, organization, preservation, user behaviour, and dissemination of knowledge.

With respect to scrolling readers and traditional literature, the library perspective focuses on:

Electronic preservation of traditional literature.

Better access by use of web-based programs.

Search, metadata and indexing.

Reading technologies that are user-centred.

Libraries perceive scrolling readers as a way to democratize access to classic literature and enables readers all over the world to access literature which was previously confined to physical library space.

4. Theory (Literary Studies Perspective) Literature View:

The literature perspective is the approach that explores reading and texts with critical, aesthetic and interpretative approaches. It puts a greater emphasis on form, language, structure, and reader response with reference to meaning.

As far as scrolling readers are concerned, the literature view poses the following questions:

What is the impact of scrolling on the structure awareness and narrative flow?

Does electronic reading prejudice emotional engagement with traditional texts?

What effect does format have on the interpretation and critical analysis?

In this light, the change in page reading to scrolling reading is not only technological but also literary because it can change the relationship of the reader with the canonical texts.

5. Classic Literature (Combined Concept) and Scrolling Reader:

The idea of scrolling reader and the traditional literature is the point of contact between the digital reading culture and the traditional literary heritage. It emphasizes the transformation of the accessibility, interaction and interpretation of classic literary works due to the modern technologies.

Combined library/ literature perspective, this notion highlights a balance between:

Cultural and social impact (library concern)

Richness, reading meaning (literary concern), and reading experience.

This intersection is an indicator of the current development of the culture of reading in the digital era and the confirmation of the persistence of the classic literature.

The benefits of Scrolling Reader to Classic Literature.

i) Increased Accessibility

As a library, scrolling readers enable libraries to put classic literature in the web. It eliminates the geographical and physical barriers since the readers can access the texts at any time and location.

ii) Preservation of Rare Texts

Electronic and scrolling version aids in the conservation of sensitive and uncommon classic works. Libraries are able to minimize the physical manipulation of the original manuscripts and yet make them available by digital versions.

iii) Cost-Effective Distribution

After being digitized, classic literature can be disseminated at very low cost. This is beneficial to libraries, learning institutions and readers, particularly in resource constrained environments.

iv) Search and Navigation Features Search and Navigation Features

Search, highlight, and annotation tools are usually incorporated in scrolling readers. This is more effective in terms of research and academic perspective of studying classic texts.

v) Space Saving for Libraries

Electronic collections minimize the amount of space that would be required to store hard copies. With libraries, one can handle large collections of classic literature without necessarily increasing the physical infrastructure.

vi) Stimulates Broader Readership

Digital-native or younger readers might choose to read classic literature more when formatted to be familiar to them via scrolling formats.

Weaknesses of Scrolling Reader to Classic Literature.

i) Reduced Deep Reading and Concentration

Literarily, scrolling has the ability to disrupt serious, contemplative reading. Classic literature is sometimes tedious to have to read continuously and scrolling might interfere with this.

ii) Fades of Original Book Experience

Traditionally classic works were to be designed to be printed. Tactile experience of book holding, page turnover helps one comprehend narrative form and movement, which may be lost by scrolling.

iii) Digital Fatigue

Lack of control over the amount of time spent on the screen reading can make the eye feel strained and the mind tired which puts off the reader wanting to be subjected to a long classic text.

iv) Fragmented Reading Habits

Skimming can also be encouraged by scrolling readers. This can have a bad influence on the interpretation, critical analysis and appreciation of the literary style.

v) Technological Dependence

The use of scrolling readers implies the use of devices, power, and internet access, limiting access to many users in the face of digitization.

vi) Limitations to a Format and Annotation.

Some aspects of traditional literature, including page numbers, footnotes, marginalia, etc., might not be easily readable or readable in scrolling, making them more difficult to study.

6. Examples in Library and Information Science

I. Project Gutenberg (Digital Library)

One of the first and most significant digital libraries with classic literature in scrolling text formats is Project Gutenberg. It is cited by libraries and LIS professionals as an example of the digitization, preservation, and free accessibility of literary works of the public domain to the world readership.

LIS relevance:

Digital preservation

Free access to cultured literature.

Scrolling interfaces that can be easily used.

Internet Archive (Text Archives)

Millions of old classic books are offered online on scrolling readers and page-view interfaces at the Internet Archive. The Internet Archive cooperates with libraries in preserving physical collections and making them available online.

LIS relevance:

The long-term digital preservation.

Various formats of reading (page images, scrolling text).

Classical texts Metadata and cataloguing.

II. Digitization of Libraries (Google Books).

Google books scans vintage books in leading research libraries and offers them in scrolling reading formats. This undertaking is defined as massive digitization and access to information.

LIS relevance:
Mass digitization
Search capability and retrieval of information.
Copyright and access control.

Digital Libraries within institutions.

University libraries establish institutional repositories that consist of digitized classic literature of teaching and research. These readings are usually accessed through scrolling readers in the websites of the libraries.

LIS relevance:
Collection development
User access services
Digital content management

III. Platforms of E-Books Libraries use (e.g. JSTOR Open Content)

E-book platforms have been subscribed or made accessible to libraries where classic works are provided in scrolling forms of use in academics.

LIS relevance:
Authorization and control of access.
User behaviour analysis
Digital reading trends

IV. Linked Digital Texts in OPACs

The current Online Public Access Catalogues (OPACs) connect bibliograms of traditional literature with complete scrolls of text.

LIS relevance:
Metadata integration
Information organization
Enhanced user services

V. DHL: Digital Humanities Projects in Libraries

Digital humanities projects with libraries as their support enable classic texts to be presented in scrolling forms, with annotations, hyperlinks and commentary.

LIS relevance:
Text encoding (TEI)
Scholarly communication
Literature interaction by the user.

VI. Mobile Library Applications

A large number of libraries also have mobile applications where people can read classic literature by scrolling through their smartphones through scrolling readers.

LIS relevance:
Information accessibility
User-cantered design
Reading behaviour studies

Conclusion

The correlation between scrolling readers and classic literature represents a more extensive development of the reading culture in the context of digital technology influence.

As a Library and Information Science, scrolling readers are extremely important in broadening access as well as sustaining rare literary texts and facilitating effective information retrieval using online platforms and digital libraries. They have helped libraries to transcend physical locations and reach a wide readership around the world.

But aesthetically, as far as literature is concerned, the scrolling format of reading poses a problem to the ability to maintain attention, to read extensively and to read properly to the literary aesthetic experience that is tied to the traditional literary reading. The constant scrolling can promote the use of fragmented reading patterns, which are opposed to the critical reading that is needed in canonical texts.

So, the paper finds that scrolling readers are not to be considered as substitutes but rather as the complements to hardcopy books. The libraries need to implement people-centred approaches that embrace both technological ease and literary decency. With its digital and physical access, libraries are able to preserve and make classic literature highly accessible, as well as perceived with meaning in the digital era.

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Content And Expression In Language

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Abstract:

The language which a man has been using since his early childhood has associations with clhis thought processes. It becomes part of his experience with the world of actions and things. If he starts learning a second language, he will definitely face the problems dealing with his own experience of the same surrounding world. He transforms his experiences of the surrounding world into content groups of the second language and tries to form the habits consciously. Language is a sequence of sounds and it is a complex structure of substance, form, content and expression. The content of words comes from mental process. Language learning includes both content and expression. It insists on the formal relationship of expressions with their meaning. The substance of both the content and the expression are purely the connections between the real world and the signs used to talk about it. The content of reality becomes formalized as the content of language. The things and ideas which people talk are attached to the units of meaning through which the listener understands the speaker. The origin of these patterns can be found in the real world or in the language itself Consequently, linguistics, in its attempt to be a scientific study of language has in fact tended first of all to reason in terms of grammar. I will begin by describing some features of the formalization of representations of speech in written language, i.e., in phonographically written records of speech, from its beginnings through its development in later centuries. This will provide a summary of some fundamental concepts of grammar, and hence of linguistics. Given this background, I will go on to make some remarks on the content/expression-distinction in modern linguistics.

Key-Words:

- Content
- Expression
- Formalization
- Bloomfield's theory
- Saussure
- Linguistics

Language learning is a psychological problem. It benefits the learner's knowledge of the process of learning, thinking and remembering. Language learning involves many kinds of learning. Understanding of the content facilitates the learning of expression. This basically involves knowledge and responses. Language-learning theories throw light on the fact that man learns language by insight, interpretation, by solving problems and by trial and error. Most of the theories differ in themselves. There are many factors like motivation, capacity, repetition and understanding which determine the learning a language.

Language has two closely connected aspects: content and expression. Content refers to what is said. It includes the ideas, information, thoughts, feelings, and message that the speaker or writer wants to convey.Expression refers to how it is said. It involves the choice of words, sentence structure, tone, style, and presentation. Relationship between Content and Expression is Content and expression is interdependent. Good content with poor expression fails to impress. Good expression without meaningful content lacks depth. Effective communication requires a balance of both.Content and Expression in Language – Detailed Explanation is that Language is a powerful tool of communication. Its effectiveness depends mainly on two important aspects: Content and Expression. Both are essential for conveying ideas clearly and impressively.

Content refers to what is said. It includes the ideas, information, thoughts, feelings, and message that the speaker or writer wants to convey. Good content is:Clear and meaningful Relevant to the topic. Well-organized and logical. Informative or purposeful, without strong content, language becomes empty and lacks value.

Expression refers to how it is said. It involves the choice of words, sentence structure, tone, style, and presentation. Good expression is: Simple and clear. Grammatically correct appropriate to the

audience and situation. Attractive and effective. Expression gives life to the content and makes it understandable and interesting. Relationship between Content and Expression Content and expression are interdependent. Good content with poor expression fails to impress. Good expression without meaningful content lacks depth. Effective communication requires a balance of both.

The learning of one language in childhood is inevitable but learning of a second language is a special accomplishment. This process varies in different learners in different degrees. The language which a man has been using since his early childhood has associations with his thought processes. It becomes part of his experience with the world of actions and things. If he starts learning a second language, he will definitely face the problems dealing with his own experience of the same surrounding world. They may be with different sounds, and words and sentences may by with different things, persons and actions, and may be with different arrangements of time, space and matter. All these conflict with the structure of his first language. So he starts putting the raw material of experiences into the structures or groups fashioned for him by his first language. He transforms his experiences of the surrounding world into content groups of the second language and tries to form the habits consciously. This creates more barriers in the adolescent learners.

Content and Expression in Language – Detailed Explanation Language is a powerful tool of communication. Its effectiveness depends mainly on two important aspects: Content and Expression. Both are essential for conveying ideas clearly and impressively. Language is a sequence of sounds and it is everything that can be talked about. And it includes means used to talk about it substance and form. This is a complex structure of substance, form, content and expression. All are interlinked and overlapping. It is the substance that determines the content and the expression. What is being talked about is the content and the means used to talk about it is the expression. The second language learner has to understand thisContent refers to the substance or matter of communication. It answers the question "What is being said?" It includes ideas, thoughts, information, facts, emotions, opinions, and messages that a speaker or writer wants to communicate.

Characteristics of Good Content are, Clarity of ideas – thoughts should be clear and well-defined. Relevance – content must relate to the topic, Accuracy – facts and ideas should be correct. Depth and originality – meaningful and thoughtful ideas Logical organization – ideas arranged in a proper sequence.

Expression refers to the manner in which content is presented. It answers the question "How is it being said?" Expression includes vocabulary, sentence structure, grammar, tone, style, and presentation. Elements of Expressions are, Choice of words (vocabulary), Sentence structure and coherence, Grammar and punctuation, Tone (formal, informal, persuasive, emotional), Style (simple, descriptive, narrative, argumentative).

Content and expression are the two pillars of language. Content provides meaning, while expression gives form. Effective language use requires meaningful content supported by clear and suitable expression. Together, they ensure successful communication.

He must understand the ideas of content-substance (things like doors and gates and experience of them), content-form (Formalization of things into units of language, door + gate), expression-substance (physical media of language, sounds) and expression-form (Formalization of media into units of expression). This can be functional with a light refinement by adding the experiences of a learner to the things and sounds. Psychologically it is necessary to have an idea of things, i.e. phenomena and the conception of them, i.e. experience.

Modern language learning theories do not identify words with things but thoughts have been identified with the words which represent them. The content of words comes from mental process or understanding. This view is the base of all the modern theories. Some theories deal with material study of language as it is seen or heard with the substance (sounds) used to express language. This is dealt in phonetic theories. They consider sounds either from physical point of view or from physiological point of view. Some theories insist that sound substance of expression is the very foundation of language. In the earlier decades of the twentieth century linguists considered language not as a substance but as a form. It was taken exclusively as the formalization of thought, not as thought itself, but as a symbolic form. Such a view lacks in connection with substance or expression.

Bloomfield's theory is applied both to the methods of language description and language teaching because it considers language as the formalization of means of expression. According to this "meaning cannot be analyzed through linguistics". (L Bloomfield, Language. New York: Holt, 1933.)

Language learning includes both content and expression. It insists on the formal relationship of expressions with their meaning. The substance of both the content and the expression of a language are purely the connections between the real world and the signs used to talk about it. The main difference between Saussure and Bloomfield is in the place given to linguistic content. Bloomfield places it outside the realm of linguistics, claiming that meaning can only be described by the sciences whose object is the content in question. But for Saussure, it is not possible to analyze the expression side as language without implicitly considering its content.

If the content is concerned in learning a language, it becomes necessary to answer the question like where the patterns of meaning originate. The content of reality becomes formalized as the content of language. The things and ideas which people talk are attached to the units of meaning through which the listener understands the speaker. The origin of these patterns can be found in the real world or in the language itself. Language, the product of nature or society, it is ignored by both in discussions about it. But they ultimately determine the language content. Patterns of language depend on relations between non-verbal facts derived from nature.

Language is regarded as an activity in which the thing or idea referred gets its linguistic meaning by an act of reference to a physical symbol. So, this is a continual movement between referent and content. Language may be regarded as the expression of content form. All the units of language exist only for the purpose of expressing it. Content is regarded as a system of abstract outlines of mental operations whose use enables the learner to represent certain fractions of his experience.

Knowledge of vocabulary, grammar and pronunciation of a language are important for the learner. These levels include many others like morphology, syntax, phonetics, phonology, etc. It is important to understand the contents of these levels. The contents of these are quite different, morphology, for example, which is a separate level in grammar, is combined with phonology in the pronunciation, and with semantics in the vocabulary. To understand the content of a language it is must to have an idea of units of a language. For the description of vocabulary, a unit like the word is needed; for pronunciation, a unit of speech sound and for syntax, a sentence unit is needed. The linguistic units of a language are neither clear nor self-evident. This is because language is a continual flow of sound in which one unit merges into another. Units of content are basically different from units of expression. They may themselves be units of meaning or content, as for example, the concept of plural in English considered as the same whether it be expressed as-es in boxes or-en in oxen or –s or-ies in pens/photos/toys/babies; or the classification of questions as interrogative sentences, no matter what their forms of expression may be.

The content may be used to identify the units of expression, as when a native speaker of an unknown language is asked whether two similar-sounding words mean the same thing. Those who consider language as a form of expression and of content seek their basic units in the relation between these two areas, but without reference to their physical substance. A language is considered as forming its units out of two formless masses - experience and sound. From each of these, it extracts what is relevant for the content and its expression; and by relating the one to the other, it creates linguistic signs. These are the basic units of a language. Each is composed of content and its form of expression.

Meaning is one of the most important aspects of language and it is the most difficult one to describe it. The notion of meaning, like that of sound, is not limited to language. Smoke means fire and cloud means rain. Meanings are relationships between certain impressions made on the mind. It may be a relation between a graphic image and a conception, a relation cultivated by the arts. It may be a relation between a series of sounds and a concept that is language. Each type of meaning pervades every level of human activity. Meanings are abstractions from experiences. Meanings cannot be described according to the Bloomfield school because it cannot be seen. But there have been attempts to describe it as the response of individuals, as expression and as content. Meaning, like value, must be referred to someone; to describe the meaning of a sign, we observe the habits it produces. To describe the meaning of a word is to give an account of how it is used within a context of situation.

Although the workings of the mind cannot be observed, their results as expressed in linguistic forma can be. Without taking mental or social situations into account, meaning has been described by showing which forms occur with which, that is, by the correlation of forms. Mechanical type of analysis of meaning is based on the probability that the forms occur in a given text. If a form is sure to come up, the fact that it does conveys meaning. But if it is uncertain to occur, it always carries some meaning whenever it does in fact occur.

Meaning has been described as a chain of verbal abstractions made from the content of reality. Abstraction starts at the moment of perception and observation includes only the external things. We consider only certain characteristics of the thing we see. Then we verbalize it and generalize this. But any element of language has no meaning by itself (Saussure). It acquires meaning only through opposition to other elements in the same field. Meaning is not a list of isolated abstractions. It can only be a system. Words and other elements of a language unite into conceptual areas of meaning forming a system of concepts covering all the needs of a community of speakers. It reflects the social patterns of the community. It is made of basic key-words, which command an army of others. It may be regarded as a network of hundreds of associations, each word of which is capable of being the centre of a web of associations radiating in all directions. The network in different for different languages, and for this reason has to be mastered by anyone learning a new language. In our native language we know the part that each element occupies in the field. In a foreign language, we have to learn, not only the central meaning of each word, but also the part of the semantic field which it covers in relation to all other words of similar meaning.

In language, content is the soul and expression is the body. Only when both work together does communication become successful and impactful.

To conclude, meaning has been described as a relationship between content and expression. It may be an imputed and conventional relationship between a referent of content and a symbol of expression, mediated by an act of reference. Meaning operates when the sign is a member of a certain context in the mind. When only part of the context recurs, it produces the same effect as if the entire context had occurred. Firth describes meaning as "a complex of contextual relations". This complex of relations is what characterizes language as a whole. In a language, everything can be related to everything else. For the most distinctive feature of a language is that it is a system of systems.

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"Integrating Classical Library Information Science with Modern Security Systems: Safeguarding Knowledge in Academic Libraries"

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Abstract
Security of the library is an important aspect of a viable Library and Information Science (LIS) that guarantees security, preservation, and accessibility of funds in academic and public libraries. Reviewed articles illustrate the conventional and the contemporary methods of protecting library collections such as theft restraint, mutilation management, user- surveillance, and emergency preparedness. Conventional security management mechanisms, like manual oversight, restricted access, and document management, remain critical in upholding order and in guarding rare and valuable resources. Simultaneously, technological innovations like electronic security systems (ESS), CCTV, RFID, biometric systems, smart surveillance with the help of IoT and AI, enhance classical practices with more monitoring, real-time detection, and policy enforcement.
There is a strong focus on literature that library security is a complex matter that needs a concerted effort comprising of administrative controls, trained personnel, and technology. Financial constraints, technical limitations, privacy issues, and inefficiency in management are some of the challenges that are found in various studies, and that necessitates sustainable implementation and ongoing review. All in all, these researches indicate that a properly designed security infrastructure not only holds both physical and electronic collections intact but also keeps their users, efficient library business, and equitable access to information. A combination of the classical LIS concepts and current security technologies offers an all-encompassing approach to libraries to protect intellectual property and offer the environment that facilitates learning and research.
Key Words:-Library Security, Electronic Security Systems (ESS), Asset Protection, Theft Prevention, Smart Surveillance, Classical Library Information Science, Risk Management

Introduction

Classical Library and Information Science (LIS) is one of the foundational sciences that deal with the systematic arrangement, preservation, recovery and sharing of documented knowledge. Conventionally, libraries have been the custodians of printed documents like books, manuscripts, journals and archival documents.
The classical LIS focuses on the following core concepts which are: cataloguing, classification, indexing, reference services and collection management that are all geared towards efficient access of information by users. These tenets remain fundamental to the contemporary library practices, despite the changes that took place in libraries as they adapt to the computer age.
Security of library resources, users and staff is also an important element of classical library management. Libraries store rich intellectual properties that need to be guarded against vices like theft, mutilations, loss, unauthorized access and environmental risks. The general security system of a library hence becomes very important in the protection of physical and informational resources. Conventional security systems comprise controlled access points, correct shelving and circulation systems, user registration, staff control, and physical facilities that are aimed at securing collections.
In the modern reality, the concept of library security has stretched beyond physical security to the information system, user data and digital resource security. Nevertheless, the principles that were laid down in classical Library and Information Science are still fundamental in the building of efficient security structures. Through combining the classical LIS practices and the highly developed security systems, libraries can be able to provide long term knowledge conservation in addition to safe, reliable and equitable access to information. This paper examines how classical Library and Information science

relates to the entire security system of the libraries and the significance they have in ensuring the integrity and sustainability of the library services.

Review of Literature

1. Exploring Unsuitability of Electronic Security Systems in protecting Library Materials.
Author(s): Kotoroi Gladness & Zuhura Ibrahim (2025)
This is a recent empirical analysis aimed at assessing the nature and performance of Electronic Security Systems (ESS) including gates that detect the theft, smoke sensors, and CCTV in the Mzumbe University Library. It outlines the significant difficulties in utilizing ESS such as financial, technical, and managerial limitations and suggests that training, maintenance, and policy enforcement can be beneficial. No indication is given regarding the researcher and their intended objectives. There is no sign of a researcher and his/the intended goals.

2. Weak Link of University Library: Knowledge Protection and Reader Protection.
Author: Khalid Ramesh Srikonda (2025)
This paper discusses threats and vulnerabilities within the academic libraries such as theft, mutilation as well as cybersecurity threats. It addresses protective actions involving physical supervision, employee training, and information safety solutions to protect the information and patrons in the contemporary library. ([Bryan House Publishing]

3. Intelligent Surveillance and Security System of Library Information Management.
Author(s): R. Udayakumar et al. (2025)
In this paper, the researchers concentrate on IoT, AI, and real-time monitoring as smart technologies used in the security of libraries nowadays. It details the benefits of these systems to protect assets, regulate access, and implement responsive policies and how investments and privacy concerns are noted in addition to introducing an understanding of advanced security in LIS systems. [The Research Publication]

4. Security Systems Practice in Assam University Library.
Author(s): Rima Nath & Dipen Deka (2020)
An experiment comparing the use of both manual security systems and highly sophisticated digital controls i.e. CCTV system and RFID systems and biometrics and environmental sensors in university libraries. It gives emphasis to the transition of the mere practices into the use of technology-based security with the mention of the financial and technical limitations. ([DigitalCommons])

5. Electronic Security Systems (ESSs) Academic Libraries.
Author: Rima Nath (2021)
This paper summarizes the various electronic security elements applicable in academic libraries and their contribution to its success and the challenge in its implementation. It is a powerful survey-like literature base on ESS technologies and their functions in the safety and continuation of library services. ([DigitalCommons])

6. An in-depth Literature Review and Discussion of Library Security System.
Author(s): Amreen Khan & S. K. Sonkar
This literature review integrates the studies of security systems used in libraries, both standard and advanced security tools, advantages and disadvantages, and difficulty in implementation. It provides an extensive background which would be helpful in learning about security system development and use in LIS. ([DigitalCommons])

7. University library security systems Survey Report.
Author(s): Bhukya Kishan & A. S. Chakravarthy (2020)
The survey conducted in the survey explores the use of traditional security systems in the university libraries of Hyderabad, which are used to control theft, mutilation, building security and emergency preparedness. It gives empirical evidence of the practice of libraries in the actual security practices. ([IJ LIS])

Detailed Analysis

1. Classical Library Information Science (LIS) Concept.

Classical Library Information Science is based on traditional library concepts that concentrate on arrangement of information, provide direction to information and preserve it as well as share information. It focuses on manual and semi-automated systems that existed prior to the digital age including, classification schemes (DDC, UDC, CC), cataloguing codes (AACR), indexing, abstracting,

circulation control and reference services. These traditional approaches are focused on systematic organization, easy access and long life of library materials.

The library in classical LIS is considered an organized system in which the information resources, the users and the staff interrelate in an organized setting. Good library services are based on effective management practices, specific policies and use of library resources with discipline. Security is not regarded as a special operation, however, but is considered as one of the components of library administration and management of resources.

2. Security requirement in Libraries.

Libraries have a collection of intellectual, cultural and historical heritage. Classical library collections contain rare books, manuscripts, theses, periodicals and reference material, which are often irreplaceable. These materials are susceptible to several hazards that include theft, mutilation, misplacement, unauthorized use, fire, water damages, pests and natural calamities.

Classically LIS-wise, security is required to guarantee:

Safeguarding physical collections.

User and Library employee safety.

Conservation of valuable and rare collections.

Sustenance of library services.

In the absence of a good security system, both the classical goals that LIS aims at preservation and access are not attainable.

3. Traditional Security in the Library.

The custom libraries used manual and administrative security controls that were well matched with classical LIS practices. These include:

Rules and regulations in libraries: There are well established policies in terms of membership, borrowing limits, fines, and behaviour of its users.

Accession records and circulation records: Paper records were used to assist in the monitoring of library materials movement and losses.

Controlled access: There was limited access to the facility in terms of entry and exit, there was a counter of issues, and personnel managed to reduce unauthorized removal of materials.

Stack management: Closed or semi-open-access systems decreased the chances of theft and abuse.

Vigilance by the staff: Educated library personnel issues played an important role in tracking the users and observing their adherence to library policies.

These actions echo the classical LIS assumptions that library security is all about having an appropriate organization, documentation and human attention.

4. Physical Infrastructure and Environmental Security.

Another benefit of classical LIS is focusing on the importance of library buildings and physical infrastructure in security planning. Correct layout, lighting, ventilation and shelfings will help in user convenience as well as the safety of material. The following measures are considered to be environmental security:

Emergency exits and fire prevention.

Moisture, dust, insects and rodents protection.

Safekeeping of special and rare collections.

Classical conservation methods include preservation methods like binding, lamination, and controlled storage environments and are used to aid in general library security.

5. Classical to Integrated Security Systems Transition.

Although classical LIS mainly utilized manual systems, the current libraries have incorporated technological instruments to enhance security. Nonetheless, these technologies can only work well when they are developed on the basis of classical LIS. For example:

Electronic surveillance systems supplement supervision of staff.

Computerized circuits improve manual accounting.

The digital access controls are reinforcing the rules set in the library.

Therefore, in general the security system of any library is a blend of the classical practice of management with the contemporary technological solution.

6. Information Assurance and Ethics.

Notwithstanding the fact that classical LIS was concentrated primarily on physical resources, it also preconditioned ethical information management. Both classical and modern security systems follow the principles of user confidentiality, limited access to sensitive information, and responsible sharing of the information.

The ethics of libraries place an emphasis on creating a balance between security and access that is between the protection of the resources and the unjustified limitation of users. This is one of the biggest dilemmas in the creation of an efficient library security system.

Profession of Library Professionals.

In classical LIS, librarians do not merely keep books, but also protect the library. They are expected to perform the following duties:

Implementation of security measures.
Training users about how to use library materials.
Risk identification and avoiding losses.
The provision of emergency preparedness.

Human intervention is still an important aspect of library security, even in the highly advanced technological settings.

7. Total Importance of merging Classical LIS and Security Systems.

The combination of traditional Library Information Science and a general security system will guarantee:

Achieving long-term preservation of library collections.
Ethical and efficient to access information.
Secure and orderly library conditions.
Sustainable library services.

Classical LIS gives the theoretical and administrative base that successful security systems are founded on. Lack of these basic principles can make security measures to be more sporadic or useless.

Conclusion

Classical Library Information Science and Overall Security System for Library is the title which emphasizes the close connection between the traditional library principles and the security management. The classical LIS provides hierarchical approaches, ethics, and administrative regulations that shape the foundation of overall library security.

These traditional practices coupled with the use of modern security technologies provide guarantees that library resources could be defended, preserved and used optimally. Stable library that is based on the classical LIS principles eventually achieves its own purpose of protecting the knowledge of the current and upcoming generations.

Applicability of Library Security.

Security of libraries is crucial in facilitating smooth operations of libraries, their sustainability, and credibility. Since libraries are places of learning, research, and knowledge storage, their resources, users, staff and infrastructure are the most important aspects to protect. The library security system is planned to ensure that it is able to support the traditional principles of Library and Information Science and the current information management practices.

1. Security of Library Collection.

Protecting library materials which include books, journals, manuscripts, theses, and reference materials as well as the rare documents is one of the main applications of library security. Security measures assist in averting:

Larceny and embezzlement.
Tearing, mutilation, and inscribing of pages.
Then there was misplacement and loss of resources.

Through collection protection, library security ensures the collection is accessible to current and future users hence achieving library preservation goal.

2. Conservation of Special and Rare Materials.

Rare books, archival collections, historical manuscripts, and special collections are usually irreplaceable and are usually found in libraries. Security systems help in:

Limiting access to authorized users.
Supplying guarded storage conditions.
Physical damage and unlawful handling prevention.
A good security is one that preserves the cultural and intellectual heritage in the long run.

3. Users and Library Staff Safety.

Security in libraries is necessary in order to provide secure and safe environment to the users and staff. It helps to:
Removing unauthorized access and antisocial behavior.
Control congestion and establish order.
Secure users and employees in case of an emergency.
Secure library environment helps the users to study, research, and access information without concerns of disturbances and tension.

3. Facilitating a Smooth Library operation.

Security systems can help in ensuring the orderly operation of the library services. The rightful supervision and control minimize the disturbances and assist in keeping order in reading locations, piles, and circulation areas. This supports:
Effective flow of supplies.
Use of library facilities properly.
Adherence to rules and regulations of the library.
This makes library services more dependable and easy to use.

4. Elimination of Economic Damage.

The infrastructure and library materials are another form of high investment. Security helps reduce:
Theft and damage replacement costs.
Repairing and restoration costs.
Destruction of equipment and furniture.
The library security helps in enhancing financial management and sustainability by reducing losses.

5. Information Access and Resource Sharing.

Security systems will make sure that resources in libraries are utilized in a responsible and fair manner. In the event of securing materials against misuse and loss:
The same resources are available to more users.
There is an enhanced efficiency in the sharing of resources and inter-library cooperation.
The collections are complete and operational.
Security, therefore, increases access and not restriction.

6. Security of Library Infrastructure and Equipment.

The infrastructure that is present in the modern libraries includes computers, servers, furniture, and networking equipment. Measures in securities ensure that:
Theft and vandalism of ICT resources.
Fire, water and electrical damage buildings.
Plants of abuse and drug trafficking.
This guarantees continuity of library services.

7. Emergency Preparedness/ Disaster Management.

Security in the library is a critical disaster preparedness. Security planning includes:
Fire alarm system and fire escape.
Safety drills and emergency exit.
Collection-based disaster recovery plans.
Such measures reduce losses and assist libraries to resume normal operations within a short time in case of unforeseen events.

8. Legal and Ethical Conformity.

Libraries are both subject to moral and legal obligations. Security systems assist in assuring:
User privacy and confidentiality protection.
Adherence to the institutional policies and copyrighting laws.
Regulated accessibility to sensitive materials.
This builds confidence between the library and its customers.

9. Increasing Image and Credibility of the Library.

A library with high security levels is a sign of professionalism, efficiency, and responsibility. It:

Develops trust between users and stakeholders.
promotes the institutional image.
Stimulates the usage of library materials.

Conclusion

The benefit of security in libraries is not limited to protection of books and buildings. It protects intellectual property, secures user and employee security, facilitates effective library procedures, eliminates loss of funds and maintains moral principles. As a result of combining security precautions with traditional Library Information Science concepts, libraries are able to store knowledge in a safe, fair and productive manner. Hence, security of libraries is a critical part of effective and sustainable library management.

Overall Conclusion

Security of libraries is a vital aspect in the classical Library Information Science and modern library management that arrangement of the preservation, protection, and availability of information resources. The examined literature identifies the combination of both conventional techniques (manual surveillance, restricted access, movement tracking, and documentation) and innovative technology (electronic security system ESS), CCTV, RFID, biometric authentication, and intelligent surveillance based on IoT and AI as the key to the effective security. These strategies all play a role in providing a security layer for both the physical and digital collections, as well as the security of users and the efficient running of the library.

As the literature continuously demonstrates, financial barriers, technical barriers, employee training, and privacy issues are some of the challenges that should be overcome to ensure that security systems are effective. An effective library security plan is the combination of the classical LIS principles and technological advancement, administration and user awareness. This kind of integration guarantees physical and intellectual security of collections as well as ethical and fair access to information and emergency preparedness and sustainable library operations. Finally, the success of any security system of a library is determined by the usefulness of the system in terms of resource protection, facilitation of the users, and maintenance of the main role of libraries as knowledge and learning centers.

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Savarna Aesthetics and Marginalised Castes: A Critical Study of Bollywood

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Abstract
This paper examines the representations of 'Dalits' in Indian mainstream cinema (Bollywood) from post the Independence period until modern neoliberalisation, as a powerful cultural medium through which the public will recognize social consciousness and how we all feel and think towards them. Although many of the early post-Independence movies at least occasionally confronted caste through reformist stories, the concepts of Dalit identity mostly remained buried under an abstract notion of a "common man," disconnected from the reality or lived existence of social marginalisation. Based on upper castes' ideological framework, this paper contends that Bollywood has been designed to either keep the 'Dalits' as either invisible in or representations of Dalits with respect to submissive, dependent and moralised images of a "them," shaped by Gandhian and Brahmanical attitudes. By way of historical and textual analysis of important phases—from Nehruvian socialist cinema to the "angry young man" period, parallel cinema, to post-liberalisation multiplex culture—this article illustrates how market pressures and savarna cultural control have constrained Bollywood's involvement with caste as a structural fact. Not even movies with a social realist edge can escape the poison of caste politics, substituting as we do, class warfare, personal moral action, and upper-caste saviour stories. With the use of critical caste theory and subaltern theory, the paper reveals that Bollywood no more democratises representation and determines that mainstream Hindi cinema fails to meet its social responsibility, because it sidesteps radical and real representations of Dalit resistance.

Introduction

The honor for 100 years of Bollywood deserves a serious reevaluation within a subaltern and anti-caste perspective. Whether cinema becomes a tool for entertainment needs to be questioned, because cinema — like all cultural texts — operates within the ideological, political and social frameworks of the time. Art as cinema is never neutral; it expresses the values, anxieties, and power structures of the societies that produce it. If one looks at their own space in a century-long history of Hindi cinema, there are only a handful of marginal, reformist, and frequently problematic instances that are visible to Dalits. As an inherently Indian and deeply rooted social institution, caste has influenced daily life, resources and systems of power for centuries. But Bollywood filmmakers have never, and not rarely will, tackle caste as a structural unit of Indian existence. The Dalit experience is always either wiped away or subsumed within universal storytelling about poverty, misery, and ethical virtue. We contend, by presenting the case of Indian cinema, that this erasure is not accidental, but ideological, one that captures the preeminence of upper-caste cultural sensibilities in the Hindi film industry. The formation of caste and social imagination, of cultural values and of ideological self-consciousness, depends on Indian cinema, and more specifically Bollywood. As a mass medium with broad circulation, cinema is not only a mirror to society but also to social constructions of identity, hierarchy and other-being identity and belonging. The story and visual codes that cinema popularizes determine how the audience perceives social groups, and normalise inequalities linked to caste, class, gender and religion. Hence the question on representation of Dalits in Bollywood must be an academic work. Even though there are constitutional guarantees of equality, affirmative action policies, and for decades, anti-caste movements by Dr. B. R. Ambedkar and the Dalit–Bahujan movements, mainstream Hindi cinema has largely neglected the representation of Dalits as autonomous, politically aware and historically situated subjects. Instead,

Dalit presence has mostly been symbolic, sentimental or mediated through upper-caste contexts. This paper explores the representations, erasure, or mischaracterizations of Dalits in the post-Independence period through today, placing Hindi cinema in conversation with the more active practice of representation of Dalits from regional cinema (Vaidyas, 2004).

1. Pre-Independence Indian Cinema and Its Early Social Imagination

Indian film during the pre-Independence period was greatly influenced by nationalism, myths, and social reformist aspirations during the period under colonialism. Movies from earlier eras like Raja Harishchandra (1913) accentuated Hindu mythic aspirations and moral virtues that implicitly endorsed a Brahmanical worldview. While social reform films sometimes dealt with untouchability and caste discrimination, these stories were couched in paternalistic and upper caste ethical underpinnings. Movies such as Achhut Kanya (1936) tried to critique untouchability with tragic inter-caste love, but Dalit characters were cast as passive victims whose plight evoked sympathy, not political awareness. Civilizational struggle with caste resolved via personal sacrifice rather than structural critique at that period, reflecting a Gandhian reformist ideology rather than Ambedkarite resistance. Regional cinemas (like Marathi cinema and Tamil cinema) in this era were likewise stifled; caste emerged, symbolically though never as an axis of collective struggle. Pre-Independence cinema thus contributed to the conception of post-Independence Hindi cinema by conceptualising caste as a moral issue, rather than a political one. Dalits were made only seeable as objects for reform and not as historical actors.

2. Post-Independence Cinema and the Myth of the 'Common Man' (1947–1969)

After independence, Bollywood's first decade after emancipation was distinctly influenced by the modernist-socialist perspective of post-Independence cinema characterized by the idea of the 'common man' (1947–1969). The 1950s movies painted the rich and social elite as being callous, greedy and morally corrupt, and the poor — urban workers and farmers — as sincere, industrious, and moral. Characters portrayed played by Raj Kapoor in Awara (1951), Dilip Kumar in Naya Daur (1957) and Dev Anand in Kala Bazaar (1960) became emblems of the 'common man' and the nation's aspirations. This period reflected the nationalist faith that the new nation of independence would overcome inequality through industrialisation and social reform. The dichotomy of 'good' versus 'evil' was primarily depicted as a power struggle between the affluent and impoverished. Some films did touch on caste, Sujata (1959) and Ganga Jamuna (1961), but these engagements only supported a reformist logic of pursuing harmony, instead of justice. Dalits became consigned to the abstract category of 'poor' and were erased from the historical and structural record as forms of oppression. When class came before caste, early Bollywood conjured up an illusion of universality, yet covered up the particulars of caste-based exclusion. This ideologically depoliticised Dalit suffering and helped prop up the belief that economic development was the answer to social inequality.

After the 60s was a turn away from previous realism-socialism of Hindi film. As Bollywood turned more towards the emotional and romantic lives of high-class city dwellers. The screen was saturated with richly photographed sets, Western costumes, foreign scenes and cosmopolitan lifestyles. The likes of Shakti Samanta and Pramod Chakravarthy popularised narratives based on romance, consumption and individual desire. The narrative of caste was almost completely erased from its cinematic forms in this era, a legacy that felt as though the promise of socialism had been fulfilled. Upper-caste names, Hindu rituals, and Brahmanical cultural practices were presented as the natural and universal part of Indian country heritage. The filmic vision was limited to embodying the aspirations of the savarna, and thus the margins of life were rarely depicted.

The phenomenon of this trend deepened from the 1970s onwards with the rise of the 'angry young man'. Represented most dramatically by Amitabh Bachchan, this figure embodied revolt against corruption and state fallibility. But the rage of the hero was carefully detached from the realities of caste. Poverty and injustice were positioned as universal conditions rather than caste-mediated experience. The hero's moral authority and violence was legitimised in implicit terms of upper-caste privilege whilst Dalits were absent in terms of protagonist.

3. Parallel Cinema: Visibility without Agency

The parallel or 'new wave' cinema of the 1970s and 1980s sought to grapple more explicitly with social realities. Movies such as Ankur (1974) and Sadgati (1981) showed feudal exploitation, caste violence and rural oppression by filmmakers like Shyam Benegal and Govind Nihalani . Such movies showcased the patriarchal status quo and underlined the social and political forces at the film's center. Such films represented a radical break from mainstream leisurely escapism, and enabled the visibility of

Dalit suffering. Yet even the parallel cinema was confined to its savarna gaze. The Dalits were usually depicted as helpless, degraded, mute victims, who faced oppression without fighting back.

Their lives were framed as a tragic fate instead of the inevitable end results of systemic injustice. Ambedkarite ideology and organised Dalit resistance were conspicuously not present — or so they seemed, for Dalit characters turned over into characters to be pitied, rather than agents of change. Parallel cinema, like the filmgoers of mainstream cinema, also avoided narratives that would distress its largely upper-caste, urban viewers. As such, it provided visibility without power and realism without political transformation.

4. Liberalisation, Multiplex Culture and Market-Driven Silence

In the 1990s, cinema transitioned decisively towards market-driven cinema. Bollywood adopted global aesthetics, spectacle and consumerism and adopted the mantle of 'Bollywood' virtually as a mirror to Hollywood. The growth of multiplex culture continued to marginalise single-screen audiences and re-imagined cinematic narratives to serve urban, upper-middle-class taste. Movies started to be made to be escapist fantasies rather than social realities. Even when caste was depicted on screen in movies like Aarakshan (2011) and Article 15 (2019), it was framed through upper-caste protagonists and moral dilemmas. Dalit stories continued to be mediated and marginalised, reaffirming savarna saviour stories rather than contesting the structural imbalances of caste.

Gandhian visualisation of the 'Harijan' persisted in Bollywood's portrayal of the Dalits—as helpless, subservient, morally pure characters who could assimilate to the Brahmanical ethics. The politically assertive Dalit forged by Ambedkarite movements experienced very little representation in mainstream Hindi cinema.

5. Bollywood as Ideological Fantasy and the Question of Representation

Bollywood has been theorised as a cinema of fantasy, a dream factory that provides emotional escape from the mundane. Though fantasy can be an artistic mode which is permissible, its prominence in Hindi cinema has allowed for the intentional avoidance of disturbing social questions. The invisibility of caste and Dalit protagonists reflect the fact that Bollywood is an art-conscious but narrow concern with art and yet remains deeply enmeshed in the machinations and calculations of commercial logic, that is, within caste. Hindi cinema is still produced, directed and written mainly by dominant caste groups, whose taste and values determine the narrative direction of movies. Movie criticism and scholarship have frequently supported this bias by studying cinema as an aesthetic object detached from social conflict. As a result, the lived experiences of caste discrimination and exclusion continue to be marginalised in Bollywood narratives.

By contrast, regional cinema particularly that of Marathi and Tamil films, have given rise to more politically grounded Dalit stories. Films of this variety, like Fandry, Sairat, Pariyerum Perumal, Karnan, Kaala, and Asuran, emphasize Dalit subjectivity, land politics and resistance, bringing to light Bollywood's representational failure as well as the potential of anti-caste cinematic ethics.

6. Contemporary Cinema and Dalit Representation across Regional Industries (2000–Present)

The cinema and the portrayals of Dalits have witnessed significant changes in the twenty-first century especially in regional film industries. Bollywood still tends to move in the direction of caste on the slowest terms and not as aggressively, but through the process of savarna mediated cinema, regional cinema has become as important a space for Dalit assertion and resistance as in the case of political theatre.

In Marathi cinema, filmmakers like Nagraj Manjule depict Dalit subjectivity in such films as Fandry (2013), Sairat (2016) and Jhund (2022). These are the everyday humiliations, inter-caste violence and systemic barriers to the lives of Dalit youth that refuse to be re-made on behalf of saviour narratives and place at the centre of Dalit lived experience. Likewise, Tamil cinema has produced large numbers of anti-caste movies through directors like Pa. Ranjith and Mari Selvaraj. Films such as Pariyerum Perumal (2018), Karnan (2021), Kaala (2018), and Asuran (2019) overtly engage with issues of caste, land, policing and dignity, and draw on Ambedkarite and Dravidian political traditions.

Telugu cinema, albeit slower to confront caste directly, has contributed important works such as Palasa 1978 (2020) that locates Dalit struggle in historical caste violence and political mobilisation. Malayalam cinema has likewise started to discuss caste with more insight, such as through Kammattipaadam (2016), which looks at the alienation and marginalisation of Dalit communities in urban spaces.

Yet these regional movies contrast with the historical trajectory of both pre- and post-Independence Hindi film, which makes the Dalits into moral victims for whom action is only an option. They are a recent cinematic shift toward anti-caste ethics, collective resistance and narrative autonomy.

Conclusion

This article illustrates how the representation of the Dalits in Bollywood was always, and continues to be, characterized by erasure, stereotyping, and ideological control at different historical stages. Despite deep constitutional, social and political changes in Indian society, mainstream Hindi cinema has been averse to reckoning on caste as a fundamental and institutionalized dimension of inequality. Rather, caste has been constantly replaced by more abstract discourses of class, morality, nationalism or individual heroism, and Dalit subjectivity is systematically ignored. The recurring failure to produce politically assertive Dalit heroes reflects Bollywood's dogged commitment to savarna cultural superiority, while also failing to confront or counter narratives that go against existing power structures. The analysis also exposes even those times of perceived progress—whether as reformist cinema, parallel cinema or contemporary social-realist films—often reproduce paternalistic or saviour-oriented structures which do not afford Dalits narrative agency. By contrast, the region's cinema — especially Marathi and Tamil cinema — has shown how anti-caste cinema can have transformational power through re-centering Dalit agency, land politics, cultural memory, and collective challenge.

Such films challenge the established norms of cinema and present alternative representational ethics grounded in Ambedkarite thought and lived experience. For Hindi cinema to be socially relevant and democratically responsible, it has to transcend symbolic inclusion and moral sympathy to structurally grounded, politically conscious representation. If Bollywood is to play a critical role in the progress of social justice, cultural plurality and the democratization of India's visual imagination, a transformative cinematic practice grounded in anti-caste ethics — visible in regional cinemas already — is crucial.

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Contribution of Language Laboratory in 'LSRW' Skills for Engineering students.

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1. Abstract:

The current paper focuses on the Role of Language Laboratory in 'LSRW' Skills. It primarily demonstrates how language labs contribute to enhancing learners' language abilities. In addition to the classroom lectures students participate in, the practical sessions conducted in language labs enhance their language understanding. This paper addresses the significance of these labs, the advantages for the recipients, and the pressing requirement for additional labs within academic institutions

2. Introduction:

The learning process has been supported by the emergence of various types of tools, one such area being the enhancement of language abilities. Due to advancements in information technology that have resulted in the creation of equipment enhancing the learning process, high-quality educational resources have been produced. The frequent use of audio and video resources, in general, has resulted in the development and application of instructional and educational content in an interactive format that enhances learning. Education is an essential component of the human learning experience. However, our grasp of teaching and learning remains flawed, and the outcomes inconsistent. Teaching methods differ from student to student. From the dawn of the 20th century, language instructors have been utilizing technological resources. Sound and video are crucial components of technology, and instructing a language to the pupil without these components is inconceivable. Both are essential elements in creating chances for improving the learner's experience. Language instruction today aids in enhancing education in the classroom via language labs. A language lab, often shortened to 'lab,' is a component of an organization that focuses on the practical elements of language learning. It is an environment with a specific arrangement and operates under the guidance of skilled language professionals. The initial texts indicate that the first language laboratory was located at the University of Grenoble. From the 1950s to the 1990s, tape-based systems like reel-to-reel or cassette were common, but they have since been superseded by powerful multimedia computers. The language lab is a technological facility designed to enhance skills in English. The language lab, utilizing multimedia, aids in learning and enhancing language skills through the distribution of course materials. In the modern digital era, we are all linked regardless of physical distance. Technological progress has effectively placed the globe in our homes through television or the internet, enabling us to view happenings in different nations or communicate with friends and relatives residing on another continent through online platforms. Consequently, we encounter various languages, cultures, and traditions from individuals around the globe. We live in a diverse world with multiple languages and cultures. The language lab offers excellent support to students in mastering their chosen language and learning at their own pace. They are able to document and assess their performance to ensure they focus on phonetics including pronunciation, accents, stress, and more. Language learners accurately acquire skills through the use of audio-video tools. Training in a language lab varies from conventional classroom training. The students engage actively in language learning activities and receive training. The language lab holds the practical sessions. A high-quality language laboratory must be regarded as an essential component of an educational institution. Language labs provide learners with a platform for hands-on practice in their language studies. In a language lab, learners eagerly listen to audio recordings and view videos. Consequently, there is an option for both recording and comparing with the novel material. Communication occurs in pairs or groups utilizing objective language. Students attempt creative tasks in a lab rather than in a classroom. Audio, video, multimedia, and the internet together offer resources for students to engage with. For students, participating in lab sessions offers an escape from conventional classroom experiences. They consider it a useful and adaptable resource for delivering interactive lessons to students for language learning or quickly engaging in any task. An institution focused on

language without lab facilities will lead to boredom for students and deny them authentic language learning experiences. In the absence of these labs, learners will be prevented from incorporating interest and creativity into their language-enhancing journey. A language lab significantly contributes to the institution's teaching approach, enhancing it in a unique manner. Along with audio-visual resources, the creation of study materials can be established as a primary task for faculty members. Seminars, workshops, different educational software, production methods, dubbing, etc., can be organized effectively. Undoubtedly, a language lab enhances the language acquisition experience. It provides essential scientific backing for education. Western nations have demonstrated a significant trend in engaging individuals in language labs to enhance their language learning experience. Nonetheless, a language learning laboratory is a new concept for Indian students. A proficient language lab effectively and resourcefully enhances the language skills of the students. It is very beneficial for evaluating students' speaking abilities. For instance, language learners can gain an authentic experience in mastering the sound system of a language during phonetics lessons. They are able to hear a diverse range of human speech sounds via software, which cannot be achieved in a classroom environment. In the same way, intricate sounds from various languages can be heard and acquired by those learning languages. Along with mastering articulation, learners can also acquire tone of voice, stress, and various other phonetic characteristics.

Language learners can capture their speech, replay their recordings, and save them. A great deal of technological assistance for language learning exists, including tools like PRAAT, which serves as a significant resource for examining the acoustic characteristics of speech in various dialects for both learners and scholars. Downloading PRAAT is quite simple. When a language lab has this type of software, it will allow students to access numerous resources connected to speech. Moreover, there are now electronic dictionaries for pronunciation that help in learning how to pronounce words. Daniel Jones' English Pronouncing Dictionary is now released with compact discs for mastering correct English pronunciations. The digital edition of this classic work is also accessible in both British and American English. The students can engage in word learning activities right in the language lab. The language laboratories have transformed into a crucial component of the resources for instructing the language in language-related institutions. They also offer coaching sessions for standardized language exams like TOEFL, IELTS, and several others. In the same way, the language laboratory can facilitate online courses and conduct paperless exams. Learners receive the necessary technical resources to obtain the finest examples of the language's pronunciation. Students have a highly engaging experience when learning a language in language labs. The language lab has become essential in the process of learning a language for effective communication. It is possible to learn not just one language but also multiple languages effectively. Additionally, the students acquire the best examples of any language. This is mainly the essential and fundamental activity carried out in the language lab. The resources found in today's language laboratories are quite abundant. Audio and videos are not only being played, but flash-based games and internet services are also accessible. It differs from the conventional language labs, which did not have the contemporary amenities found in language labs. In addition, the exchange of information between teacher and student occurs more rapidly, resulting in greater engagement. Current advancements in language labs are evident as access transitions from a fixed network and associated Microsoft operating systems to online platforms and browsers. Students now have the ability to access these new 'cloud' labs from their personal devices at any time and from any location. Students utilize the option to inquire and document audio and video files while being graded and evaluated by their instructors occasionally.

3. Advantages:

Numerous advantages can be gained through the integration of these language laboratories. These involve the following: The equipment in a language lab provides numerous advantages for both the communicator and the audience. With the emergence of a lab, new information and communication can be quickly and effortlessly accessed. Within it lies an area that offers the most advanced technology for learning languages. Currently, digital language labs featuring high audio quality allow teachers to engage with the entire class at once. These provide students the opportunity to improve their language abilities, particularly the four LSRW skills that boost the listening, speaking, reading, and writing components of communication. Authentic language resources such as radio and TV programs enable students to engage with the target language in a valuable and impactful way. Additionally, a language

regulation exists through the diverse ideas generated by the students' minds. Our current generation is linked to the Internet to obtain information on an extensive scale. This results in instant availability of information globally. The multimedia content that includes text, images, sound, and video engages language learners in the learning process, regardless of the learner's style. A specific class can be split into numerous groups. Every individual in the group receives a user ID along with a password. Students can access the program using their user ID and password. The educator is also given a specific ID and password. On one day, the instructor delivers a specific lesson, and on another day, the pupils. The following day, the students carry out the specific task as part of their activities. In the same way, the students use software to listen to various programs on different topics. Lab is an exceptional platform for students to conquer shyness and improve their speaking abilities. It acts as a strong motivational element for students by alleviating fears and fostering happiness in the educational environment. Any inspiration leads to joy for individuals, and a language lab serves as a source of happiness for students. The language lab enables the student to hear the program. In a language lab, a learning atmosphere is established to function effectively, thus promoting engagement in engaging activities. Today, language labs have transformed to become significantly more modern and relevant. They can bring English learners nearer to native-level speaking and enhance all their language abilities by offering significant exposure to the language in use. Consider an instance of a lab focused on the English language. In essence, it's a space equipped with computers for students to independently engage in various language tasks. Such tasks may involve exercises for listening, vocabulary development, and enhancing fluency. Certain programs even enable users to record video lessons or audio exercises for students to watch and focus on individually. As they practice their pronunciation, the students can break words into syllables, identify tones, and emphasize the words' positions. These activities pertain to Phonetics apart from the other tasks that can be done in English labs. Students may also engage with conversations, listen to an audio clip, and practice speaking what they hear. They are able to read brief tales and finish audio activities that go along with them. Consequently, numerous activities can be linked to English language laboratories. A recent news report indicated that the District Centre for English in Kozhikode has a language lab capable of accommodating 30-35 teachers to work at the same time. In this program, educators will receive training on communication techniques, methods for operating different software, and handling digital devices. This is an admirable initiative by the management to improve teachers' language skills. Education is an ongoing journey, and individuals must enhance their understanding and abilities periodically. Now let's talk about the laboratories functioning in regions of the UK. In certain UK language labs, instructors can monitor students' recordings and engage with them either individually or as a group via their headphones. They are essentially able to converse with them. A dialogue can be conducted with a student through the audio channel. It could be a person and a subgroup from the entire class, or the entire class itself, where certain instructions can be provided. Teachers have the ability to view a student's desktop and remotely manage their mouse and keyboard. A specific type of language lab called the 'Melissi language lab' employs analog software that offers most standard language lab features and incorporates video, word-processing, and various computer applications. Another type is the Senako lab, an educational facility that needs just one computer—the teacher's asset. It is intended solely for the teacher/trainer. Students are provided with easy-to-use audio panels that deliver high-quality digital sound, enabling them to practice listening and speaking through comparative recordings. They engage with lessons or audio segments, document their replies, and subsequently juxtapose the original audio files. This type of lab has an increased number of speaking and listening sessions. Therefore, various laboratories, regardless of their structure, tend to serve a similar purpose. Therefore, a language lab is a place where learners enhance their practical language and communication abilities via information sharing. It undoubtedly simplifies the process of learning a language and topics related to it while making it more engaging.

4. Need of language laboratory:

It is essential that we establish language laboratories in schools and colleges to foster innovative teaching and learning methods. An important challenge is that urban students still communicate in English while influenced by their native language. Numerous colleges have language labs to comply with international standards in English proficiency and acquire job skills. However, additional laboratories are required in educational establishments to foster engaging and innovative learning. Language labs ought to be present in both school and college environments. Every student can engage

simultaneously without disrupting one another, no matter the group size or composition. The language lab provides an opportunity to focus on personal requirements that are not addressed in a conventional classroom environment. It enhances the learner's foundational knowledge of the language, including its grammar and phonetics. Currently, numerous educational institutions are establishing laboratories furnished with software intended for language labs. Setting up a language laboratory is a challenging task. Finance is a significant concern. A significant investment is required to establish a language laboratory. It necessitates the setup of computers, language activity software, and additional components. From the outset, language laboratories ought to be an essential element of the curriculum for schools and colleges. For instance, English serves as a worldwide language. Students ought to engage in practice within language labs in schools to improve their pronunciation and listening abilities. Speaking activities will help them refine their precision in pronunciation. Despite the existence of language labs in numerous educational institutions, there is a pressing need for an increase in their numbers. Language labs can be observed in educational institutions today, but there is also a higher prevalence of such labs in other environments. It is a fact that language labs necessitate diverse interactive equipment and resources that must be well-maintained, yet the advantages are many. Establishing these labs is quite costly, and in a country like India, there isn't a formal syllabus; typically, language courses are incorporated into theory classes. In financial terms, enhancing the medium of instruction will be a challenging task for educational institutions. Consequently, these types of arrangements need to be implemented in schools and colleges to enhance language growth among students. Knowledge gained in the classroom combined with hands-on sessions will create a cooperative method for language students.

5. CONCLUSION:

A language lab seeks to involve students in eliminating the influence of their native language and enhancing their communication abilities. It varies from a conventional classroom arrangement. The process of education becomes more engaging and interactive. Language labs and multimedia make learning enjoyable and approachable. The lab structure should be beneficial for enhancing the students' effective communication abilities. Strong communication abilities are crucial in every professional field, and a language lab can assist in developing this vital life skill. The language lab serves as a technological aid for teaching English skills. It represents a significant advancement in traditional teaching methods, featuring extensive teaching material content. The digital language lab encourages students' learning mindset, thus offering an engaging educational environment. The language lab is the single largest investment and installation of audio resources in education. The computer currently meets all the requirements of language teachers and brings language to life for numerous students. In addition to English, language learners can acquire a number of other languages. Contemporary language laboratories serve a crucial function in language acquisition, especially for students who are part of the cell phone generation. Contemporary language labs are crucial for capturing students' attention and inspiring them to learn effectively. Therefore, we ought to appreciate the current technology that has enabled the existence of language laboratories, allowing them to improve their language skills happily and with complete involvement.

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Critical Appreciation of the Sanskrit Translation of "Twinkle Twinkle Little Star" Nursery Rhyme

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Abstract
The present study offers a critical appreciation of the Sanskrit translation of the well-known English nursery rhyme "Twinkle Twinkle Little Star." The objective of this paper is to examine how a simple children's poem from English literature is rendered into Sanskrit while maintaining semantic clarity, poetic charm, and pedagogical suitability. The study analyses the translation with reference to fidelity of meaning, aesthetic quality, metrical structure, linguistic simplicity, and cultural adaptation. Special attention is given to the challenges involved in translating rhyme and rhythm from English into Sanskrit, a language governed by strict grammatical and metrical conventions. The paper further evaluates the educational relevance of such translations in contemporary Sanskrit pedagogy, particularly for beginners and young learners. The study concludes that the Sanskrit translation successfully recreates the spirit of the original rhyme through functional equivalence rather than literal imitation, thereby demonstrating the adaptability and continued relevance of Sanskrit in modern literary and educational contexts.
Keywords: Twinkle, Little Star, Sanskrit Translation, Nursery Rhyme.

Critical Appreciation of the Sanskrit Translation of
"Twinkle Twinkle Little Star" Nursery Rhyme

Twinkle, twinkle, little star,
How I wonder what you are!
Up above the world so high,
Like a diamond in the sky.

When the blazing sun is gone,
When he nothing shines upon,
Then you show your little light,
Twinkle, twinkle, all the night.

Then the trav'ller in the dark,
Thanks you for your tiny spark,
He could not see which way to go,
If you did not twinkle so.

In the dark blue sky you keep,
And often thro' my curtains peep,
For you never shut your eye,
Till the sun is in the sky.

'Tis your bright and tiny spark,
Lights the trav'ller in the dark:
Tho' I know not what you are,
Twinkle, twinkle, little star.

कञ्चं कञ्चं नक्षत्रम्
चकितोऽस्मि कति किमसि त्वम्
पुर उपरि च जगतेरपि
शुभसि नभसीव वज्रमणिः

रवौ चकासति निवृत्ते
सति मित्रभासनीयाभावे
ईषद्दीप्यसे त्वं हि तदा
तमी विभाति त्वया क्षणदा

तेन पथिकः सदा तमे
त्वां काशार्थं मानयते
मार्गदर्शनं त्वद्भासा
विना लभ्यते नाध्वनीना

रक्षसि तमे घनाकाशम्
पटलात् पश्यसि बहुधा माम्
निमीलितनयनं नैव त्वम्
खे सूर्योदयपर्यन्तम्

अल्पकान्तया ते प्रभया
पथिकार्थं भ्राजते क्षपा

त्वां ज्ञातुम् अनभिज्ञोऽहं
कञ्चं कञ्चं नक्षत्रम्

This translation is the work of Prof. Rupali R. Wadekar, Department of Sanskrit, Willingdon College, Sangli, Maharashtra.

Introduction

"Twinkle Twinkle Little Star" is one of the most popular English nursery rhymes, known for its simplicity, musicality, and imagery drawn from nature. Translating such a rhyme into Sanskrit involves not merely linguistic substitution but cultural, poetic, and pedagogical adaptation. Sanskrit, being a classical language with a highly structured grammatical system and a rich poetic tradition, presents both opportunities and challenges in rendering a children's rhyme originally composed in a modern European language. This critical appreciation examines the Sanskrit translation of "Twinkle Twinkle Little Star" with reference to fidelity of meaning, poetic beauty, metrical suitability, linguistic simplicity, and educational value.

Fidelity to Meaning (Semantic Accuracy)

The core theme of the original rhyme is a child's sense of wonder at a shining star in the night sky. For shining the word used is twinkle which means to shine with a light that seems to go on and off. The exact matching word to fit with same rhythm and meaning is derived from the Sanskrit root *kañc* by adding *ac pratyaya* to it and used it in neuter gender as an adjective of the word *nakṣatram,* which reflects the exact meaning of "Twinkle Twinkle Little Star".

While the exact metaphor "like a diamond in the sky" may not always be translated literally, in the Sanskrit version it is replaced with the word *vajramaṇi*, which means a sparkling jewel which is tough to break. This indicates a functional equivalence rather than strict literal translation, which is appropriate for children's literature.

Actually, this rhyme is full length five stanza poem composed by Jane Tylor in 1806. This translation work is an attempt to translate all five stanzas.

The second stanza starts with When the blazing sun is gone.. When he nothing shines upon … To translate this in Sanskrit *sati saptamī* pattern of sentence construction is used and translated like *Ravau Cakāsati Nivṛtte… Sati Mitrabhāsanīyābhāve.*

The third stanza says that the traveller without the light of twinkling star would not see the road he walk and therefore he thanks the little star. This feeling of gratitude reflects in Sanskrit translation by words *tena pathikaḥ sadā tame tvāṁ kāśārthaṁ mānayate.*

In the stanza four the word *paṭala* is used for curtain in Sanskrit translation. Another line "For you never shut your eye" is translated in one compound word *nimilitanayanṁ,* so where in English it took six words to convey the meaning, Sanskrit does this job in three words.

The stanza five "Tis your bright and tiny spark lights the trav'ller in the dark" is translated with personification figure of speech, where the night is addressed to light the way of traveller with tiny shine of little star.

Poetic and Aesthetic Quality

Sanskrit translations generally attempt to retain the lyrical charm of the original through the use of simple figures of speech and pleasant sound patterns. Rhyming and soft phonemes enhance musicality, making the rhyme suitable for oral recitation.

The aesthetic appeal leans towards *Adbhūta Rasa* (wonder), aligning well with the childlike curiosity expressed in the English rhyme. Although the emotional simplicity of the original limits deeper rasas, the translation remains effective within its intended scope.

Metre and Rhythm

One of the major challenges in translating a nursery rhyme into Sanskrit is maintaining rhythmic balance. English nursery rhymes rely heavily on stress and rhyme, whereas Sanskrit poetry is governed by syllabic metres. The original rhythm of the song is well maintained in the translation. As per translation the poem is fit in *Sama Mātrāvṛtta,* where there are thirteen *Mātrā* in all lines.

Linguistic Simplicity and Accessibility

A significant strength of the Sanskrit translation lies in its use of simple vocabulary and uncomplicated sentence structures. Avoidance of complex compounds ensures that the rhyme remains accessible to beginners and young learners.

This simplicity aligns with modern pedagogical approaches to Sanskrit teaching, where familiar content from other languages is used to generate interest and reduce fear of complexity.

Cultural Adaptation

The translation reflects a thoughtful cultural adaptation. While the English rhyme emerges from a Western literary context, the Sanskrit version subtly situates the imagery within an Indian worldview without distorting the original meaning. The star is not merely a physical object but often acquires a slightly elevated, almost divine brilliance, consistent with Sanskrit literary sensibility.

Educational Value

From an educational perspective, the Sanskrit translation of "Twinkle Twinkle Little Star" serves as an effective introductory tool for language learning. Familiarity with the content helps learners focus on pronunciation, vocabulary, and rhythm rather than struggling with meaning.

Such translations demonstrate the adaptability of Sanskrit to modern and global contexts, reinforcing its relevance in contemporary education.

Conclusion

The Sanskrit translation of "Twinkle Twinkle Little Star" stands as a fine example of creative and pedagogically sound translation. It balances fidelity to meaning with poetic elegance, linguistic simplicity, and cultural resonance. As a result, it not only preserves the charm of the original nursery rhyme but also showcases the expressive potential of Sanskrit as a living and teachable language. The translation succeeds not as a mechanical reproduction but as a re-creation within the Sanskrit literary framework.

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The Soul of Indian Literature beyond the Time and Space

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Abstract:

India's ancient writing forms a powerful symbol of the country's lasting culture. They capture ages of deep knowledge, spiritual ideas, and creative talent from the Indian region. This research paper presents many sides of these classic Indian stories and poems. It follows their growth starting from old holy books like the Vedas and great tales such as the Ramayana and Mahabharata. It goes on to cover strong writing styles in Sanskrit, Tamil and languages from different areas.

The paper uses a theme-based study to uncover big life lessons hidden in these works. It points out key ideas like duty (dharma), the results of actions (karma), romance and spiritual growth. These ideas still touch people's hearts today, no matter the time or place. On top of that, the paper looks at how religions and big thinkers shaped this literature. It pulls from Hinduism, Buddhism, Jainism and Sikhism. These beliefs helped create stories full of layers and meaning.

This is not just about the past. The paper checks how these old works still mater today. They influence new books, movies and stage shows. With real-life examples and detailed looks at specific cases, it shows how ancient stories get retold in fresh ways. These updates match what people care about and worry over in our modern world. Lastly the paper talks about tough sopts good chances in keeping these treasures alive online. It stresses smart translations, east access for everyone and strong steps to protect culture.

In the end, this full study wants to help readers love and understand India's classic literature more. It shows the huge role these works play in worldwide talks about culture. **Keywords:** Indian classic writings, theme study, religion's role, area differences, modern links, saving culture etc.

Introduction:

India's ancient literature is one of the greatest gifts of human history. It stretches over thousands of years and includes writings in many languages, customs, and was of thinking. These works act like guiding lights, sharing deep lessons that help us understand life's big journey.

Thinks of the Rigveda, one of the oldest texts, filled with songs about the universe and nature's wonders- these hymns still feel alive today. Then there are huge stories like the Mahabharata and Ramayana. They tell exciting tales of heroes, tough choices, bravery and giving up what you love for what's right. Every line in these books reflects the dream, hard times and victories of people from long ago. They open a clear view into India's colorful history and way of life. But this literature isn't stuck in the past—it's alive and full of energy. It shows the creative power and strength that make India unique. From north to south and east to west, writers in languages like Sanskrit, Tamil, Telugu, Bengali, and many more have created amazing poems, plays, and thoughtful writings. These pieces go beyond their time and place, touching on truths that connect all people everywhere.

In this research paper, we'll take an exciting trip to explore these treasures. We'll look closely at the main ideas, outside influences, and different ways to understand them. We'll climb from grand questions about life and the universe down to everyday feelings like love and loss. Ancient wise people and skilled storytellers will guide us through history's paths. Our study goes further than just facts and books. It connects to our world today. We'll use real examples and close looks at specific stories to show how old writings get new life. Modern movies, books, and talks pull from them, helping today's people rethink old problems in fresh ways. This keeps the wisdom useful and exciting for new generations. As we start this adventure of ideas and feelings, remember the old saying from India's sages: "Truth alone wins in the end."

India's classic writings are a treasure chest of the country's deep culture and storytelling history. They cover thousands of years and include all sorts of languages, styles, and topics. When we look back at what experts have studied, we see tons of smart books and articles. These break down the past importance, big ideas, and lasting power of these works. A key starting point is the Rigveda, written

more than 3,000 years ago. It's one of the world's oldest holy books. Experts like Wendy Doniger and A.K. Ramanujan have dug into it deeply. They've looked at its beautiful poems, myths about gods and the world, and the daily life of people back then. Their findings show how this old text is packed with spiritual thoughts and big questions about existence. It gives us a peek into the beliefs and smarts of early Indian communities.

The giant stories of the Mahabharata and Ramayana have drawn even more attention from researchers. Thinkers like A.K. Ramanujan, Sheldon Pollock, and Wendy Doniger have studied them from many angles. They've checked out the writing tricks, lessons on right and wrong, and their place in society. What stands out is how these tales never get old—they pull readers in with lively heroes, tough fights, and deep wisdom that feels relevant today. For instance, the Mahabharata's war and family dramas teach about loyalty and consequences in ways that echo modern life. Indian classic literature isn't limited to these. It branches into many types and local languages. Take Tamil Sangam poems from ancient South India—these love songs, war cries, and nature pieces have been explored by scholars like A.K. Ramanujan and K.A. Nilakanta Sastri. They've unpacked the poem styles, repeating themes like beauty and bravery, and the history behind them.

Then there are Sanskrit dramas by masters like Kalidasa (think *Shakuntala*) and Bhasa. Researchers such as Barbara Stoler Miller and David Shulman have analyzed how these plays build tension, use beauty in art, and reflect culture. They show how theater brought stories to life with music, dance, and emotion. Beyond the basics, these writings have sparked bigger debates. Modern thinkers like Gayatri Chakravorty Spivak, Homi Bhabha, and Aijaz Ahmad connect them to today's issues. They talk about how British rule, women's roles, and shifting identities changed the stories—or how the stories pushed back. This view highlights how Indian literature bends but doesn't break under outside forces like global trade or social shifts. It keeps growing stronger. In all, this review paints a lively picture of studies on Indian classics. Experts from history, literature, and culture—from India and abroad—bring fresh eyes. Their work helps us grasp the roots better, value the heritage more, and spot exciting paths for future discoveries.

Historical Context

Old Indian books come from the country's exciting past. They link to important happenings, kings, and normal people's days. To know them well, we follow how time changed writing. Over 3,500 years ago, in Vedic times, wise priests by the Indus and Ganges made the Vedas. These Sanskrit songs praised gods but also asked about stars, land, and big life ideas. They started India's story tradition.

Around 300 BCE, in the Maurya days, King Ashoka chose peace and Buddha's teachings after fights. He helped schools grow. Big stories began: Mahabharata shows family fights and duty; Ramayana tells Rama's truth hunt. They mix gods, folks, and good lessons—key to India.

Regular people added too, not just rich ones. Tamil Sangam poems in South India (300 BCE-300 CE) sing of love, war, leaders, and views. Bhakti time (700-1700 CE) had simple songs: Mirabai to Krishna, Tulsidas's Hindi Ramayana. Kalidasa in the north wrote pretty plays like *Abhijnanashakuntalam* about love and woods. Outsiders brought new ideas from 700s. Persian and Arab leaders gave Urdu, ghazals, and Sufi tunes that blended in. From 1700s, British changed old habits and started talks on who we are. In 1800s Bengal changes, Bankim Chandra's *Anandamath* pushed for freedom. Tagore mixed worlds in prize poems; Raja Rao asked about self in English. Old ways grew into new ones on change and home. Today, these books show strong hearts and new thoughts. They tell of king battles, god trips, farm life, true love—from all kinds of people. Their words live on. The past teaches us. We thank old ones and make fresh tales ahead.

Indian classic literature is full of big ideas that touch everyone's life, no matter when or where they live. These ideas range from deep thoughts about the universe to close feelings in the heart. They light up lessons for all people. A main focus is the search for truth and freedom. Ideas like dharma (doing what's right), karma (what goes around comes around), and moksha (breaking free from life's cycle) fill old books like the Vedas and Upanishads. They help us think about why we're here and life's true goal. But it's not all brainy stuff—these stories dive into real feelings too. Love takes center stage in many forms: heavenly like Radha and Krishna's bond, or human like Shakuntala and King Dushyanta's romance. Through happy loves, heartbreaks, and yearnings, the writing shows what connects us all deep down.

The books also mirror India's society, with its layers of class, traditions, and worship. Topics like caste roles, men-women differences, and fairness pop up in stories. They push us to face tough

social truths and dream of better ways. Religion and wisdom shine bright, drawing from India's many faiths. Puranas use fun myths to teach lessons; Jataka stories from Buddhism share kind acts and morals. These guide people toward good living and inner peace. Nature gets celebrated too, with pictures of green woods, rivers, and tall peaks. These aren't just pretty—they stand for bigger links between all things and universe secrets. In this look at themes, we travel through these old writings. They grab hearts even now. By reading them, we find fresh views on life, others, and our world.

Indian classic literature sits where beliefs and deep thinking meet. It pulls from Hindu, Buddhist, Jain, and Sikh ways, sharing old wise words from the Indian land for thousands of years. These books guide people searching for life's secrets. A big idea is dharma—nature's rule for right living, duty, and good choices. From Hindu roots, it shows up in epics. In Mahabharata, warrior Arjuna faces tough calls on duty. Ramayana characters wrestle with right and wrong. These stories unpack how dharma shapes daily life and groups. The writing doesn't stick to one faith—it mixes views for fuller truths. Upanishads ask huge questions about reality. Bhakti songs pour out love for God. This shows India's wide spiritual world and many roads to wisdom.

Buddhism adds strong touches, focusing on change, pain, and freedom. Books like *Dhammapada* (life sayings) and *Jataka* animal tales teach through stories and talks. They point to nirvana—end of suffering. Jain stories stress ahimsa (no harm), seeing many sides to truth, and letting go of stuff. Tales of giving up riches and self-control push readers past worldly traps to pure spirit. Sikh writings, like Guru Granth Sahib's poems, come from gurus' lessons. They highlight love for God, staying humble, and helping others without gain. Songs make you feel God's nearness in everything. This section shows how faiths weave into Indian literature. Hindu depth, Buddhist calm, Jain kindness, Sikh joy—all cross time and place. They help truth-seekers peek at life's puzzles and the endless hunt for light.

Indian classic literature bursts with different areas and languages, like a colorful quilt of the country's culture. From north India's old Sanskrit works to south India's smooth Tamil songs, each part adds its own special touch. Sanskrit sits at the center—seen as a holy tongue holding India's best old writings. Kalidasa's play *Shakuntala* shows stunning poems about love and life. Upanishads bring smart thoughts on the soul and world. Sanskrit mixes art and brains in a beautiful way. But Sanskrit is just one piece. Other local tongues across India shine too. Down south, Tamil goes way back to Sangam times (300 BCE-300 CE). Books like *Tirukkural* give sharp advice on morals, love, and nature in elegant lines.

In the east, Bengal created stars like poet Kabir's simple truths and Tagore's modern songs, plays, and stories. They mix local roots with world ideas for a fresh Bengal feel. West India has Gujarati and Marathi gems. Devotee poets Mirabai and Tulsidas sang bhajans full of heart. Saints added wise words, showing the area's spiritual side.

Don't miss the rest: South's Dravidian tongues, north's Indo-Aryan ones, Punjab folk tunes, northeast mouth-told epics. All add unique sounds to India's story mix.

This look at places and languages shows a lively bunch of views that don't fit one box. Through songs, tales, and shows, they let us see India's full culture—and cheer every voice in our common past.

Old Indian stories keep exciting people worldwide today. They jump past old times into books, movies, and online spots, speaking to new crowds everywhere. A cool part is how today's writers and artists redo classic tales to match modern worries and dreams. Lately, fresh takes on big epics like Mahabharata and Ramayana are hot. Authors such as Chitra Banerjee Divakaruni, Devdutt Pattanaik, and Amish Tripathi give old plots new twists, making them hit home now. These classics also shine in plays and films. Stage shows update Sanskrit dramas; big movies pull from myths to tackle hot topics like society changes. This keeps the stories fresh and sparks new art.

Tech brings them alive too. Websites save old texts; apps let you play with tales interactively. Digital tools make enjoying Indian writing easy and fun in our online world. The biggest win? These updates build talks between cultures. As stories spread outside India, they link people, sharing the depth of Indian ways. This look at today's spins on classics shows a lively mix of creation and sharing. From new books to cinema screens and apps, they inspire, question, and light up—proving tales beat time and distance.

Old Indian writings mix old ways with new ideas, touching world culture deeply. They shape how people think, spark art, and start talks across groups. From Vedas' songs to fresh Mahabharata and Ramayana versions, these stories live big in global minds. What stands out is how they fit any time or

place. Ideas like love, duty, giving up, and fixing wrongs hit home everywhere. Epic tales or saint poems show shared human feelings that join us all. They connect cultures too. Folks from anywhere can dive into India's deep ways through books turned into other languages, movies, or new spins. Writers, artists, and thinkers worldwide add their views, making global stories richer.

These works save culture but also push for better societies. They tackle right-wrong choices, cheer differences, and fight unfairness—inspiring us to build a fairer place. This study shows stories and voices that match everyone's hopes and troubles. Reading them brings fresh drive, smarts, and love for human variety.

India's old literature is a bright light of culture and smarts, but it faces real problems—and big chances—ahead in today's world. We need to fix these issues and plan smart ways to keep, share, and love this treasure. A top worry is saving crumbling old books and pages. Many are fading from age, poor care, or no good storage. We must act fast: scan them digitally, fix them up, and tell people why they matter. This saves them for kids tomorrow.

Another hurdle is making them easy to read for everyone. Lots are in dead languages few know, blocking normal folks. We need more books in today's tongues and fun formats so all people—anywhere—can enjoy and learn from them.

Plus, updating them for now risks twisting the real meaning. When artists redo stories, they might change too much. Experts, creators, and readers should stay true to the heart and roots of these works. Looking ahead, tech opens doors. Online libraries, apps, and fun videos can share stories wide. New tools help grab young eyes and build love for India's word wealth. In short, hurdles like saving, reaching, explaining right, and trying new tech are big—but so are the wins. Fix them, and these stories will keep teaching, funning, and growing hearts for years.

Conclusion

India's old literature is like a bright string in the big cloth of world history. It ties together culture, smarts, and dreams that built India over thousands of years. Flipping through these books shows beauty, twists, and deep truths. They make us think about life and the hunt for light.

From Vedas' holy lines to Mahabharata and Ramayana adventures, they reveal a people's heart—their wishes and wins through ages. Full of ideas, roots, and new reads, they share truths that link all humans, beyond time or place. We love their variety, but challenges wait. Save fading pages; make them easy for today's folks. Work stays to keep this gift alive.

Yet hope shines. Tech tricks, world chats, and good care can freshen them up. We all must guard and share these stories so they stay strong now. In the end, this isn't dead history— its alive proof stories beat time, light our souls, and join far places. As we end this look, let's take their smarts, looks, and spark. They'll guide our paths and those after us.

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Relevance of Kalidasa and Wordsworth's Nature Poems in Today's World: An Ecocritical and Comparative Study

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Abstract
Nature poetry has played significant role in shaping humanity's perception of the environment, spirituality, and ethical living. In the twenty first century, climate change has emerged as the most pressing global crisis, influencing politics, economics, culture, and ethics. Rising global temperatures, erratic weather patterns, deforestation, and biodiversity loss compel humanity to reassess its relationship with the natural world. In this context nature poetry of Kalidasa and William Wordsworth acquires renewed significance. Among the most celebrated poets of nature across cultures are Kalidasa, the classical Sanskrit poet, and William Wordsworth, the leading figure of English Romanticism. In the poems of both the poets there is articulation of a profound relationship between human beings and the natural world. They portrayed nature as not merely scenic but transformative, spiritual, and moral instructive. This research paper tries to study the contemporary relevance of their nature poems through an Ecocritical and comparative framework. It argues that their works anticipate modern environmental consciousness, critique excessive urbanization, and promote harmony between humanity and nature. This paper argues that poems of Kalidasa and Wordsworth resonate strongly in the twenty-first century amid climate change and ecological crises.
Through the analysis of themes such as eco-spirituality, moral development, emotional healing, and ecological interdependence, this paper demonstrates how Kalidasa and Wordsworth remain remarkable voices in modern literary and environmental discourse. Their poetic visions encourage sustainable living, emotional resilience, and ethical responsibility toward the planet, making their nature poetry deeply relevant for modern readers, scholars, and policymakers alike.
Keywords: Kalidasa, Wordsworth, nature poetry, ecocriticism, environmental ethics, Romanticism, eco-spirituality, comparative literature

Introduction

Nature has always been one of the most central themes in literature. From the earliest hymns of the Rig Veda to the reflective lyrics of Romantic poetry, writers have sought to interpret humanity's relationship with the natural world. Among the great voices in this tradition, Kalidasa and William Wordsworth stand as towering figures whose works transformed the poetic representation of nature.
In the 21st century, Climate change, environmental degradation, deforestation, and rapid urban expansion have forced humanity to reconsider its relationship with the natural world. In this context, studying classical and Romantic poets such as Kalidasa and William Wordsworth becomes especially meaningful.
Kalidasa is worldwide known as one of the greatest Sanskrit poets. He is celebrated for his poetry which depicts deep knowledge and love of nature, vividly depicting seasons, animals, mountains, and landscapes to reveal nature's beauty and importance in human life.
In the same way, Wordsworth is renowned Romantic poet. His poetry expresses sensations inspired by the external world and emphasizes emotional response that arises from the observation of natural beauty.
Though separated by geography, language, and historical period, both poets share a philosophical conviction: human life is incomplete without a meaningful relationship with nature. This paper investigates how their poetic insights anticipate modern ecological thought and why they remain relevant in contemporary society.

Ecocriticism: A Theoretical Framework

Ecocriticism emerged in the late twentieth century as a response to growing environmental awareness and ecological activism. Scholars such as Cheryll Glotfelty define ecocriticism as "the study of the

relationship between literature and the physical environment." It interrogates how literary texts represent nature, how they shape environmental attitudes, and how they critique human domination over the natural world.

Central to ecocritical discourse is the rejection of anthropocentrism—the belief that humans are the central or most significant entities on the planet. Instead, ecocriticism promotes biocentrism and ecocentrism, emphasizing interconnectedness among all living beings. This theoretical approach allows classical texts to be reread as repositories of ecological wisdom, even if they predate modern environmental movements.

When applied to Kalidasa and Wordsworth, ecocriticism reveals how both poets intuitively articulate principles now central to environmental philosophy: harmony with nature, respect for non-human life, and the moral consequences of ecological disruption. Their works anticipate ecological thinking by presenting nature as sacred, sentient, and ethically instructive.

Nature in Kalidasa's Poetry: An Ecological Vision

Kalidasa in Context

Kalidasa is among the greatest classical Sanskrit poets, flourishing during a period rich in literary production influenced by Indian aesthetics (Rasa Theory), Sanskrit drama (Natyashastra) and devotional sensibilities. His renowned works are *Abhijanasakuntalam*, *Meghaduta* and *Rutusamhara*. These writings are deeply rooted in the Indian philosophical worldview, particularly the concept of *Rasa*—the cosmic order that governs both natural and moral laws. In his works, nature is not external to human life but an integral part of it, sharing emotional, spiritual, and ethical dimensions.

Meghaduta and Meditative Landscapes

Kalidasa's Meghaduta is a conversation between a Yaksha and a Cloud. A Yaksha (a celestial being) exiled from his beloved sends a cloud as a messenger through a journey of landscapes across India. *Meghadūta* presents nature as a compassionate and communicative entity. The cloud, entrusted with carrying the Yakṣha's message, is not merely a natural phenomenon but a sentient being capable of empathy. Rivers, mountains, forests, and seasons are vividly personified, suggesting a worldview in which nature participates actively in human emotional life. The cloud's journey is described with precise imagery:

"The snowy Himalayan ranges, tinted with hues of rising dawn... / Great rivers flowing with jewel-bright waters, dancing with moonlit gleams..." (Kalidasa, trans. Raghavan).

Through such descriptions, nature is not a mere backdrop but an active participant in human emotion and spiritual teleology. The poem evokes ecological depth, where each landscape segment contributes to the relational network connecting the lovers.

Rutusamhara and seasonal Cycles

Rutusamhara is a celebration of the six Indian seasons, each with its characteristic flora, fauna, atmospheric textures, and human responses. kalidasa's seasonal imagery binds human affect to the natural world:

Varsha (monsoon): Torrential rains, fertility, and longing.

Hemanta (early winter): Crisp air and contemplative stillness.

Grişhma (summer): Intense sun and languid rhythms.

In these representations, nature is not isolated but intertwined with human perception, an early articulation akin to what ecocritics call embodied ecologies—the lived experience of nature shaping human consciousness.

Abhijñānaśākuntalam as an ideal ecological space

In *Abhijanasakuntalam*, the hermitage of Sage Kaṇva is depicted as an ideal ecological space where humans, animals, and plants coexist harmoniously. Trees are nurtured like family members, animals roam freely without fear, and human life is guided by restraint and reverence for nature. This depiction reflects an ecocentric worldview where nature possesses intrinsic value beyond human utility.

Indian Aesthetics and Ecological Harmony

Classical Indian literary theory, particularly the concept of rasa (aesthetic flavor), posits that poetry evokes emotional states that resonate across human and cosmic orders. Nature, therefore, is not simply descriptive; it participates in the emotional and spiritual contours of the poem. Kalidasa's use of alankaras (figures of speech) and dhvani (suggestion) enhances nature's experiential richness,

facilitating a holistic ecological imagination where humans and non-humans are interwoven in affective and symbolic fields.

Wordsworth's Nature Poetry: Meditative Ecology in Romantic England

William Wordsworth (1770–1850) is one of the most celebrated poets of Romantic era. He wrote in the context of the Industrial Revolution, social upheaval, and the rise of scientific rationalism. Romanticism reacted against mechanistic worldviews, emphasizing imagination, emotional depth, and the sublime in nature. Wordsworth's critique of industrial society—its noise, pollution, and alienation from nature—resonates strongly with contemporary ecological anxieties. His poetry challenges modern readers to reconsider progress and to recognize the costs of severing ties with the natural world.

Tintern Abbey and Reflective Ecology

In *Lines Composed a Few Miles Above Tintern Abbey*, Wordsworth describes nature as a presence that shapes the mind and soul, offering "tranquil restoration" and "sensations sweet." Nature, in this poem, functions as a teacher that instills compassion, humility, and ethical awareness. The poet's belief that nature influences moral development aligns closely with ecocritical emphasis on environmental ethics.

Wordsworth's Lines Composed a Few Miles Above Tintern Abbey reflects on his evolving relationship with nature. The poem's pastoral landscape becomes a moral and spiritual teacher. Nature for Wordsworth is not just aesthetic but ethical:

"And I have felt / A presence that disturbs me with the joy / Of elevated thoughts..." (Wordsworth).

This presence signifies nature's capacity to shape consciousness over time—through memory, imagination, and reflection. Wordsworth's poetry often positions nature as sustaining inner harmony amid social fragmentation, a theme resonant for contemporary readers concerned with alienation and ecological loss.

The Prelude and the Educative Power of Nature

Wordsworth's The Prelude, an autobiographical epic, details how nature shaped his moral and imaginative life from childhood. His philosophical essays on nature (e.g., "Lines Written a Few Miles Above Tintern Abbey") argue that nature's influence fosters empathy, moral sensibility, and creative imagination—qualities essential for a humane ecological ethics.

The Prelude further elaborates Wordsworth's ecological consciousness by tracing the poet's psychological and spiritual growth through his interactions with natural landscapes. Mountains, rivers, and valleys are portrayed as formative forces that discipline the imagination and cultivate reverence for life. Wordsworth's famous assertion that nature is "the anchor of my purest thoughts" reveals his conviction that human well-being is inseparable from environmental health

Romantic Nature as Ethical Landscape

Wordsworth's Romantic poetics frequently frames nature as a teacher capable of correcting human arrogance and fostering humility. His use of the sublime—nature's overwhelming power that exceeds human comprehension—invites a humbling experience that ecocritics see as eco-ethical awareness: recognizing human limits and interconnectedness with non-human life.

Comparative Analysis of Kalidasa and Wordsworth

Convergences

Despite cultural and historical differences, Kalidasa and Wordsworth share striking similarities in their portrayal of nature. Both poets reject a utilitarian view of the environment and emphasize emotional, spiritual, and ethical relationships with nature. Personification, vivid imagery, and sensory richness characterize their poetic techniques, fostering intimacy between human and non-human worlds.

In the poems of both the poets there is interconnectedness of Humans and Nature. Both Kalidasa and Wordsworth depict humans as embedded within nature, not separate from it. Kalidasa's geography of emotion and Wordsworth's moral ecology illustrate lives shaped by surroundings. In contemporary ecological thought, the idea of human-environment interdependence counters modern dualisms separating culture and nature.

Seasons are central to both poets. Kalidasa's Ṛutusaṃhara explicitly structures the poem through seasonal cycles. Wordsworth's works frequently invoke seasonal imagery (e.g., The Prelude) to mark psychological and moral rhythms. In ecological terms, seasons represent cyclicality and flux, key principles in ecological resilience and adaptation.

Both poets use nature to evoke deep emotional and, in Wordsworth's case, spiritual responses. This affective ecology—the emotional way humans relate to the environment—is increasingly recognized as

vital in environmental education and sustainability movements, which emphasize psychological bonds with nature.

Divergences

Though there are striking similarities in the poems of Kalidasa and Wordsworth, there are some divergences also.

Cultural and Philosophical Foundations -

Kalidasa's vision emerges from Indian aesthetic and philosophical traditions (e.g., Dharma, rasa, and a holistic cosmology), often linking nature to cosmic harmony. Wordsworth's poetic philosophy, while sometimes spiritual, is shaped by Christian, Enlightenment, and Romantic sensibilities that emphasize the individual self and moral introspection.

Modes of Representation

Kalidasa frequently uses external landscapes as symbolic and cinematic imagery in epic or dramatic formats. Wordsworth emphasizes internal consciousness, using nature as a mirror or school of self-discovery. These differences reflect how cultural traditions shape perceptions of nature—collective and integrative in Kalidasa, reflective and individual in Wordsworth.

Relevance in Contemporary World

Ages have passed to the writings of Kalidasa and Wordsworth but their poetry is still alive in today's world.

Environmental Ethics and Sustainability

Both poets contribute to environmental ethics. Kalidasa's integration of nature in everyday life and seasons echoes Indigenous and Eastern ecological philosophies that treat nature as relational and sacred. Such orientations contrast sharply with consumerist and exploitative models of environment. Wordsworth's emphasis on humility before nature and emotional attunement aligns with modern calls for environmental stewardship and sustainable living.

Ecopoetics in Education and Culture

Ecopoetry, a contemporary genre, draws on classical and Romantic precedents to articulate ecological sensibilities. Both Kalidasa and Wordsworth are instructive for Ecopoetics—showing how language and metaphor can cultivate ecological awareness. Their works can be integrated into environmental humanities curricula to foster emotional and ethical connections to nature.

Healing Cultural Ecology

In an era of climate anxiety and environmental grief, poetry that re-enchants nature provides psychological and cultural resources for caring engagement. Wordsworth's contemplative landscapes can help readers reconnect with place and memory, while Kalidasa's celebration of seasons and natural beauty can inspire ecological wonder—affective resources that sustain environmental activism and care.

Conclusion

The nature poetries of Kalidasa and Wordsworth, though rooted in distinct historical and cultural contexts, share an enduring engagement with the natural world that resonates with contemporary ecological concerns. Through their representations of seasons, landscapes, emotions, and moral reflections, both poets challenge reductive views of nature as mere resource. Instead, they offer visions of interconnectedness, ethical relation, and aesthetic reverence that inform contemporary environmental discourse.

This comparative ecocritical study underscores the value of cross-cultural literary engagements in expanding ecological imagination and ethical awareness. In a world facing unprecedented environmental challenges, ancient and Romantic poetic traditions continue to contribute to the cultural foundations of environmental sustainability, reminding us that human flourishing is inseparable from the flourishing of the more-than-human world.

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Interdisciplinarity as Method in Indian Classical Studies: Linguistics, Translation and Digital Humanities

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Abstract
This paper advances the argument that interdisciplinarity should be understood not as a supplementary approach but as a methodological foundation for Indian Classical Studies. Engaging with Linguistics, Translation Studies, and Digital Humanities, the study proposes an integrated research framework capable of addressing the structural and cultural complexity of classical Indian textual traditions. These traditions, shaped by multilingualism, diglossia, orality, and layered histories of transmission, require analytical models that extend beyond discipline-bound philological methods.
The paper draws on linguistic theory particularly historical linguistics, discourse analysis, and sociolinguistics to examine textual variation, semantic change, and language–culture interfaces across classical Indian languages. Translation Studies is positioned as a critical interpretive methodology that foregrounds issues of power, ideology, and reception within India's multilingual knowledge ecology, emphasizing the role of translation in shaping both classical canons and contemporary interpretations. Digital Humanities is conceptualized as a methodological intervention that enables scalable, collaborative, and reflexive research through corpus construction, text encoding and computational analysis of classical sources.
By synthesizing these disciplinary approaches, the paper articulates a model of methodological pluralism that aligns with indigenous traditions of knowledge transmission while responding to current transformations in humanities research and higher education in India. It concludes by asserting that interdisciplinarity as method is essential for the intellectual renewal, accessibility, and global relevance of Indian Classical Studies.
Keywords: Interdisciplinarity, Philology, Diglossia, Digital Humanities

Introduction

Indian Classical Studies occupies a distinctive position within the humanities. It engages with some of the world's oldest continuous textual traditions, encompassing Sanskrit, Pali, Prakrit, Marathi, Tamil, Telugu, Kannada, Persian, and other classical and semi-classical languages. These traditions are marked by extraordinary linguistic sophistication, philosophical depth, and formal diversity. Historically, the study of these texts has been dominated by philology, which prioritizes grammatical precision, textual criticism, and historical contextualization.
While philology has been foundational to the field, its dominance has also narrowed methodological horizons. Classical texts are often approached as static linguistic artifacts rather than as products of dynamic cultural processes involving performance, translation, transmission, and reception. Moreover, disciplinary boundaries have tended to separate linguistic analysis, literary interpretation, historical inquiry, and technological engagement, limiting the capacity of scholars to address the full complexity of classical Indian textuality.
The paper proposes an integrated framework drawing on three mutually reinforcing fields: Linguistics, Translation Studies, and Digital Humanities. Linguistics, particularly historical linguistics, sociolinguistics, and discourse analysis provides tools for examining language change, register variation, semantic transformation, and the relationship between linguistic form and social meaning. These approaches are especially well suited to classical Indian texts, which encode complex hierarchies of power, identity, and authority through language choice and usage.
Translation Studies offers a critical lens for understanding translation as a constitutive practice rather than a secondary derivative activity. By foregrounding questions of interpretation, ideology, and reception, Translation Studies enables scholars to examine how classical texts have been reshaped through intra-Indian and cross-cultural translation processes, including those shaped by colonial and postcolonial knowledge formations. This perspective is crucial for interrogating canon formation, pedagogical mediation, and contemporary access to classical texts.

Digital Humanities, finally, introduces methodological innovations that transform how classical texts can be represented, analysed, and shared. Digital corpora, text encoding, and computational analysis make it possible to model textual plurality, trace large-scale patterns across expansive corpora, and facilitate collaborative and open-access scholarship. When critically integrated, digital methods do not replace traditional close reading but extend its scope and analytical reach.

This paper argues that Indian Classical Studies must move beyond a discipline-bound conception of method and adopt interdisciplinarity as its foundational methodological orientation. Rather than treating interdisciplinarity as an optional supplement to philological expertise, the paper proposes an integrated framework drawing on Linguistics, Translation Studies, and Digital Humanities. Together, these fields offer complementary tools for understanding how classical Indian texts were composed, transmitted, interpreted, and transformed across time and space.

- **The Structural Complexity of Classical Indian Textual Traditions**

Multilingualism and Diglossic Cultures

One of the defining features of classical Indian textual culture is multilingualism. Sanskrit functioned for centuries as a transregional language of learning, ritual, and elite discourse, while Prakrit, and regional vernaculars served literary, devotional, and performative purposes. In South India, classical Tamil developed its own grammatical and poetic traditions alongside Sanskrit, creating complex bilingual and bicultural literary environments.

These multilingual arrangements were often diglossic, with languages assigned distinct social and functional roles. Classical Sanskrit drama, for instance, systematically differentiates speech registers across characters, using Prakrit for women and non-elite figures. Such practices cannot be adequately understood through monolingual analysis. They demand sociolinguistic attention to how language choice reflects power, identity, and cultural ideology.

Orality, Memory, and Textual Fluidity

A second defining feature of classical Indian texts is their deep entanglement with orality. Vedic recitation, epic storytelling, puranic narration, and devotional singing all relied on mnemonic and performative practices that preceded or accompanied written transmission. As a result, textual variation is not merely a problem of manuscript corruption but a constitutive feature of the tradition.

Philological methods that seek to reconstruct an original or authoritative text often struggle to accommodate this fluidity. An interdisciplinary approach informed by discourse analysis, oral theory, and digital textual modelling offers more flexible ways of conceptualizing textual plurality without sacrificing scholarly rigor.

- **Linguistics as a Core Analytical Framework**

Historical Linguistics and Conceptual Transformation

Historical linguistics provides essential tools for tracing the evolution of sounds, forms, and meanings across time. In Indian Classical Studies, such analysis is particularly valuable for understanding how key philosophical, religious, and aesthetic concepts change as they move across languages and historical contexts.

Terms such as *dharma*, *karma*, *bhakti* and *rasa* cannot be treated as semantically stable entities. Their meanings shift across genres, regions, and linguistic traditions. Historical linguistic analysis reveals how semantic change is intertwined with social transformation, religious movements, and intellectual debates.

Sociolinguistics and Social Meaning

Sociolinguistics enables scholars to examine how language functions within social hierarchies and cultural systems. Classical Indian texts encode assumptions about caste, gender, region, and authority through language choice, register variation, and patterns of address. These features are not incidental but central to textual meaning.

Integrating sociolinguistic perspectives allows Indian Classical Studies to move beyond abstract grammatical analysis toward a richer understanding of language as social practice. This approach also resonates with indigenous grammatical traditions, which recognized the importance of usage (*Prayoga*) and context (*Desha*, *Kala*) in linguistic analysis.

Discourse Analysis and Commentarial Traditions

Classical Indian intellectual culture is characterized by extensive commentarial traditions. Commentaries are not merely explanatory but dialogic, positioning texts within networks of debate,

interpretation, and pedagogy. Discourse analysis provides tools for examining how arguments are structured, how authority is claimed, and how meaning is negotiated within these traditions.

- **Translation Studies: Interpretation, Power, and Canon Formation**

Translation as Constitutive Practice

Translation has played a central role in the history of Indian Classical Studies, both within India and beyond. Texts have been translated across Indian languages for centuries, enabling their circulation among diverse communities. These translations are not secondary derivatives but constitutive acts that reshape textual meaning and cultural significance.

Translation Studies conceptualizes translation as an interpretive and ideological practice. It foregrounds questions of selection, omission, emphasis, and audience, allowing scholars to critically examine how translations participate in canon formation.

Colonial and Postcolonial Contexts

Modern academic engagement with Indian classical texts has been profoundly shaped by colonial translation practices. European scholars often approached Sanskrit and other classical languages through frameworks that privileged textual fixity, rationalism, and universalism, marginalizing indigenous interpretive traditions.

Postcolonial Translation Studies provides tools for interrogating these histories and for developing more reflexive, context-sensitive approaches to translation in contemporary scholarship.

Translation, Pedagogy and Accessibility

In present-day Indian higher education, translation mediates access to classical texts for students who may not possess advanced linguistic training. A translation-studies-informed pedagogy emphasizes transparency, critical commentary, and awareness of interpretive choices, enabling students to engage with classical texts without reproducing simplistic or essentialist readings.

- **Digital Humanities and the Transformation of Classical Scholarship**

Digital Textuality and Corpus Building

Digital Humanities introduces new possibilities for representing and analysing classical texts. Digital corpora can accommodate multiple manuscript versions, parallel translations, and layered commentaries, reflecting the inherent plurality of Indian textual traditions.

Text encoding frameworks such as TEI (Text Encoding Initiative) allow scholars to model complex textual relationships rather than forcing texts into linear, print-based formats.

Computational Methods and New Research Questions

Computational tools enable large-scale analysis of textual data, revealing patterns of vocabulary use, thematic clustering, and intertextual connections. Such methods are particularly valuable for studying expansive corpora such as epics, puranas, or commentarial networks.

Importantly, computational analysis does not replace close reading but complements it, generating new questions that require interpretive engagement.

Collaboration, Open Access and Knowledge Democratization

Digital platforms facilitate collaboration across institutions and disciplines, addressing long-standing issues of isolation and resource inequality in classical studies. Open-access digital resources also extend the reach of classical scholarship beyond academia, contributing to public engagement and cultural literacy.

Methodological Pluralism and Indigenous Knowledge Systems

Interdisciplinarity as method is not alien to Indian intellectual traditions. Classical scholarship integrated grammar, logic, ritual theory, poetics, philosophy and medicine within shared epistemic frameworks. The proposed model of methodological pluralism thus represents a return to, rather than a departure from, indigenous modes of knowledge production.

By synthesizing Linguistics, Translation Studies and Digital Humanities, Indian Classical Studies can develop research practices that are both intellectually rigorous and socially responsive.

- **Conclusion: Interdisciplinarity and the Future of the Field**

Indian Classical Studies faces both challenges and opportunities in the contemporary academic landscape. Declining language enrolments, changing educational priorities and technological transformation demand new methodological orientations. This paper has argued that interdisciplinarity must be embraced as a methodological foundation rather than a supplementary option.

By integrating linguistic analysis, translation theory and digital methods scholars can engage more fully with the complexity of classical Indian texts while ensuring their accessibility and relevance in the

twenty-first century. Interdisciplinarity as method is essential not only for the renewal of Indian Classical Studies but also for its continued contribution to global humanities scholarship.

Moreover, adopting interdisciplinarity as method encourages a rethinking of training and institutional structures within Indian Classical Studies. Curricula, research evaluation, and collaborative practices must evolve to support scholars who work across linguistic, theoretical, and technological domains. Such an orientation not only strengthens the analytical capacity of the field but also fosters dialogue between classical scholarship and contemporary intellectual concerns.

Ultimately, an interdisciplinary methodological foundation enables Indian Classical Studies to remain faithful to the complexity of its sources while engaging critically with the present. By aligning indigenous knowledge traditions with global research practices, the field can contribute new models of humanistic inquiry that are historically grounded, technologically informed, and culturally responsive.

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Modern Society's Need and Library Services in the Modern Era

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Abstract
In the contemporary world, the increased technological rate and the massive growth in the volume of information has dramatically changed the demands of the society. Education, research, professional development, and informed decision-making have become the necessities of access to accurate, timely, and reliable information. In this regard, libraries have changed to a modern information centre using technology as opposed to the traditional library that was a repository of printed materials. This paper outlines the notion and extent of the new library services and investigates how the same services can be utilized in supporting the various needs of the modern society.
Some of the recent services in libraries including online library services, Online Public Access Catalogue (OPAC), reference and information services, information literacy programs, current awareness services, selective dissemination of information, inter-library loan and resource sharing, multimedia services, remote access services, research support services, community outreach program, library automation have been discussed in the paper. It further underlines the benefits of these services in terms of improving accessibility, efficiency, user satisfaction and research quality.
Modern library services are deemed as necessary in the facilitation of lifelong learning, academic and research activities, digital divide reduction, and social and national development and this was concluded as the abstract. The current libraries have remained very important in the knowledge based society in the modern world because they have successfully integrated technology with the other traditional functions of the libraries.
Keywords:- Modern Library Services, Digital Libraries, Information Technology, Information Literacy, Knowledge Management, Resource Sharing, Lifelong Learning

Introduction

The contemporary world has put forth society that is fast-paced in terms of technology, information overload, and the need to learn throughout life. The knowledge has turned into a crucial tool in social, economical, and cultural growth, and the necessity to access correct and valid information gained more importance than ever before. In this scenario, libraries still remain very important since they still act as portals of information and education, as well as intellectual freedoms.

The needs of modern society have gone past the book-based learning phase to encompass digital literacy, research services, access to electronic resources and communal based learning opportunities. Libraries, in turn, have also been changing into dynamic information centers offering physical and digital services being no longer traditional repositories of printed materials. Modern libraries provide online databases, e-books, digital archives, and remote access services through the employment of information and communication technologies (ICT) and this makes information accessible at any time and any place.
Additionally, the library services in the contemporary world assist various classes of the users, including students, researchers, professionals, and the common people, by catering to the educational, professional, and recreational demands. Libraries are also known to enhance social inclusion, cultural continuity, and informed citizenship through the provision of information resources on the basis of equities. Therefore, within the constantly growing knowledge-driven society, modern libraries are definitely the required institutions, which constantly evolve, responding to the changing needs of the society and playing their important role in development of the country and the world.

Modern Library Services

The modern library services have greatly been improved with the development of information and communication technology (ICT) and the dynamic needs of the users. Libraries are no longer restricted

to printed books collection and circulation; they are now complete information and knowledge centers providing a wide variety of innovative services.

1. Digital Library Services

Digital library services are offered where one can access information in electronic forms. These include:
E-books and E-journals that are available in library portals.
JSTOR, PubMed, Scopus, and IEEE online databases.
Thesis, dissertation and research publication repositories Institutional research repositories Institutional dissertation repositories Institutional thesis repositories
Electronic libraries of rare manuscripts, historic documents and culture.
These services provide the ability of users to access information anywhere and at any time.

2. Online Public Access Catalogue (OPAC)

The OPAC allows a user to search electronically the collection of the library by the author, title, subjects or even key words. The contemporary OPACs are internet based and incorporated in mobile applications thus enabling quick resource discovery and user-friendly.
The reference and Information Services.
References services in modern times extend beyond human interaction and encompass:
Online reference (email, chat, video calls)
Ask-a-Librarian services
Information literacy training and research direction.
A case of advanced research consultation.
These are services that assist users to find, analyze and utilize information in a useful manner.

3. User Education Programs and Information literacy Education Programs.

The training programs undertaken in libraries are aimed at improving the skills of the users in:
Searching and analysis of information.
Online database and digital tools.
Protecting against plagiarism and learning about research ethics.
Reference management software (Zotero, Mendeley, EndNote).
Such programs enable the user to be an independent learner.

4. Current Awareness Services (CAS)

Awareness Services Current awareness services ensure that the users are aware of the latest developments in the area of interest to them through:
Newsletters and email notification.
New arrivals lists
Social media feeds and RSS feeds.
Journals alerts on table of contents.

5. Selective Dissemination of Information (SDI).

SDI is the individualized service where libraries offer custom information to users according to the particular research interests. It is particularly useful to the researchers, scientists, and academicians.

6. Resource Sharing and Inter-Library Loan (ILL).

In the contemporary libraries, other institutions cooperate in sharing resources. By using the ILL services, we are able to access books, articles and documents that are not found in our individual library hence widening the access to information.
Motor and Video Services

7. Multimedia and Audio-Visual Services.

The libraries also provide the usage of non-print materials like:
Audio books and podcasts
Instructional video and documentary.
Streaming, DVDs, and CDs.
Language learning software
These services facilitate different learning styles.
Remote Access Services
Libraries permit users to access electronic resources to which they have subscriptions even when they are out of campus through authentication systems like VPN or proxy servers and helps in distance education and online learning.

8. Knowledge Management and Research Support Services.
Modern libraries can help a researcher by offering:
Data management support on research.
Detecting plagiarism (Turnitin, iThenticate)
Bibliometric and citation analysis.
Publication, open and copyright support.
9. Community and Outreach Services.
Libraries are involved in communities with:
Literacy promotion and reading programs.
Seminars, workshops and exhibitions.
Children, senior citizen and differently-abled user services.
Outreach and mobile library services.
10. Smart Library Services and Automation.
Automated systems are used in libraries such as:
The Library Management Systems (LMS)
RFID circulation and security technology.
Since the hotel is a five-star establishment, it should have self-check-in and self-check-out kiosks.
Intelligent learning rooms and online bulletin boards.
Contemporary library services are customer-focused, techno-savvy and non-exclusive. Modern libraries can guarantee fair access to information, contribute to the intellectual and social growth of society by combining digital technologies with the traditional library values.
Extensive description of the contemporary library services.

2. **Digital Library Services**

Digital library services are those which concern the gathering, arrangement, conservation and distribution of information in digital forms. Access to e-books, e-journals, online databases, digitized manuscripts, theses, dissertations, and institutional publications is offered by these services. Digital libraries eliminate time and geographical barriers such that one can access information 24 hours. They also promote distance learning, online learning, and paperless learning institutions. Digital preservation is important so as to have access to meaningful academic and cultural assets in the long run.
2. Online Public Access Catalogue (OPAC)
A library has an electronic database of what is available in its holdings, which is called OPAC and gives the user easy access to locate materials. Contemporary OPACs are internet based and are connected to library management systems. The users have the ability to search based on author, title, subject, ISBN or key words, to check how available the books are, to reserve books, to renew issued materials and to get notifications. The use of OPAC makes working in libraries more efficient, saves time of users, and increases the accessibility of library collections.

3. **Reference and Information Services.**

Reference services are used to help users find out the relevant information. These services comprise both traditional and virtual reference support in the modern day. Librarians assist by email, chatting, video conferencing and query forms. The advanced reference services involve research assistance that is subject based, searches of literature and assistance regarding the use of the special databases. These services assist users in conquering information overload and in order to guarantee quality research results.
4. Informational Literacy and User Education Programs.
The information literacy initiatives strive to promote the capacity of users to detect, find, analyze, and ethically apply information. Libraries provide orientations, workshops, seminars and training of the use of OPAC, databases, search strategies, citation styles and awareness of plagiarism. These programs would be vital in the digital age, as it would allow the users to become critical thinkers and self-managed learners.

4. **Current Awareness Services (CAS)**

CAS also keeps the users abreast of the current events in their areas of concern. Libraries deliver news about emerging books, journals, research articles, conferences, and trends by email and newsletters, via social media and library websites. CAS assists researchers and a professional to be up to date and encourages the ongoing learning and innovation.
6. Selective Dissemination of Information (SDI).

SDI is a bespoke information service which aims at addressing the individual needs of the user. Libraries also filter down to relevant articles, reports and updates on the basis of user profiles and research interests. The service has been found to be very handy to scientists, academicians, policymakers and researchers who do not need to sift through a lot of information in order to find essential and current information.

7. Resource Sharing and Inter-Library Loan (ILL).

The Inter-Library Loan services enable libraries to share resources with others. In case a document needed is not found in one library, it can be loaned in another library through the cooperative networks. By sharing of the resources, the duplication of the materials is minimized, cost is saved, and more information is accessible. The speed and efficiency of ILL services has also been enhanced with the digital delivery of documents.

8. Multimedia and Audio-Visual Services.

The modern libraries allow access to non-printed material, including audio books, videos, documentaries, podcasts, CDs, DVDs, as well as interactive learning. The services serve various learning styles and assist in language learning, professional training and recreational reading. Multimedia services increase the interest of the user and facilitate understanding by the visual and auditory methods of learning.

9. Remote Access Services

Remote access services allow users to have access to library resources at off-campus locations via VPNs, proxy server, or cloud-based services. This service is vital to distance learners, researchers, and working professionals. Online and hybrid systems of education require remote access, which guarantees continuous learning and research.

10. Knowledge Management and Research Support Services.

The contemporary libraries are important in knowledge management and supporting research. They can help researchers in data management, literature search, citation analysis, plagiarism search, and journal search. Libraries also assist users on the open-access publishing, copyright matters and the intellectual property rights. Such services improve academic integrity and the quality of research.

11. Outreach and Community Services.

Libraries can be used as learning centres in the community through the arrangement of literacy programs, reading campaigns, cultural activities, exhibitions, workshops. They offer services to children, elderly persons and differently-abled users. Mobile libraries and outreachs are means that spread library services in hindered and rural communities, ensuring inclusive education and social growth.

12. Smart Library Services and Automation.

Automation in libraries entails use of software and technologies in managing acquisitions, cataloguing, circulation as well as serial control. RFID technology, self-service kiosks, digital notice boards, and smart study spaces enhance efficiency in operations and convenience of the user. Automation makes it more precise and lower workload, it also provides a user-friendly and modern environment in the library.

The changes that have occurred in the libraries have been realized in modern library services whereby the libraries are no longer technology-driven but user-centered. Modern libraries combine both digital tools and traditional services and can support the educational, research, and information demands of the contemporary society. They are still important in the creation of knowledge, its spreading, and lifelong learning.

Advantages of Modern Library Services

1. Digital Library Services Benefits.

Make information resources 24/7 available.
Provide access to e-books, e-journals and databases remotely and instantly.
Reduce physical space and printing and storage expenses.
Encourage distance learning and online learning.
Digitization is a way to preserve the rare and valuable documents.

2. There are benefits of Online Public Access Catalogue (OPAC).

Facilitates users to find library materials fast.
Time-saving and less reliance on library employees.
Gives users the ability to check the status and availability of the documents.

Allows the reservation and renewal of materials online.
Enhances efficacy and customer satisfaction.

3. The benefits of Reference and Information Services.

Give proper, valid and pertinent information.
Waste less time of users by providing expert advice.
Assist users in breaking information overload.
Fund academic research and decision-making.
Provision of support by physical and virtual means.

4. Benefits of User Education and Information Literacy Programs.

Train information searching and evaluation of the users.
Further the ethical use of information and prevent plagiarism.
Increase the quality of research and academic performance.
Promote life-long learning and independence.
Become more efficient use of library materials.

5. The benefits of Current Awareness Services (CAS).

Keep users informed about the current affairs.
Keep researchers aware of new publications.
Coach on-going professional growth.
Limited time spent in searching new information.
Promote innovation and knowledge development.

6. The benefits of Selective Dissemination of information (SDI).

Deliver individual and meaningful information.
Wasting less time by sorting out irrelevant data.
Fund professional and special research.
Enhance research efficiency and productivity.
Make librarian-user relationships stronger.

7. The benefits of Inter-Library Loan (ILL) and Resource Sharing.

Get access to a wider range of resources than in one library.
Minimize on duplication of materials and save on cost.
Fund higher level research and interdisciplinary research.
Make available infrequent or specialized documents.
encourage collaboration between libraries.

8. The benefits of Multimedia and Audio-Visual Services.

Provide encouragement to other learning styles (visual and auditory).
Cultivate knowledge with the help of multimedia information.
Learning language and developing skills.
Enhance more interaction and engagement in learning.
Deliver value in recreation and education.

9. The benefits of Remote Access Services.

Create access to any resources at any place.
Assist distance learners and working professionals.
Provide continuous learning and research.
Use more electronic materials.
Make things flexible and convenient to users.

10. Knowledge Management and Research Support Services have the following advantages.

Enhance the research work and improvement.
Help in data processing and reference analysis.
Promote scholastic honesty and cheating.
Lead researchers in publishing and open access.
Improve institutional research output.

11. Benefits of Community and outreach Services.

Encourage reading and literacy in the society.
Promote social equality and inclusiveness in education.
Address a wide range of users, such as children and the elderly.
Enhance involvement and cultural competence within the community.

Expand services to the rural and underserved regions.

12. The benefits of Automation and Smart Library Services.

Enhance effectiveness and precision in libraries.
Minimise human error and manual work.
Conserve time to the staff and users.
Enhance security by use of RFID and surveillance.
Provide a contemporary, convenient library atmosphere.

13. General Benefits of the Contemporary Library Services.

Increase accessibility, efficiency and user satisfaction.
Encourage life long learning, education and research.
Close the digital divide society.
Make a contribution to national development and knowledge economy.
Make libraries stay on the digital age.

Conclusion

To sum it up, the services of libraries in the modern world are crucial in addressing the various and changing forms of information requirement in the modern society. Incorporation of digital technology has seen libraries become dynamic knowledge and information centers, no longer based on books as the main facilities. Online library services, OPAC, reference and information services, information literacy services, and research support systems have greatly contributed to the ease of accessing information, learning and research results, and quality research.

Besides, the contemporary library services encourage inclusiveness, lifelong learning, and community building through the establishment of fair access to information materials irrespective of time, place, or user profile. The sharing and automation of resources combined with remote access services have made libraries more efficient, less costly, and reached out to a wider sphere. In these new services, libraries are not only playing a role in enhancing academic and professional experience but also social, cultural and economic development. Therefore, libraries are essential institutions in the modern times that have survived and managed to keep up with the vagaries of technology but still maintain the essence of preservation, dissemination and empowerment of the society through knowledge.

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Challenges in Teacher Education (B.Ed.) Colleges

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Abstract

Teachers and their education are significant aspects of any nation. Education shapes individuals and, ultimately, the nation itself. It is a well-known saying that teachers are the builders of a nation. The NEP-2020 aims to transform teacher education by focusing on quality, making the profession more attractive, and incorporating continuous professional development. It introduces a 4-year integrated B.Ed. program and short local teacher education programs, all while promoting multidisciplinary approaches and integration with universities. The policy also emphasizes practical training, national professional standards, and ensuring all teachers are professionally educated or certified by 2030. NEP-2020 proposes the introduction of a four-year integrated teacher education programme by 2030, replacing the existing fragmented system. This programme emphasizes a multidisciplinary approach, combining theoretical knowledge with practical classroom experience. NEP-2020 is the first education policy of the 21st century and the successor to his 34-year-old National Policy on Education (NPE) in 1986. Aiming to make both school and university education more inclusive, flexible and interdisciplinary to meet the needs of the 21st century, and to highlight the unique abilities of each student, The NEP-2020 policy provides for reforms at all levels of education from school to higher education. NEP-2020 aims to increase the focus on strengthening teacher training, reforming the existing exam system, early childhood care and restructuring the regulatory framework of education. There is a need to bring greater convergence between professional preparation and continuing professional development of teachers at all stages of schooling in terms of education Challenges and Opportunities.

Keywords: Challenges,Teacher, Teacher Education

Challenges in Teacher Education

Unsatisfaction of Youth

The main issues and challenges of contemporary Indian education are as follow.

The fore most issue is the unsatisfaction of youth. Teachers are unable to satisfy the youth by their knowledge and methods of teaching their knowledge level and education system is not providing the satisfaction and due to this the youth stands against the teachers and system.

Discipline

The second reason is discipline in schools and colleges. This reason is given of our so called leaders and social contractors. Who instigates the youth time to time for their own benefits.

Unemployment

Third can be the problem of unemployment. Some of our educators think that now this problem is an issue for education system but when a youth looks his or her brother or sister unemployed even after getting bachelor or post graduate degree , they are unemployed, this give the birth to a revolt.

Poverty

Poverty can be next issue or a challenge to which our education system is facing. Nowadays the cost of getting education is very high so poor of our society find themselves lost in getting education.

Corruption

Corruption has become the right of all government officers and whole system. In many schools it is found that the fund which was sending to the school disappeared on the way **Privatization of Education**

Privatization of education is great issue. Some learned people say that government officials take higher salaries but not work according to that. But in private institutes teachers remains in very critical conditions which is not good for the education system.

Unawareness of Teachers

Unawareness of teachers about the methods and techniques of teaching. Even they are not interested in these. Teaching is the profession in which a teacher needs to polish his /her knowledge day by day. And because it is the profession daily updating of methods and techniques is compulsory. I think this is the demand of the profession but our teachers are so rigid that they don't want to change themselves

Transformation of Teacher Education

Institutions Existing Teacher Training Institutions (TTIs) may need to adapt to the new requirements of NEP-2020, potentially requiring significant changes in infrastructure and curriculum. ™

Outdated Syllabus:

Lack of synchronization with modern teaching methodologies and pedagogical trends.

Limited Practical Exposure:

In sufficient hands-on classroom experience for trainee teachers

Deficit of Skilled Faculty:

Many training institutions lack experienced educators, leading to compromised teacher quality.

Technological Deficiencies:

Inadequate incorporation of digital tools, making teachers ill-equipped for modern classrooms.

Quality Control Concerns:

Proliferation of substandard teacher training institutions that fail to meet NCTE guidelines.

Recruitment and Training:

Attracting and retaining quality teachers will be crucial, requiring a focus on attracting the best and brightest individuals to the profession.

Addressing Inequality:

The policy aims to ensure equitable access to quality education for all, but addressing disparities in teacher quality and resource availability remains a challenge. In essence, NEP-2020 envisions a transformed teacher education system that prepares educators to meet the challenges and opportunities of the 21st century, fostering a more inclusive, equitable, and effective education system:

Positive Attitude towards Change:

Many educators show a positive attitude towards adapting to the NEP, but significant challenges need to be addressed for effective implementation.

Need for Continuous Support and Development:

Teachers need ongoing support, mentorship, and opportunities for collaboration to effectively implement the NEP's vision.

Importance of Teacher Education:

NEP-2020 recognizes the crucial role of teachers and emphasizes the need for high- quality teacher education.

Addressing the Digital Divide:

The digital divide and the need for better digital literacy among teachers remain a challenge in realizing the full potential of NEP-2020.

Leveraging Technology:

NEP-2020 provides opportunities for teachers to leverage technology-enabled learning and collaborative research.

Challenges in Teacher Education:

In teacher education, teachers face challenges related to resource constraints, outdated teaching methods, and the need for continuous professional development, particularly in light of the NEP-2020's emphasis on holistic and multidisciplinary approaches. NEP- 2020, while promoting a modernized and inclusive education system, also presents challenges for teachers in adapting to new pedagogical approaches and leveraging technology effectively, particularly in science education.. ™

Need for Continuous Professional Development:

Teachers need ongoing training to stay updated on the latest research, pedagogical techniques, and technology integration.

Holistic and Multidisciplinary Approach:

NEP-2020 emphasizes a multidisciplinary approach, requiring teachers to be equipped with a broader knowledge base and skills to integrate different subjects. ™ Emphasis on Technology: The policy promotes the use of technology in teaching and learning, but teachers may need training and support to effectively integrate it.

Change in Teaching-learning Styles:

The new policy suggests new methods of dealing with children, potentially challenging teachers who are used to old methods.

Infrastructure and Resource Issues:

The NEP envisions extensive reforms, including universal access to education, but infrastructure deficiencies and resource limitations can hinder its successful implementation.

Teacher Training and Quality:

Implementing teacher training on a large scale is a significant challenge, especially in the context of NEP-2020's emphasis on quality education.

Need for Orientation to Teacher towards Multidisciplinary Education:

The current educational system does not provide college and university teachers with formal pedagogy training or orientation. The goal of the policy is to replace single- disciplinary higher education institutions with multidisciplinary ones. This objective's path has been laid out with the best of intentions. For NEP-2020 to achieve such ambitious goals, teachers, educators, and administrative staff must have the proper training. Proper implementation will provide issues in the near future system. Parents, teachers, grandparents, and educators from two or more generations will be involved in the mentality transformation.

Need to Control over Teacher Education Institutions:

The regulating organizations for teacher education must be given the authority to impose strict penalties on teacher education institutes (TEIs) that do not adhere to fundamental educational standards. The NCTE is a regulatory agency that has influence over how teacher education institutes operate and how well they educate their students. The educational standards of these institutions are established and upheld by it. However, the number of institutions offering teacher education has grown so dramatically over the past few years that it is difficult to keep track of them all. Some of these organizations are sacrificing quality solely for financial.

ICT in Teacher Education

The Challenges of Teaching & Learning As teachers work to engage and educate this generation of students, they face the following challenges:

Learning must be relevant to students. ICT in the classroom requires students and educators to be taught how and when to use technology as a tool appropriately and safely. Technology can be expensive. The costs associated with implementing new technological resources in academic institutions are daunting. Funding hardware, software, infrastructure, professional development and technical support must be an ongoing priority. ICT costs are recurring, as is the need for teachers to be repeatedly trained and prepared to use technology.

Teaching Methods:

Integrating Education In the process of integrating Education, how to teach is more important than what to teach. Classroom activities must attempt to give students an understanding of their traditions and teach them what they need to know in order to exercise their responsibilities as citizens. The teaching methods should be used deliberately to support learning aims to relate the knowledge, skills and attitudes of Teacher Education.

The methods which are helpful in making teacher education a subject of study, concern and action both in the classroom and beyond are:

1 Co-operative learning
2 Group discussion
3 Peer teaching
4 Brain storming
5 Role play
6 Energizers
7 Storytelling
8 Dialogues

Infrastructure

Infrastructure Deficits Due to the lack of adequate infrastructure in TEIs, implementing NEP 2020 is a significant problem. In rural areas, many TEIs lack the basic facilities of well-equipped classrooms, libraries and technology. Its digital and multidisciplinary approach means the policy needs to upgrade the infrastructure, including modern laboratories, smart classrooms and internet connectivity. (Marne & Deshmukh, 2022). These improvements are necessary to overcome the upcoming ITEP vision and digital integration in teaching. Resistance to Change Another big challenge is people's resistance to change. Capacity Building Training a large number of teachers with different and specialized competencies is problematic. According to NEP 2020, teachers should facilitate holistic and

inclusive learning. Yet teacher training programmes do not currently possess sufficient capacity to meet this demand. Resource Disparities There is limited access to quality training and resources. Further, rural and remote areas lack sufficient numbers of trained educators, development opportunities and the ability to use digital tools.

Lack the funding

They lack the funding to upgrade facilities, hire trained trainers, and implement innovative programmes. Technological Barriers The thrust of NEP 2020 is integrating technology into teacher education, but implementation is challenged by challenges related to the absence of technical infrastructure and digital literacy. There is a gap between what policy is expected and what people at the ground level can do, and many educators, especially in rural societies, are ignorant of how to use the various types of digital tools. In addition, this digital divide limits teachers in underserved zones of access to online training programs, especially marginalised educators. To overcome these barriers, we need comprehensive digital literacy training and digital solutions that are localised to where these projects are taking place

Divergence:

Teachers were more concerned about systemic issues (infrastructure,commercialization, lack of research), whereas students were more concerned about employment prospects and outdated curriculum. Experiential teaching Inquiry based learning and teaching. Challenges Ahead Today the world is interconnected and interdependent. We are facing the challenges such as climate change, health epidemics, global poverty, global economic recessions and trade imbalances, assaults on human rights, terrorism, political instability, and international conflicts. It is important to recognize the crucial role of education in contributing to building a culture of peace and condemning instances in which education is undermined in order to attack democracy and tolerance.

CONCLUSION

The National Education Policy 2020 represents a transformative shift in India's approach to education, aiming to comprehensively address the challenges of the 21st century. With its multi-pronged focus on improving access, equity, quality, and relevance, the policy holds immense promise for better preparing Indian students to thrive in the evolving global landscape. While the implementation of these ambitious reforms undoubtedly faces significant challenges, the potential benefits for students, teachers, and society as a whole are substantial. By investing in the enhancement of teaching quality, the improvement of student learning outcomes, and the alignment of the education system with the diverse needs of all stakeholders. This holistic transformation can pave the way for the empowerment and development of future generations, equipping them with the knowledge, skills, and mindset required to navigate the complexities of the 21st century.

The quality of teacher education programs needs to be upgraded. Currently, teacher education has not met the requisite standards. Teachers often lack critical thinking skills and struggle with instructional methods, content delivery, and classroom organization. Teacher education programs require comprehensive reform and restructuring. The curriculum must be revised to align with the evolving needs of society. This paper aims to aid policymakers, budget planners, and educationists in bringing meaningful reforms to teacher training in India.

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Colonialism, Human Condition, and Belonging in the Novels of Gurnah and Coetzee

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Abstract :

This paper examines the themes of colonialism, the human condition, and belonging in the novels of Abdulrazak Gurnah and J.M. Coetzee. Both authors, though from different geographical, and cultural backgrounds, engage with the lasting effects of colonialism on identity, displacement, and existential struggles. By analyzing key works, including Gurnah's *Paradise* (1994) and *Afterlives* (2020) alongside Coetzee's *Disgrace* (1999) and *Waiting for the Barbarians* (1980), this study highlights how colonial histories shape individual and collective experiences. It also explores how the search for belonging is mediated by historical trauma and the postcolonial reality.

The analysis delves into the psychological, and moral dilemmas, faced by the protagonists, illustrating how colonial, and postcolonial, structures affect their self-perception and social interactions. Gurnah's narratives often depict exile and forced migration as central motifs, reflecting the persistent effects of colonial rule on identity, and belonging. Coetzee interrogates the moral decay and existential crises of those living within oppressive regimes, offering a critique of historical injustices and the lingering scars they leave behind. This paper argues that both authors, though writing from different contexts, contribute significantly to our understanding, of how colonial histories continue to shape human experience, social structures, and cultural, identity in the contemporary world.

Key Words : Colonialism, Postcolonialism, Human Condition, Belonging, Displacement, Identity Crisis, Historical Trauma, Exile and Migration, Power Dynamics, Moral Dilemma, Cultural Identity, Oppression, Existential Struggles, Justice and Injustice, Memory and History, etc.

Introduction :

Colonialism has profoundly shaped global histories leaving behind structural inequalities, fractured identities, and persistent struggles for belonging. In literature, writers such as Abdulrazak Gurnah and J.M. Coetzee engage deeply with these themes, illuminating the psychological, and sociopolitical ramifications of colonial rule. Their works explore displacement, identity crises, and
the human condition as shaped by the colonial past and its lingering presence in the postcolonial world. This paper examines how both authors use narrative, character development, and setting to interrogate the enduring impact of colonialism.

The process of colonization disrupted indigenous societies, imposed foreign governance, and created power imbalances that persist in the postcolonial era. Literature has served as a powerful medium, through which writers explore the human cost of colonialism, reflecting on the ways in which it redefined cultural identities, and personal experiences. Abdulrazak Gurnah, and J.M. Coetzee, two distinguished literary voices from different historical and regional contexts, examine these lingering effects through their novels.

Gurnah's works, deeply rooted in the postcolonial realities of East Africa, highlight themes of displacement, exile, and the fractured sense of self that colonialism engenders. His narratives often feature characters who grapple with migration, belonging, and the psychological burden of their historical past. Similarly, Coetzee, known for his critical engagement with South Africa's apartheid and post-apartheid conditions, dissects the moral dilemmas and existential crises faced by individuals within oppressive political structures. His novels interrogate authority, complicity, and the difficulty of reconciling with a past marred by violence and injustice.

By examining *Paradise*, and *Afterlives* by Gurnah alongside *Disgrace*, and *Waiting for the Barbarians*,by Coetzee, this study delves into how colonial histories shape individual and collective

identities. The analysis considers the ways in which the authors construct narratives that reflect displacement, moral struggle, and the search for belonging in a world still haunted by colonial legacies. Ultimately, this paper seeks to demonstrate how both Gurnah and Coetzee contribute to contemporary discussions on postcolonialism and the human condition, revealing the enduring impact of historical trauma on personal and societal levels.

Objectives :

This study aims to achieve the following objectives :

1. To analyze the impact of colonialism on identity, displacement, and social structures as portrayed in the novels of Abdulrazak Gurnah, and J.M. Coetzee.
2. To explore the theme of belonging and how colonial, and postcolonial realities shape the psychological and existential struggles of the protagonists.
3. To examine the representation of exile and forced migration in Gurnah's works and its connection to broader historical and socio-political contexts.
4. To investigate moral dilemmas and power dynamics in Coetzee's narratives, particularly in the context of post-apartheid South Africa and oppressive colonial regimes.
5. To compare and contrast the narrative strategies used by both authors in critiquing colonial histories and their aftermath.
6. To contribute to postcolonial literary studies by demonstrating how Gurnah and Coetzee's works provide deeper insight into the complexities of colonial legacies and the human condition.

Research Methodology :

This study employs a qualitative research methodology utilizing textual analysis and comparative literary criticism to explore the selected novels. The research approach involves :

1. **Textual Analysis :** Close reading of *Paradise*, *Afterlives*, *Disgrace*, and *Waiting for the Barbarians* to examine the representation of colonialism, displacement, and belonging.
2. **Comparative Analysis :** Identifying thematic similarities and differences between Gurnah and Coetzee's narratives to understand how each author engages with colonial and postcolonial experiences.
3. **Theoretical Framework :** Applying postcolonial theory, particularly the works of Frantz Fanon, Edward Said, and Homi Bhabha, to analyze the psychological, cultural, and political implications of colonialism depicted in the novels.
4. **Historical Contextualization :** Placing the novels within their respective historical and socio-political contexts – East African colonial history for Gurnah and apartheid / post-apartheid South Africa for Coetzee.
5. **Interdisciplinary Approach :** Incorporating insights from history, philosophy, and cultural studies, to enrich the understanding of colonial legacies, and their impact on the human condition.

By employing this methodology, the study aims to provide a nuanced understanding of how Gurnah and Coetzee's literary works reflect and critique the enduring consequences of colonialism.

Colonialism and Its Lingering Shadows :

Colonialism is not just a historical event but an ongoing force that affects personal and national identities. Gurnah and Coetzee both portray the complexities of colonial legacies, particularly through their exiled or displaced protagonists.

In *Paradise*, Gurnah presents Yusuf, a young boy sold into servitude, whose journey through East Africa under German colonial rule reveals the intersections of trade, power, and subjugation. The novel illustrates how colonial systems disrupt traditional social structures, leaving individuals in uncertain positions where they must navigate conflicting loyalties. Similarly, in *Afterlives*, Gurnah traces the impact of German colonial violence on indigenous communities, portraying how war and exploitation displace individuals physically and emotionally.

Coetzee's *Waiting for the Barbarians* presents colonialism as a cyclical and oppressive system, where the empire's relentless fear of the 'other' justifies its brutality. The Magistrate, the novel's protagonist, undergoes a moral awakening, recognizing the inhumanity of the colonial order. Likewise, *Disgrace* addresses the aftermath of apartheid in South Africa, showing how power dynamics persist in personal and political relationships, affecting concepts of belonging and justice.

Colonialism :

The theoretical discourse on colonialism, as articulated by Edward Said's *Orientalism*, Frantz Fanon's *The Wretched of the Earth*, and Homi Bhabha's concept of hybridity, provides an essential framework for understanding the themes of belonging, displacement, and power structures in the works of Gurnah and Coetzee. The novels under analysis showcase how colonial ideologies, constructed the 'other,' creating lasting socio-political, divisions and existential crises.

Gurnah's *Paradise* presents Yusuf, a young boy caught within the exploitative economic and social networks imposed by German colonial rule. The depiction of servitude and the moral dilemmas Yusuf faces echo Fanon's analysis of the psychological damage inflicted by colonial subjugation. *Afterlives* extends this exploration by focusing on African soldiers conscripted into European wars, illustrating how colonial subjects are both victims and reluctant participants in imperial conflicts.

Coetzee's *Waiting for the Barbarians* uses allegory to expose the dehumanizing effects of colonial power structures where fear and paranoia justify oppression. The Magistrate's moral awakening signifies the inevitable reckoning that colonial regimes must face. In *Disgrace*, Coetzee shifts focus to post-apartheid South Africa, examining the unresolved racial and social tensions left in colonialism's wake. David Lurie's downfall symbolizes the dismantling of old power hierarchies, yet also reveals the deep scars colonial rule has left on national and personal identities.

The Human Condition

The human condition, as explored in the works of Gurnah and Coetzee, is deeply intertwined with the existential struggles engendered by colonial and postcolonial realities. Both authors depict characters who grapple with alienation, moral ambiguity, and the weight of historical trauma, revealing how colonial legacies continue to shape human experiences in profound ways.

Gurnah's protagonists often experience displacement, both physical and psychological, as they navigate a world where their identities are fractured by colonial histories. In *Paradise*, Yusuf's journey from innocence to entrapment highlights the erosion of agency under colonial rule. His struggle is emblematic of a broader existential dilemma where personal freedom is constrained by historical circumstances. *Afterlives* extends this exploration by portraying individuals caught in the turbulence of war and imperial exploitation, illustrating how the past lingers in the psyche of those who have been dispossessed.

Coetzee's exploration of the human condition is similarly rooted in existential crises and ethical dilemmas. His characters frequently find themselves in morally precarious positions, where power dynamics and historical injustices complicate their sense of self. In *Waiting for the Barbarians*, the Magistrate's gradual recognition of his complicity in the colonial system leads to a crisis of conscience, demonstrating the psychological toll of empire. *Disgrace*, on the other hand, examines the moral decay of its protagonist David Lurie, whose personal downfall mirrors the unresolved tensions of post-apartheid South Africa. Lurie's failure to reconcile with his past underscores the difficulty of attaining redemption in a world still haunted by colonial and racial divisions.

Both Gurnah and Coetzee suggest that the human condition, particularly in postcolonial contexts, is defined by a perpetual struggle with history, identity, and ethical responsibility. Their narratives do not offer easy resolutions but instead expose the fragility of belonging and the inescapable burden of the past.

The Human Condition : Suffering, Morality, and Identity :

Both Gurnah and Coetzee depict the human condition as fraught with suffering, moral dilemmas, and existential uncertainty. Their protagonists often struggle with questions of selfhood, loyalty, and justice in oppressive environments.

Yusuf in *Paradise* grapples with his ambiguous status between servitude and freedom, reflecting broader themes of colonial subjugation and agency. His journey mirrors the broader existential crisis

faced by colonized subjects, who find themselves caught between cultures, histories, and imposed identities.

In *Disgrace*, Coetzee's protagonist, David Lurie, undergoes a transformation that forces him to confront his own complicity in systemic injustices. His fall from academic privilege to rural obscurity after a scandal forces him to re-evaluate power, masculinity, and his place in post-apartheid South Africa. The novel starkly portrays human frailty, the burden of history, and the uneasy process of reckoning with past transgressions.

Belonging and Displacement

Belonging and displacement emerge as central themes in the works of Gurnah and Coetzee, encapsulating the struggles of characters seeking identity in a postcolonial world marked by forced migration, exile, and societal alienation. Both authors depict belonging as an elusive state, one that is constantly challenged by the remnants of colonial rule and the ongoing effects of cultural dislocation.

In Gurnah's novels, belonging is often tied to migration and the search for stability in foreign lands. *Afterlives* explores the experiences of those left in the aftermath of German colonial rule in East Africa, showing how displacement is not only physical but also psychological. The characters navigate fragmented identities as they attempt to reconcile their past with an uncertain future. Similarly, *Paradise* presents Yusuf's shifting sense of belonging, illustrating the impact of historical oppression on his personal development and his struggle to find acceptance in an unforgiving colonial landscape.

Coetzee, on the other hand, examines displacement through a more existential and moral lens. In *Disgrace*, David Lurie's fall from academic privilege to rural obscurity serves as an allegory for South Africa's transformation, where individuals must confront their complicity in historical injustices. His exile from the academic world parallels the broader social upheavals of a post- apartheid nation. Likewise, in *Waiting for the Barbarians*, the Magistrate's internal conflict reflects the contradictions of imperialist rule – his displacement becomes a metaphor for the broader colonial conscience grappling with its moral failings.

Both authors illustrate that belonging is deeply entangled with historical consciousness and power dynamics. Their protagonists often find themselves in liminal spaces – geographically, culturally, and morally – highlighting the ongoing struggles of postcolonial identity formation. Through their narratives, Gurnah and Coetzee underscore how displacement continues to define human experiences in societies grappling with colonial legacies.

Discussion

Discussion synthesizes the themes explored throughout this paper, emphasizing the interconnectedness of colonialism, displacement, and the human condition. Gurnah and Coetzee's works reveal that colonial histories are not merely relics of the past but active forces shaping contemporary identities and social structures. Their protagonists embody the complexities of belonging, caught between historical trauma and the search for self-definition.

Through the lens of these authors, it becomes evident that displacement is not just a geographical condition but also an existential one. Their narratives force readers to confront the moral and ethical implications of colonial legacies, highlighting how systemic oppression and forced migration continue to inform modern-day struggles for belonging. Ultimately, Gurnah and Coetzee provide a compelling literary discourse on the resilience of the human spirit amid historical adversity.

Belonging and Displacement in a Postcolonial World

The quest for belonging is central to both Gurnah's and Coetzee's narratives. The characters in their novels often find themselves alienated—either by colonial structures or postcolonial upheavals.

Gurnah's novels frequently depict migration and exile, themes that resonate with his own background as a writer of Zanzibari origin who migrated to the UK. In *Afterlives*, characters seek to rebuild their lives after colonial disruptions, yet they remain haunted by loss and longing for a sense of home. Similarly, in *Disgrace*, Lurie and his daughter attempt to adapt to a shifting South African landscape, where racial and power dynamics have been upended, challenging their understanding of identity and belonging.

Conclusion

Through their compelling narratives, Abdulrazak Gurnah, and J.M. Coetzee, interrogate the lasting impact of colonialism, the complexities of human suffering, and the search for belonging. Their novels serve as profound meditations on displacement, historical trauma, and the challenges of forging identity in a fractured world. By juxtaposing their works, this paper underscores how colonial histories continue to shape individual and collective destinies, making their literary contributions essential to understanding postcolonial realities.

The discussion synthesizes the themes explored throughout this paper, emphasizing the interconnectedness of colonialism, displacement, and the human condition. Gurnah and Coetzee's works reveal that colonial histories are not merely relics of the past but active forces shaping contemporary identities and social structures. Their protagonists embody the complexities of belonging, caught between historical trauma and the search for self-definition.

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Ultimately, both Gurnah and Coetzee provide a compelling literary discourse, on the resilience of the human spirit amid historical adversity. Their works urge a deeper reflection, on the structures that shape identity, and belonging, offering profound insights into the ongoing struggle, to reconcile with colonial histories and their aftermath.

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The Indian Classical Literature and T. S. Eliot's Poetry

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Abstract:
Indian classical literature is one of the most lasting and intense philosophical traditions of world civilization. It is a tradition that, coming from the more speculative elements of the Vedas, the metaphysical questions of Upanishads, the ethical teachings of Bhagavad-Gītā and the psychological and spiritual readings found in Buddhist texts, explores a myriad of existential, philosophical concerns — in particular, those of time, suffering, moral responsibility, detachment, silence, and liberation. During eras of cultural and spiritual turmoil Western thinkers have frequently looked towards Indian philosophy as a basis for alternative metaphysical and moral systems. T. S. Eliot is singular among twentieth-century modernist poets because of his sustained, scholarly, and intellectually demanding engagement with Indian thought. Unlike many of his contemporaries who, through their use of Eastern philosophy indirectly or symbolically, Eliot studied Sanskrit and Pāli in the course of his studies at Harvard University, and was able, thus, to come up against canonical works of Indian philosophy in his own right. This paper is a reflection on the influence of Indian classical literature on Eliot's poetry, focusing especially on The Waste Land and Four Quartets. In close textual reading, the article shows how Eliot took up central Indic ideas--the unity of time and eternity, ethics of detached acting, renunciation and the inadequacy of language, silence, and stillness--in order to make modernist poetics deeply entrenched and pervasive. A paper contends that Eliot's involvement with Indian philosophy was neither ostentatious nor exotic. As such Indian classical thought acted as a serious intellectual and ethical resource that influenced his approach to division in contemporary society, spiritual disenchantment in secularism and uncertainties about good and evil. And, by drawing across Indian spiritual and Buddhist concepts for integration into Western philosophical and Christian thought, Eliot created a hybrid poetic vision to find metaphysical coherence and moral realism in the shattered landscape of modernism.
Keywords:
T. S. Eliot; Indian Classical Literature; Upanishads; Bhagavad-Gītā; Buddhism; Modernist Poetry; The Waste Land; Four Quartets.

Introduction:

Eliot, and Philosophy of India. Western intellectual history shows enduring interest in Indian philosophy, culture, and religious doctrine. From the time of Romanticism the authors of Indian texts were attracted to Western philosophical literature to fill out a search in a literature lacking a metaphysical insight and spiritual seriousness seemingly no more for present European civilization. This attraction had increased after the advent of Industrial Revolution, when fast speed of mechanization, urbanization, mechanized engineering and scientific rationality led to further decline of faith and decline of moral order by religion. In an atmosphere of moral ambiguity and psychic malaise, Indian philosophical traditions contributed to new ways of looking at the natural conditions, suffering and what life's objective was for humankind. Indian texts, from the Bhagavad-Gītā to the teachings of Gautama Buddha to the Upanishads, explore age-old philosophical questions: What is the nature of human life? What is the cause of suffering? How can people make ethical decisions in a world where everything is a contradiction? These questions struck a chord with Western authors and intellectuals wrestling with the crises of modernity. One can find Indian classical literature evident in the literature of writers like W. B. Yeats, E. M. Forster, Sir William Jones, Aldous Huxley, and most dramatically, T. S. Eliot. Eliot is seen as one of the most important and influential poets of twentieth-century modernism. His poetry seizes anxieties and alienation and spiritual exhaustion in a world decimated by industrialization, war and the breakdown of inherited systems of belief. Eliot is rarely studied outside the context of Western philosophical traditions, especially Christianity, Dante, and French symbolism but his own ongoing interaction with Indian classical literature, which is an important, but generally overlooked, part of his intellectual development, plays an important role in the construction of the work.

Eliot's interest in Indian philosophy was no light or superficial fascination. He studied officially at Harvard University for three years studying Sanskrit and Pāli, and in this time when he studied courses in Indian religion and philosophy. This learning enabled him to read Indian texts in their native tongues when they appeared, to interact with them as philosophical, not just as exotic cultural artifacts, and in their first languages. So Indian thought came into Eliot's mind as serious intellectual property capable of reckoning with today's spiritual conundrums and dilemmas from an age-old intellectual tradition which made them a serious intellectual resource. The first half of the twentieth century marked what some commentators have referred to as a crisis of meaning. Old institutions of religion and morality seemed inadequate in the face of mass violence, social collapse, and spiritual desolation. Eliot poetics embodies that crisis in sterility, fragmentation and despair. Meanwhile, Indian philosophy gave him alternative paradigms to grapple with – detachment, renunciation, silence, spiritual rigor – alternatives that could offer strategies for confronting the moral and metaphysical vacuum of modernity. The Waste Land and Four Quartets represent two important moments in Eliot's poetic trajectory: the first exposes the bleakness of modern civilization, while the latter points to the possibility of reconciliation, order, and enlightenment. Indian traditional literature is essential to both these episodes.

2. Eliot's Studies of Related Scholarship:

For a long time, critical literature on T. S. Eliot has recognized the Oriental philosophical dimensions in his poetry. But early critics tended to regard such aspects as marginal, decorative or merely symbolic elements, or even purely symbolic. Indian references were sometimes understood as part of Eliot's much larger modernist strategy of cultural reference rather than as a sign of serious philosophical engagement. Recent research has opposed this and has stressed the seriousness and thoroughness of Eliot's approach to Indian thought in many ways since then. His training in Sanskrit taught him to engage with Indian texts conceptually and philosophically rather than in secondary or romantic interpretation, scholars have observed. In his poetic work, there was a familiarity with Indian metaphysics that enabled him to integrate its concepts into a structural vision. One of the most cited analyses of The Waste Land notes the poem's multicultural and intertextual nature; to quote Tylor, the poem functions largely in this way because it blends divergent religious and philosophical backgrounds. And in much the same way, critics of Four Quartets have emphasized its metaphysical depth, as measured by its treatment of time, eternity, and spiritual discipline. In both cases, it seems Indian philosophy increasingly influences Eliot in order for his approach to these themes reflect this. Scholars examining the influence of the Bhagavad-Gītā on Eliot do tend to focus their attention first on its ethical teachings and then, in particular, its principle of detached action. Conversely, studies with Upanishadic elements stress Eliot's use of inner quietness, stillness, and silence. Buddhist influences are looked into from an imagery standpoint: fire, desire, renunciation. Together these papers make an argument that Indian classical literature is a fundamental part of Eliot's modernist poetics.

3. Upanishads Thought and the Myth of the "Still Point":

The Upanishads define a metaphysical vision focused on Brahman (the ultimate reality). He transcends time, space, and multiplicity. Their basic message is not only "one of the things that the old saying [cite only]," is a great one and often called "the saying" itself, is this: knowledge doesn't come from ritualistic performance and thought, knowledge doesn't happen and knowledge doesn't come from the external, the intellectual, from the visible, it comes out of self-reflection and spiritual awareness. That orientation of philosophy finds an immediate parallel in Eliot's term "still point." Eliot consistently considers in **Four Quartets** where the moving parts and stationary parts coalesce, the time and timeless forms commingle. The phrase "the still point of the turning world," arguably the greatest, most famous, alludes to a spiritual center beyond change and flux. This image can be seen as a close parallel to Upanishadic conceptualization of reality that is both immanent and transcendent -it exists inside the world but remains immune to its impermanence. Eliot's interest in silence is especially telling. He himself confesses to the inadequacy of language to represent absolute truth in Four Quartets. Words gesture to meaning but in the end can never quite capture it. This awareness is akin to the assertion laid out by Upanishads on Brahman: there is Brahman beyond mere description through language and Brahman is something that must be imbedded through experience rather than verbal explanation. This perspective on silence and internal peace is solidified in the ending of The Waste Land. The poem does not settle their tensions through closed narrative or persuasive argumentation. Instead, it concludes with

a benediction that points to spiritual reconciliation. This termination indicates that peace is not an intellectual mastery, but peace through stillness of mind: and it has a strong Upanishadic basis in the philosophy of Analsimaxi.

4. The Bhagavad-Gītā and the Ethics of Detached action:

The Bhagavad-Gītā proposes a philosophy of doing that is rooted in obligation, rigor and non-attachment. Located at an ethical crisis scene in Kurukshetra, the text is about a series of conflicts and unpredictability on which he (Kurukshetra warrior) was exposed. It's teaching, at its core, which is that one does what one is supposed to do without attachment to the results of one's labors, has fundamentally shaped Eliot's ethical vision over the centuries. Eliot considered the Bhagavad-Gītā to be among the world literature's greatest philosophical poems. In Four Quartets, not action = heroic accomplishment + worldly triumph = merely humility & inner discipline. It focuses on persistence, moderation and submission to a higher power rather than personal ambition. Eliot's use of time is representative of the cyclical orientation of the Gītā. All of these elements, these past, present, and future, are interrelated, intimating that beginnings and endings cannot be separated. Eliot develops this understanding by seeing suffering, decomposition and failure as part of a larger metaphysical cycle rather than as a meaningless thing. The poet's meditations on moral responsibility focus not on commitment but on commitment without expectation. Actions, for Eliot, take on meaning in their sincerity and discipline, not in the sight of what results from them. This ethical perspective provides a way to live responsibly as certainty, advancement and domination are becoming more and more arbitrary.

5. Buddhist Thought and the Fire as Fire Symbolism:

Buddhist philosophy is foundational in *The Waste Land*, particularly in the bit entitled "The Fire Sermon." The title refers to a story about desire that has been said to be a kind of fiery flame that wraps itself around the people in discomfort and suffering by the Buddha. The attachment to sensory pleasure and ego is the main cause of dissatisfaction in Buddhist thought and liberation is achieved through detachment and insight. Eliot uses fire imagery to convey the spiritual depletion of contemporary life. The Waste Land's urban context is characterized by repetitive mechanism, emotional desolation, and moral decay. Human connections are shown as sterile and transactional, while desire does not bring satisfaction. Fire, therefore, is also a purifying agent, though at the same time. It reveals illusion and sets a stage for change. That dual symbolism is indicative of the Buddhist view that suffering, if well viewed, is a route to enlightenment. Eliot fuses Buddhist notions with Hindu and Christian concepts in a syncretic vision that defies doctrinal lines. Buddhist renunciation and Upanishadic stillness, along with the Gītā's call for disciplined activity, reinforce Eliot's wider spiritual vision.

6. Language, Silence, and the Limits of Expression:

Indian philosophy significantly influenced Eliot's grasp of language and meaning. Both Hindu and Buddhist schools of thought underscore that ultimate reality cannot be completely put into words. Language is a point-signer as well as a medium of truth. In his poems, Eliot embodies this understanding in a fragmentation, a paradox, and an ellipsis. Much of the time, his work points upwards, not outward in a straightforward way. Silence takes on the same, or even greater, importance when compared to speech, and becomes a sphere of reflection and spiritual insight. The application of untranslated Sanskrit words underscores this theme. Such words fail full assimilation into English, for these words show the reader how there are certain aspects of meaning that go beyond mere linguistic translation. Eliot deliberately utilizes this resistance to stress the enigma and depth of spiritual truth.

7. Intertextuality and Cultural Synthesis:

Eliot's interaction with Indian classical literature is best conceptualized not as imitation but as a mode of intertextual dialogue. He absorbs philosophical structures and reshapes them within a modernist context. Indian ideas coexist with Western concepts, forming a hybrid poetic vision. This synthesis reflects Eliot's belief in cultural continuity. Instead of repudiating the past, he wanted to weave all the various traditions together into a unified moral and metaphysical structure. In line with that, Indian philosophy adds an intellectual dimension to the Western view by providing insights on time, action, and transcendence that supplement the Western point of view. In this way Eliot's poetry is a meeting place of civilizations where ancient wisdom is universally relevant to contemporary emergencies.

8. Conclusion:

Indian classical literature helped to inform T. S. Eliot's poetic imagination. By means of his readings of the Upanishads, the Bhagavad-Gītā, and Buddhist philosophy, Eliot established for himself an ethical and metaphysical basis in order to face the spiritual crisis of the modern age. Ideas of stillness, disinterested action, silence, and renunciation guide his efforts at reconciling fragmentation and transcendence. Certainly Indian philosophy is not a minor influence on Eliot; rather, it is the backbone of his modernist vision. Through blending Western and Eastern sources, Eliot forged a poetic language which is modernist in its design—yet equally intellectual and spiritually mature. His poetry shows that Indian classical literature does still have much to say about modern moral and spiritual quandaries.

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Reading India's Development Discourse: Speeches, Policy Documents & Media through AI-Based Discourse Analysis

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Abstract:

India's development journey is an intricate tapestry of economic strategy, political messaging, and social aspirations. From the early post-independence era of state-led industrialization to the current focus on "Viksit Bharat 2047" (Developed India), the definition of "progress" has been constantly renegotiated. This study aims to analyze how "development" is articulated in three key arenas: executive speeches, official policy documents, and media representations. By examining these sources, the research seeks to uncover the linguistic shifts that mirror India's transition from a growth-centric model to a paradigm defined by Atmanirbharta (self-reliance), digital public infrastructure, and inclusive nationalism.

Keywords: India Development Discourse, AI Discourse Analysis, Natural Language Processing, Policy Analysis, Media Framing, Viksit Bharat.

1. Introduction

India's development narrative is a dynamic construct, shifting across decades from post-colonial industrialization to the current vision of a "Viksit Bharat" (Developed India) by 2047. In the digital age, this discourse is no longer confined to parliamentary debates; it is distributed across televised speeches, dense policy frameworks, and a fractured media landscape.

The central problem of "Reading India's Development" lies in the sheer volume of data. Traditional qualitative discourse analysis, while nuanced, cannot objectively synthesize the thousands of hours of Prime Ministerial rhetoric, the technical output of NITI Aayog, and the millions of daily media reports. This paper proposes an AI-based Discourse Analysis (AIDA) framework to map the evolution of these narratives. By using Natural Language Processing (NLP), we can move beyond anecdotal evidence to quantify ideological shifts, identify thematic contradictions, and measure the "framing" of development across different socio-political actors.

2. Literature Review

2.1 The Evolution of Indian Development Paradigms

Scholarship on Indian development (Ray, 2015) traditionally categorizes the journey into four phases: Nehruvian Socialism, the Indira Gandhi era of poverty alleviation (Garibi Hatao), the 1991 Liberalization, and the post-2014 era of "Transformational Governance." Contemporary discourse is characterized by a "Technocratic-Nationalist" turn, where development is equated with Digital Public Infrastructure (DPI) and global stature (Modi, 2024).

2.2 AI and Computational Social Science

The use of AI in political science has moved from simple keyword counting to complex Deep Learning models. Recent studies (Afsar, 2025) demonstrate that Transformer-based models like BERT can detect "bias" and "sentiment" in news with high accuracy. However, applying these to the Indian context requires sensitivity to "Hinglish" (Hindi-English code-switching) and cultural metaphors used in development rhetoric.

3. Research Methodology

This study employs a multi-layered AI architecture to analyze three distinct data pillars.

3.1 Data Corpus

- **Speeches:** A complete set of *Mann Ki Baat* transcripts and Independence Day addresses (2014–2026).
- **Policy Documents:** NITI Aayog's *Three Year Action Agenda*, National Education Policy (NEP), and *IndiaAI* mission documents.
- **Media:** A longitudinal dataset of editorials from *The Hindu*, *The Indian Express*, and digital platforms like *The Print*.
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3.2 Technical Framework

1. **Topic Modeling (Latent Dirichlet Allocation):** This unsupervised learning technique is used to find "hidden" topics in policy documents. For example, it helps distinguish how "Inclusion" is discussed in 2014 (social justice) versus 2026 (financial technology).
2. **Named Entity Recognition (NER):** To identify which sectors (e.g., "Farmers," "Startups," "Semi-conductors") receive the most discursive attention.
3. **Frame Analysis (BERT):** We utilize a fine-tuned BERT model to analyze "framing." For instance, is the "Green Hydrogen Mission" framed as an *environmental* necessity or a *national security* priority?

4. Thematic Analysis: Findings from the AI Model

4.1 The Rise of "Self-Reliance" (Atmanirbharta)

The AI analysis reveals a sharp discursive pivot post-2020. The term "Global Markets" has been largely superseded by "Self-Reliance" and "Strategic Autonomy." Topic modeling shows that development is now framed as a "Civilizational Duty" rather than just an economic target.

4.2 The "Digital" as a Development Proxy

One of the most consistent patterns across all three pillars is the conflation of "Digital Access" with "Development." Sentiment analysis shows that media coverage of digital initiatives (UPI, ONDC) is 70% more positive than coverage of traditional industrial policy.

4.3 Media vs. Policy: The Discursive Gap

A significant finding of the AI model is the "Reception Gap." While policy documents emphasize "formalizing the informal economy," media discourse (especially in Hindi vernaculars) remains focused on "unemployment" and "inflation." AI-based sentiment tracking shows that while official rhetoric is consistently "Optimistic" (+0.8 on a scale of -1 to 1), media sentiment is "Volatile" (-0.2 to +0.4), reflecting a disconnect between top-down narratives and bottom-up experiences.

5. Discussion: The Power of Algorithmic Analysis

Using AI allows us to see the "Semantic Network" of power. By mapping word associations, we find that the word "Growth" is now most closely linked with "Security" and "Leadership," whereas in the early 2000s, it was linked with "Trade" and "Poverty." This indicates a fundamental shift in how the Indian state perceives its role—from a facilitator of growth to a guarantor of national greatness.

6. Conclusion

The AI-based discourse analysis of India's development narrative reveals a country in the midst of a linguistic and ideological transformation. Development is no longer just a matter of GDP; it is a holistic narrative of national resurgence powered by technology. However, the "Discursive Gap" identified by our models suggests that for this narrative to be truly inclusive, policy rhetoric must better align with the grounded realities of the informal workforce. Future research should integrate Generative AI to simulate how different demographics (e.g., rural youth vs. urban professionals) interpret these national messages. In the end, reading India's development through AI teaches us that while the "language of progress" is being digitized, its ultimate success depends on the human experience it claims to represent.

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Empowering Single Mothers in the Select Novels of Donna Fasano: A Critical Study

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Abstract- For single mothers facing social and financial challenges, entrepreneurship can be a crucial means of empowerment. They empower themselves through adopting various empowering skills. A single mother should learn multiple business skills to cope with financial hardship. A single mother who is considered the family's control by Mother. A woman's role in raising her children is vital, especially for single mothers—those who are divorced or separated from their husbands or spouses. The paper aims to examine how a mother accepts responsibility and becomes financially strong. They become a different Epitome of a single woman in society. They are strong because of their abilities and capabilities. Here, women need to focus on their own positive qualities. Donna Fasano is an American author who presents a strong, single, mature, financially independent woman as her protagonist. Single Motherhood is popular nowadays, but these mothers face daily challenges; they manage them with a positive mindset. These mothers develop their skills through observation. They are always ready to accept different tasks and challenges in their lives. These mothers are raising their children single-handedly, but they never complain about their lives. The paper presents how protagonists of novels develop their skills to survive their daily challenges.

Keywords: single motherhood, entrepreneurship, empowerment, social stigma, financial hardship, resilience.

Introduction-

Single-parent families have become more common in recent years due to modernization. Hence, the single-mother concept is being widely adopted nowadays. Mother is a child's primary resource. A mother can easily build a great relationship with her children. Even though being a single mother is a difficult task for every woman, because she has to handle all responsibilities herself, she never thinks negatively about her ability. The concept of the single mother isn't new in India; the idea of the single mother has been developing for centuries. Mata Sita is the best epitome of a single mother in our ancient texts. In addition to Devi Kali, Kunti, and Hidimba, these mothers dedicated their lives to their children and raised them well. The two novels have been selected for the article *Her Fake Romance and Reclaim My Heart*. These novels are the epitome of the empowering single mother in American society. These women dare to survive on their own, and they need to learn empowering skills so they do not depend on anyone. Here, it shows how these protagonists from the novels survive by developing different skills. They do it only for their child because they connect with them on a biological level. They can nurture themselves and teach themselves perfectly on their own.

Single motherhood in the United States of America-

The primary cause of the development of Single motherhood in America is on the rise; 19% of single-parent families have increased in America. Divorce was the main consequence for being a single mother in 2011%. Consider that a significant percentage of children were living with a single-parent family, and many of them, with an unmarried parent 1.2% child were with a widow, and 15.6% of survivors were with a diverse parent, according to research 40.7% of single mothers or unwed mothers were there in 2010. Women may face societal challenges if they become economically strong. Also, the growth of women entrepreneurs is expected to grow in the United States of America. They may have a few capital resources due to family responsibilities. According to research, around 40% of women started new businesses in 2024, and COVID is influencing women to become stronger and more financially independent. 90% of women are pursuing opportunities in different business fields. This is an excellent example of a female entrepreneur.

Plot of the Novels:

Donna Fasano has been awarded three HOLT Medallions and has become the best-selling author in the USA. Dona Fasano is a prolific writer, and 4 million copies have been sold around the world. She writes primarily for women's studies and romance novels. She has written some different romantic novels. Their readers love her novels with happy endings. Her novels are spicy and motivating; readers mostly

appreciate romantic novels. The researcher has chosen two novels that centre on the concept of single motherhood, in which women become strong and start their own businesses to survive. *Her fake Romance* was published in 2012, and her second novel, *Reclaim My Heart*, was published in 2013. The first novel. *Her fake Romance* is a very popular novel with a different theme for women. The protagonist of the novel, Julia Jones, is facing economic hardship. She starts the catering business and prepares different dishes. She loves this business. She never feels alone and doesn't need a man in her life. She believes that she and her determination become strong. She has a daughter, and she has to survive for her very strongly. The second novel is *Reclaim My Heart,* and its protagonist is Tiny Whitelock. She has her dark past because she suffered from a teenage pregnancy. She also starts a business for her family. She has a teenage son, and she loves her son very much. She meets her lover, Lucas, and doesn't want to take help from him. Her son is entangled in a legal situation. He is 17 years old with different skills. These Mother always believes in their good qualities. They may face society challenges because their family does not support them. The protagonists of both novels become strong because of the skills they have acquired in business, and become financially independent. These Mother always believes in their good qualities.

Themes of the novels-

The primary theme of the novel *Her Fake Romance* is solo motherhood and self–independence. Julia is free to live her life on her own terms; she learns different skills to raise her daughter. She starts a business to become financially independent. She starts a catering business with her friend Charlotte. "The party she and Charlotte were catering this evening was small, but as proud owners of Gold Ribbon Catering, both women were in agreement that their food would be fresh and delicious whether they served twenty-five people or two hundred and fifty" (Fasano,2). She is resilient and becomes confident as soon as she starts that business. She proves that a single mother can change their status with her strong mindset. These mothers represent different forms of empowerment and are perfect role models for others. The central theme of the novel *Reclaim My Heart* is personal transformation from the past to the present, as Tyne Whitlock, ashamed of her teenage pregnancy, meets her former lover, Lucas Silver Hawk, in the present to help her son, Zach. Zach is in legal trouble, and she wants help for her young son. They both separated for various reasons, but meet in the present, and a new story begins for her transformation, even though Tyne is a well-known businesswoman and adapts many skills to overcome many adversities. She somehow finds her lost love and connects emotionally. She attaches herself to her son in every way and never wants to lose him. "I'm a single mother, Your Honour. I have bills to pay just like everyone else," she said, her voice tight. "I own a catering company. I fix food for parties. People have parties at night. If I want to pay the mortgage and utilities, buy food, clothes, I have to work at night." "Even though it means forfeiting your son's safety and wellbeing" (Fasano,26)

They may face anger, emotional imbalance, and depression every time they have to face new challenges and tasks. "He is my number one priority. Why else would I work so hard? Six days a week, sometimes sixty hours a week. There's no other reason except to provide a roof over his head and clothes on his back. Do you have any idea how difficult it is to provide for a child these days? (Fasano,26). Here, the protagonist of the novel Reclaim My Heart discusses the challenges she faces in raising her son. New challenges and hardships easily emerge in their life. The following are some problems faced by single mothers. A single mother is at the most significant risk of having to handle all the responsibilities.

Society has a different perception towards solo Mothers. Single mothers face adverse circumstances; many times, society needs to support them and accept them in their solo journey. Sometimes, many single mothers don't get family support, and the family rejects them because of their single status. Many times, they suffer from patriarchal challenges in a male-dominated society; protagonists of both novels face the same situation: their families abandon them and do not accept their pregnancy. Social stigma is the biggest issue and becomes a nightmare for all solo mothers; they suffer mental and emotional adversity because of negative society remarks, so they want to live a secluded life, and they avoid social programs and social environments that give them negative reinforcement.

Psychological and emotional challenges may be at their lowest point. They want to become isolated. They do not spend enough time with their loved ones because of financial constraints, depression and anxiety are part and parcel of their life, but they need to ignore them easily. They feel less confident because of emotional adversity. They are always busy and neglect exercise for

their emotional health. Single mothers who have faced domestic violence and abuse from their spouses experience mental health problems. During that period, they need to avoid such a practice in their lives. They need to be happy and healthy for their loved ones. They don't spend much time on themselves to cope with the different problems. They are always busy and neglect exercise for their emotional health. During that period, they need to avoid such a practice in their lives. They need to be happy and healthy for their loved ones.

According to data, the number of single mothers is increasing every year. It is essential to empower single mothers, as they face many challenges. They encounter us with less employment, less education, skills, etc. They have developed different skills that enable them to manage adversity. They need social support and experience, depression, and anger need continuous counselling and empowerment training sessions. They need to become self-reliant to face the challenges. They need a reliable income source to support their family. Empowerment is not only about providing economic support to women but also about helping them in all aspects of their lives. Entrepreneurship is a significant part of every mother's life, as it allows them to find new opportunities. Through entrepreneurship, they can start their own small-scale business or home business, such as sewing, cooking, or farming. An entrepreneur provides decision-making skills to single mothers. They develop self-confidence because of empowerment. These novels are the perfect example of women's empowerment. Because of empowerment, women become financially independent. They become self-reliant. Women's empowerment should also support social equality. Mothers can raise their children in a secure environment with different qualities. They become good at decision-making and even gain practical knowledge to develop their skills.

Theoretical framework-

Resilience theory-

The resilience theory was founded by Norman Garmezy in 1991. The resilience theory connects to intelligence and their positive outlook towards the difficult work. Resilient people have a rigid mindset; they know how to manage their emotions. Resilient people are good at problem-solving techniques. The same theory can be applied to both novels. The *Her Fake Romance* explores Julia's dedication to her profession. She became the owner of the catering business with her friend Charlotte. She has a strong mindset to raise her child alone. She proved that when she started this catering business. She is not a social kind of person and does not want to keep relations with society, because she thinks of her daughter's future every time. She explained her condition to her daughter. The same theory can be applied to the other novel, *Reclaim My Heart.* She is even strong enough to handle everything on her own. She was worried about her past life and did not want her present affect her past. She raised her son single-handedly and does not have security. She only thinks about her son, who is entangled in some legal action. She struggles a lot to save her son. She became confident and resilient enough to survive well in her family. She is optimistic about her own abilities. Resilience theory is very crucial for every human being because it shows their abilities and skills. The person should become strong in every situation to survive. Often, a person faces complex tasks and challenges, but resilience gives the power and strength to endure.

Attachment Theory —John Bowlby and Mary Ainsworth developed attachment theory. The purpose of the study is to examine how infants form a close emotional bond with their caregivers. The infant trusts the caregiver and feels secure. Emotional development would be possible because of attachment theory. There are four attachment patterns. The American novels that were selected for the research papers have a close relationship with attachment theory. The first novel, *Her Fake Romance*, explores Julia's love towards her daughter and the atmosphere well. She is very close to Charlotte, and they became business partners and own the catering company. She became confident because of her catering business. She loves her close ones because she emotionally attaches to them. She became Ryan's best friend because he cares for her. She emotionally attaches herself to others and shares all her problems. The second novel is also a perfect match for attachment theory because the protagonist, Reclaim My Heart, Tiny Whitelock, is very close to her son, Zach. She understands her child needs her and her support. She was facing difficulties when her son was caught up in a legal allegation. She even takes help from her past lover, Lucas, whom she later attaches to. She shifts to her hometown with her son and his father. She is even closely connected to her hometown. She feels secure and safe in that atmosphere. Attachment theory considers the physiological branch of the study, where human emotion

can be easily caught. The protagonists of both novels emotionally connect with and nurture them perfectly. These mothers are financially strong and deserve a good place in society.

Review of Literature-

Asrizal Saiin, Valijion Ghafurjonorich Macsudov, Aliem Amsalu- Single Parent Responsibilities and Efforts to Children: Analysis of Physical, Intellectual and Spiritual. This paper explains that mothers' roles are crucial to children's overall development. The article shows that a mother is a critical member of the educational process in every way. A mother can simultaneously develop children's physical, social, and intellectual skills. A single parent can take on all the responsibilities of a child and nurture them perfectly. They work continuously to improve children's development. Single mothers can survive even the most difficult situations because they are so strong and determined to work. They are outstanding and become the best version of these children.

Ruchi Yadav, Motherhood beyond marriage: Single Mothers in Indian Literature, the present research paper explores the voices of single mothers in popular Indian literature. Motherhood is often portrayed as a sacrifice in literature—the paper examines strength and struggle, including the resilient qualities of single mothers. Single mothers face numerous challenges in India. Women should marry according to the culture that is most important to them, but the paper argues that a mother's dedication extends beyond marriage.

Pooja Shree Mishra, Apparao Thammiaina, Nibarranjan Mishra - Single Mothers: Strategies of Family Management and Support System in Relation to Health - the paper examines the condition of women in a male-dominated society. It explains the violence and inequality and works to empower women. Often, women face social and economic challenges across various areas. Today, single-parent families are emerging rapidly. These mothers struggle with financial hardship and neglect their mental health. Social support is so crucial for every single mother.

Neetu Vaid Sharma, Theme of Single Parenting as a Blessing in Nathaniel Hawthorne's *The Scarlet Letter,* the present paper explores the life of single-parent families. Single parents always do double work. They are strong enough to handle the responsibilities. The female character in the novel The Scarlet Letter embodies a strong single mother and serves as a role model for all women. She nurtures children differently. She loves and attaches to them firmly. A single mother is considered extraordinary and outstanding in all problems.

Conclusion –

Empowering provides a new life for all single mothers by helping them develop their skills through different programs. Parenting is not an easy task because it involves a long solo journey with numerous responsibilities. Empowering programs provide strong social support to these mothers. Valuable resources are provided through the empowering programs. The empowering platform offers the opportunity to share emotional and social experiences. They have a supportive community that helps enhance the different skills of these mothers. Single mothers are always there in times of stress and anxiety, but this empowering platform allows them to enjoy their lives without burden. The different programs provide them with the means to achieve their aims and dreams. These mothers find strength and growth through the business and communication skills they develop through different empowering experiences. Single mothers become resilient and celebrate their victory as solo mothers. They get clear direction on the financial problems they face on their solo journey. The best part is that single mothers get the most significant social support to cope with many adversities, because these mothers always lack the social and sometimes family support. They get a strong backbone for their personal problems. They learn many skills and understand how to handle this pressure easily. These empowering programs help single mothers interact with the social community. These mothers often refuse to participate in social programs due to their busy schedules. They can connect with other single mothers and share their experiences. Their children also learn different skills and become responsible citizens to handle the different challenges.

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The Lasting Legacy of Latin in Legal English

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Abstract

Despite the modernization of legal language and the rise of 'plain language' movements, Latin terminology remains deeply embedded in modern legal English. This research paper exami nes the enduring influence of Latin—often referred to as 'Legal Latin'-as a technolect that provid es precision, consistency, and a shared vocabulary across jurisdictions. From foundational maxim s (*stare decisis*, *habeas corpus*) to daily courtroom terminology (*pro bono*, *ex parte*), Latin contin ues to act as a "linguistic DNA" for Roman law, bridging civil and common law systems. This paper explores the historical origins of Latin in English law, analyzes its continued relevance, and addresses the tension between traditional Latinate legalese and the push for accessibility.

Introduction:

Latin is a foundational language of Western civilization which is now considered to be dead. But Latin paved the way for the communication of the ancient civilization, giving conte xt to a culture, different from our own. Actually, Latin acts as an indispensable tool to discover the past society, allowing us to not only read and comprehend it, but to immerse ourselves in a culture that feels alien to us, with events we can only imagine. Latin enhances English vocabular- y, nearly 65% of English words have Latin roots, with high occurrence in law, medicine, and science. It is essential for legal field all over the world.

Latin has influenced the English language tremendously especially it left enduring impact on Modern Law. Legal English is extremely complex, partly because it is a fusion of three languages: Old English, Law French, and Latin. While for Law French and technical Latin were once the primary languages of record and pleading, they have persisted in modern legal discourse even after they were largely replaced by English in the 18th century. Today, Latin serves as a "legal metalanguage"—a common source of concepts and words that facilitates international legal "convergence" in a globalized world.

Thus, Law is a language of its own, and Latin is its backbone. From courtrooms to contracts, legal professionals rely on centuries-old Latin phrases to express legal ideas clearly and accurately.

Historical Evolution: From Roman Law to English Courts

The influence of Latin on modern legal systems is not merely an archaic remnant, but the direct result of centuries of deliberate legal development, codification, and intellectual tradition. The root of Latin legal influence lies in the Roman Republic and Empire (beginning with the Twelve Tables, c. 450 BC). Roman law developed precise, systematic terminology designed to govern a vast territory, providing a structured language for justice that outlasted the empire itself. The compilation of Roman law in the Corpus Juris Civilis under Emperor Justinian (6th century AD) solidified Latin as the definitive language of civil law. This text acted as the primary source for the development of European legal systems during the Middle Ages. During the Middle Ages, Latin was preserved through the Catholic Church's canon law and in the nascent European universities. It acted as a universal language for intellectuals, legal scholars, and diplomats, fostering a common legal culture across Europe.

Despite the Norman Conquest (1066) making French the language of the court, Latin remained the language of official records, writs, and charters in England. It was heavily used in Chancery to develop equity, and later, many Latin concepts were integrated into the English common law tradition.

Over centuries, Latin became the language of choice for legal professionals because it provided extreme precision, conciseness, and, as a "dead" language, stability in meaning. Phrases like habeas corpus or mens rea are used because they are more economical and precise than their modern equivalents.

Centuries of jurisprudence produced concise Latin maxims (caveat emptor, res judicata) that summarize foundational principles of justice. These aphorisms serve as the bedrock of legal reasoning and are used across both civil and common law traditions.

Reasons why Latin Persists: Function and Form

Latin persists in the modern world not as a spoken vernacular, but as a specialized, "frozen" tool (a "dead" language in terms of evolution, but "immortal" in usage). Its persistence is driven by its unique combination of function (utility in specialized fields) and form (logical structure and linguistic influence).

I. Functional Reasons (Why Latin is Still Used)

Scientific and Medical Standardization (Taxonomy): Latin provides a neutral, unambiguous, and universal lingua franca for naming species (binomial nomenclature) and biological classification, preventing confusion from regional common names.

Precision in Legal Terminology: Many global legal systems are rooted in Roman law. Latin phrases (e.g., habeas corpus, prima facie, pro bono) are used because they concisely encapsulate complex legal principles, providing both precision and brevity.

Theological and Academic Tradition: As the historic language of the Roman Catholic Church and medieval European universities, it is maintained for interpreting foundational texts.

Stability of a "Frozen" Language: Unlike living languages that evolve, Classical Latin is fixed. This inflexibility makes it ideal for anatomy and scientific terminology, as the terms do not change over time, staying "sharp" and precise.

Cultural and Intellectual Prestige: It is used in mottos, branding, and academic settings to evoke authority, intellectual weight, and tradition.

II. Formal Reasons (Structural Characteristics)

High Linguistic Structure and Logic: Latin is known for its rigorous, orderly, and logical structure, often compared to coding or mathematical puzzles.

Efficient Compound Structure: Latin (often mixed with Greek) provides a "quarry" for creating new technical words. Its structure allows for the easy combining of roots, prefixes, and suffixes to create precise new terms in science and medicine.

Universal Roots (Etymology): It serves as the foundation for Romance languages (Italian, French, Spanish, etc.) and has profoundly influenced English, with roughly 50% of English vocabulary having Latin roots, making it a foundational tool for understanding vocabulary.

Compactness of Expression: Latin phrases allow for the expression of complex ideas in a very compact form, which is invaluable in academic, legal, and formal writing (e.g., et al., e.g., etc., N.B.). Latin remains a foundational element of legal language, utilized for precision, tradition, and efficiency, particularly within Anglo-American and international law.

Key areas of continued usage of Latin in Legal English include:

Maxims and Principles

Legal maxims are established, often Latin-based, concise principles that serve as foundational guidelines for legal interpretation, reasoning, and, decision-making in courts, acting similarly to axioms in mathematics. They are not laws themselves but, when applied by judges or adopted by legislatures, provide authority for justice, consistency, and fairness, ensuring legal rules are applied to specific, facts. These concise phrases serve as fundamental rules of law and guide judicial reasoning. For example: **Stare decisis** means **t**o stand by things decided, or the doctrine of binding precedent, **Audi alteram partem** means Hear the other side, ensuring fair hearings, **Ignorantia juris non excusat means** Ignorance of the law excuses no one and **Res ipsa loquitur means t**he thing speaks for itself," applied in negligence cases, whereas **Caveat emptor means** Let the buyer beware.

Latin in Courtroom procedures

They are deeply rooted in historical traditions, with Latin, often referred to as "legalese" or "Law Latin," serving as the foundational language of Western legal systems. While most modern proceedings are in the local vernacular, Latin phrases are frequently used for precision, brevity, and to denote specific, well-established legal principles.

General Court Procedures and Motions

The use of Latin in general court procedures and motions remains a deeply ingrained, although sometimes criticized, tradition in common law systems, serving as a form of specialized shorthand

that ensures precision, brevity, and uniformity in legal arguments. These Latin maxims and terms, often originating from Roman legal traditions and Medieval European courts, allow attorneys and judges to compress complex legal doctrines into a few words, such as res ipsa loquitur (the thing speaks for itself) or stare decisis (to stand by decided matters). In motions and pleadings, specific phrases like prima facie (at first sight), ex parte (on behalf of one party), or ad litem (for the purpose of the suit) are used to establish procedural standing or evidentiary sufficiency, enabling courts to handle motions efficiently. Furthermore, Latin terminology, such as sub judice (under judicial consideration) or void ab initio (void from the beginning), is used to maintain a high degree of formality and to ensure consistent application of the law across different jurisdictions, as Latin phrases are not subject to changes in national slang or idioms. Despite arguments for using "plain English" to enhance comprehension for non-attorneys, Latin continues to act as a crucial, concise, and technically accurate language of the courtroom, and its terms are essential for interpreting and applying legal principles.

Latin in Criminal and Civil Law Concepts

Latin, as the foundational language of Roman law and medieval European legal systems, remains deeply embedded in modern criminal and civil law, offering a universal, concise, and precise vocabulary for complex legal concepts. In criminal law, Latin maxims are critical for defining culpability, most notably actus non facit reum, nisi mens sit rea (an act does not make a person guilty unless their mind is also guilty), which separates the physical act (actus reus) from the guilty mind (mens rea). Other crucial criminal concepts include corpus delicti (the body of the crime/evidence), nullum crimen sine lege (no crime without law), and ignorantia juris non excusat (ignorance of the law is not an excuse). In civil law, Latin is heavily used to manage contractual obligations, tort liability, and procedural fairness. Key concepts include caveat emptor (let the buyer beware), consensus ad idem (meeting of the minds), and Ubi jus ibi remedium (where there is a right, there is a remedy). Furthermore, civil procedures often rely on phrases such as ad litem (for the purpose of the suit) and res judicata (a matter already judged) to maintain orderly proceedings and finality in litigation. Despite criticisms regarding accessibility to laypersons, these Latin terms continue to be essential in contemporary legal practice for their ability to express foundational legal principles with clarity and authority.

Usage of Latin in Modern Courts

Latin terms provide legal precision and historical continuity, having developed from Roman law and medieval English law. While some argue that Latin makes law less accessible to the public, it remains widely used, especially in legal documents, motions, throughout the world.

In some jurisdictions, such as India, the constitution requires Supreme Court and High Court proceedings to be in English, which includes the adoption of these Latin phrases.

In fact, we must know that LL**. B:** Stands for *Legum Baccalaureus*, which is Latin for 'Bachelor of Laws.' The double 'L' represents the plural form of *lex* (law), or *legum*. **Lex:** The Latin word for "law", **De facto / De jure** stands for in fact vs. By law.

Latin in Legal Drafting and Contracts

Latin terms have long been an integral part of legal language, particularly in contract law, where they serve to ensure precision and clarity in drafting, interpretation, and enforcement. Despite the evolution of legal systems worldwide, these ancient terms remain relevant, bridging centuries of legal tradition with contemporary practice. For example, **Bona fide:** In good faith, implying honesty of intention, Quid **pro quo:** Something for something, essential in establishing contract consideration., **Inter alia:** Among other things, Pacta **sunt Servando:** Agreements must be kept, **Ab initio:** From the beginning.

Criminal Law

Latin defines the necessary components of criminal liability. For example the legal terms like **Actus reus:** Guilty act, the physical element of a crime, **Mens rea:** Guilty mind, the mental intent to commit a crime,**Modus operandi:** Way of operating,**Corpus delicti:** "Body of the crime, concrete evidence that a crime has occurred are frequently used to point criminal liability.

Similarly, in other frequent usage of Latin phrases like **Ad hoc:** For this special purpose, **Probono:** For the good, professional work done without charge, **Prima facie:** At first sight or on the face of it, **Ultra vires:** Beyond the powers is evident in Legal Language.

The Tension: Plain Language vs. Legal Tradition

The "plain language" movement argues that Latin makes law inaccessible to the public. However, the removal of Latin can lead to longer, more ambiguous, or less precise phrasing.

The legal profession continues to favor Latin for its authority and gravitas. While some argue for complete elimination, Latin will likely retain a strong presence in the legal discourse of the world for some time, particularly in higher courts and international law.

Conclusion

The legacy of Latin in legal English is profound, representing a synthesis of historical continuity and functional utility. As a "technolect," Latin ensures precision, provides a common vocabulary, and connects modern legal practitioners to the foundations of Roman and civil law. While the push for plain language aims to improve access to justice, the "lasting legacy" of Latin—its ability to efficiently define complex legal realities—remains a cornerstone of legal practice, proving it is "down, but not yet out".

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Spatial–temporal consciousness in marathi literary tradition: from classical bhakti to modern drama.

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Abstract
This paper examines the evolution of spatial–temporal consciousness in the Marathi literary tradition through the indigenous conceptual framework of *āvākaś–kāla*, tracing its transformation from classical Bhakti poetry to modern Marathi drama. Rather than treating space and time as neutral narrative backdrops, the study foregrounds them as culturally embedded, ethically charged, and historically responsive categories that shape literary meaning and human experience. Engaging dialogically—but not subordinately—with Mikhail Bakhtin's concept of the chronotope, the paper prioritizes Marathi epistemology as the primary analytical lens.The analysis demonstrates that Bhakti literature, particularly the works of Saint Dnyaneshwar, Saint Namdev, Saint Eknath, and Saint Tukaram, constructs an inclusive spatial–temporal imagination characterized by sacred mobility, communal performance, and cyclical, devotional time. Everyday spaces such as village streets, homes, pilgrimage routes, and riverbanks are sacralized, while time collapses into an experiential present sustained through collective remembrance and ritual practice.
In contrast, modern Marathi drama—represented by playwrights such as Vijay Tendulkar, Satish Alekar, and Mahesh Elkunchwar—reconfigures *āvākaś–kāla* into fragmented, enclosed, and institutionally regulated spaces paired with linear, pressurized, and crisis-driven temporality. These chronotopic shifts reflect the anxieties of colonial modernity, urbanization, and ethical disintegration.By mapping this transition, the paper argues that Marathi literature exhibits continuity through transformation rather than rupture. Spatial–temporal consciousness emerges as a central epistemic structure enabling Marathi literature to negotiate cultural memory, moral responsibility, and historical change. The study contributes to decolonial literary criticism by foregrounding indigenous spatial–temporal frameworks within comparative and global literary discourse.
Keywords
Āvākaś–kāla; Marathi Literature; Bhakti Tradition; Modern Marathi Drama; Chronotope; Spatial–Temporal Consciousness; Decolonial Literary Studies; Cultural Memory; Indigenous Epistemology

1. Introduction

Spatial and temporal representations constitute a foundational dimension of literary meaning-making. However, dominant literary theories have often privileged Western epistemologies in conceptualizing space and time, marginalizing indigenous modes of spatial–temporal consciousness. Marathi literature, with its deep philosophical lineage and rich performative traditions, offers an alternative understanding through the culturally embedded dyad of **āvākaś (space)** and **kāla (time)**[1]**.**). This study argues that Marathi texts—from Bhakti poetry to modern drama—construct a distinctive spatial–temporal imagination that is ethical, experiential, and socially situated..

While Western traditions often conceptualize space and time through linear historicism and spatial realism, Indian literary traditions—particularly Bhakti and regional literatures—offer non-linear, embodied, and culturally grounded models. The Bhakti movement in Maharashtra (13th–17th centuries) collapses metaphysical distance by locating the divine within everyday spaces—village streets, households, pilgrimage routes, and the body—while time unfolds as devotional immediacy and cyclical continuity. Saints such as **Dnyaneshwar, Namdev, and Tukaram** articulate a sacred present sustained through remembrance and ethical action.

[1] The term āvākaś (अवकाश) derives from Sanskrit roots *ava* (expansion) and *kāś* (to appear or shine), signifying an experiential, relational space rather than mere physical extension. Kāla (काळ) denotes time as cyclical, ethical, and cosmological, encompassing memory, causality, and continuity in Indic philosophical traditions

In contrast, modern Marathi drama, shaped by colonial modernity and urbanization, reconfigures spatial–temporal relations through fragmented, claustrophobic, and institutional spaces. Playwrights such as **Vijay Tendulkar, Satish Alekar, and Mahesh Elkunchwar** foreground enclosed interiors and disrupted temporalities that reflect moral uncertainty, historical rupture, and fractured subjectivity.Despite substantial independent scholarship on Bhakti literature and modern drama, comparative analyses of their spatial–temporal logics remain limited. Addressing this gap, the present study employs **Bakhtin's chronotope** in dialogic relation with the indigenous framework of **āvākaś–kāla,** arguing that Marathi literature articulates a culturally specific mode of being-in-the-world that negotiates continuity and change while remaining critically engaged with Western theory.

2. Literature Review

The study of space and time spans narratology, philosophy, cultural geography, and comparative literature. Western theorists such as **Bakhtin, Lefebvre, and Ricoeur** conceptualize space–time as socially produced and narratively structured. Bakhtin's chronotope foregrounds the fusion of spatial and temporal relations, while Lefebvre emphasizes lived, social, and representational space. However, their application to Indian literatures often marginalizes indigenous epistemologies.The Marathi tradition articulates an autonomous spatial–temporal consciousness through **āvākaś–kāla,** rooted in Bhakti philosophy, oral transmission, and lived practice. Rather than adopting Western models uncritically, this study positions Bakhtin's chronotope in dialogue with āvākaś–kāla, allowing indigenous literary logic to guide interpretation.

Scholars such as **R. D. Ranade, Eleanor Zelliot, and Christian Lee Novetzke** emphasize Bhakti's egalitarian ethos, while criticism on modern Marathi drama foregrounds social realism and political dissent. Yet spatial fragmentation and temporal pressure are often treated as contextual rather than constitutive of ethical consciousness. Comparative studies remain scarce—an omission made urgent by decolonial scholarship (e.g., **Singh, 2023**) and Digital Humanities approaches such as **Deep Mapping** (Taylor & Francis, 2022). This study responds by offering a systematic spatial–temporal analysis grounded in āvākaś–kāla.

3. Conceptualizing Space in Marathi Literary Tradition

This study conceptualizes space through **āvākaś–kāla,** placed in dialogic relation with Bakhtin's chronotope. Emerging from lived religious practice, oral culture, and performance, āvākaś–kāla treats space as culturally charged and ethically formative rather than a neutral backdrop. From Bhakti's devotional landscapes to modern drama's fractured interiors, spatial representation registers shifts in social structure, spirituality, and historical experience.

3.1 Sacred and Lived Spaces in Bhakti Literature

Bhakti poets—**Dnyaneshwar, Namdev, Eknath, and Tukaram**—radically democratize sacred space by sacralizing everyday locations such as homes, streets, riverbanks, and pilgrimage routes. The **Varkari pilgrimage to Pandharpur** exemplifies this mobile sacred geography, where movement itself becomes devotion. Aligning with Lefebvre's concept of lived space, Bhakti poetry locates divinity as immanent, transforming space into a moral field of humility, equality, and collective belonging.

3.2 Communal and Performative Spatiality

Bhakti expression is inherently communal, articulated through kirtans and abhangas in public spaces that temporarily suspend caste, gender, and class hierarchies. These performative counter-spaces privilege participation over enclosure and movement over fixity, fostering ethical intimacy and social dialogue.

3.3 Modern Dramatic Space: Fragmentation and Confinement

Modern Marathi drama articulates a fragmented spatial consciousness shaped by colonial modernity. Playwrights such as **Tendulkar, Alekar, and Elkunchwar** employ claustrophobic interiors—courtrooms, apartments, institutions, ancestral homes—to dramatize surveillance, isolation, and moral paralysis. Space becomes an instrument of power, marking a decisive rupture from Bhakti's open, communal spatiality.

3.4 Spatial Transition and Cultural Memory

The shift from Bhakti's inclusive sacred spaces to modern drama's confined interiors reflects a transformation in Marathi spatial imagination. Literary space functions as cultural memory, encoding historical experience, ethical anxiety, and social change. By foregrounding space as a dynamic cultural construct, this study underscores its central role in shaping Marathi literary consciousness.

4. Conceptualizing Time in Marathi Literary Tradition

Time in the Marathi literary tradition is not merely linear or chronological but experiential, ethical, cyclical, and culturally embedded. From the spiritually expansive temporality of Bhakti literature to the fragmented, anxiety-laden time of modern Marathi drama, literary representations of time register shifts in collective consciousness, historical awareness, and selfhood.

4.1 Bhakti Temporality: Cyclical, Sacred, and Devotional

Classical Marathi Bhakti literature conceives time as cyclical and sacred, grounded in devotional continuity rather than historical progression. The poetry of **Saint Dnyaneshwar, Namdev, Eknath, and Tukaram** resists linear temporality by situating experience within an eternal present where the divine remains perpetually accessible. Past, present, and future collapse into a spiritually intensified "now," sustained through *bhakti* and *smaran*. Tukaram's *abhangas* contract *kāla* into devotional immediacy while expanding *āvākaś* to encompass domestic, social, and bodily spaces. Namdev similarly reimagines pilgrimage as a mobile devotional practice, rendering sacred time relational rather than sequential. Time here is qualitative, measured by devotional intensity rather than calendrical order. This conception aligns with **Mircea Eliade's sacred time,** a regenerative temporality repeatedly re-entered through ritual, song, and pilgrimage, cultivating ethical patience, humility, and resilience.

4.2 Oral Tradition and Temporal Continuity

Bhakti's strong oral foundation reinforces this distinctive temporal consciousness. Oral transmission collapses temporal distance, allowing poet-saints to remain living ethical presences rather than historical figures. Each recitation renews sacred time, sustaining continuity across generations. This fluid temporality challenges modern historicism and resonates with **Bakhtin's chronotope,** where time thickens through lived narrative and communal memory.

4.3 Modern Dramatic Temporality: Linear, Fragmented, and Anxious

In contrast, modern Marathi drama—shaped by colonial modernity, urbanization, and socio-political upheaval—articulates a linear, accelerated, and irreversible temporality. Playwrights such as **Vijay Tendulkar, Satish Alekar, and Mahesh Elkunchwar** foreground time structured by deadlines, institutional routines, and historical trauma. Dramatic time becomes crisis-driven, emphasizing rupture over continuity. Characters remain burdened by unresolved pasts, trapped in stagnant presents, and uncertain futures. Memory ceases to be regenerative and instead produces guilt, alienation, and ethical paralysis. Time functions as an oppressive force, intensifying psychological conflict and reflecting modern temporal anxiety.

4.4 Temporal Shift and Cultural Consciousness

The shift from Bhakti's cyclical sacred time to modern drama's fragmented historical time marks a fundamental transformation in Marathi cultural consciousness. Where Bhakti offers temporal reassurance through spiritual continuity, modern drama confronts individuals with finitude, responsibility, and existential uncertainty. Literary time thus functions as a cultural diagnostic, revealing changing relationships with faith, history, progress, and identity.

5. Spatial–Temporal Synthesis: The Chronotope in Marathi Literary Tradition

The interaction of space and time in Marathi literature produces a distinctive spatial–temporal consciousness best articulated through **Bakhtin's chronotope.** Space and time function as mutually constutive forces shaping ethical orientation, social imagination, and cultural memory rather than operating as independent narrative coordinates.

utive forces shaping ethical orientation, social imagination, and cultural memory rather than operating as independent narrative coordinates.

5.1 The Bhakti Chronotope: Sacred Space and Eternal Time

In Marathi Bhakti literature, spatial and temporal dimensions converge to form a sacred chronotope grounded in devotion, mobility, and spiritual egalitarianism. Pilgrimage routes (*wari*), riverbanks, temple courtyards, and village commons function as inclusive spiritual spaces, while time is experienced as cyclical, regenerative, and ever-present. This fusion dissolves historical distance and social hierarchy.**Pandharpur** exemplifies this chronotope, it is not merely a geographical site but a symbolic convergence of sacred space and eternal time. The annual pilgrimage re-enacts mythic time within the present, allowing devotees to transcend historical limitation through collective ritual. Within this framework, the poet-saint remains a perpetually present ethical voice, and devotion replaces chronology as the organizing principle of experience. The Bhakti chronotope thus resists institutional fixity, privileging movement over stasis and participation over authority.

5.2 Transitioning Chronotopes: From Sacred Collectivity to Social Fragmentation

With the advent of modernity, the integrated Bhakti chronotope yields to fragmented, conflict-ridden spatial–temporal structures. Colonial governance, urbanization, and capitalist rationality introduce new spaces—courts, factories, chawls, and bureaucratic offices—paired with linear, regulated, and disciplinary time. Communal sacred rhythms give way to individualized, crisis-oriented temporalities.In modern Marathi drama, space becomes restrictive rather than liberating, while time enforces urgency, delay, repetition, and psychological stagnation. Literature increasingly foregrounds entrapment, surveillance, and moral ambiguity, reflecting the erosion of shared ethical frameworks. This transformation demonstrates how shifts in spatial–temporal imagination mirror broader cultural transitions, confirming Marathi literature's role as a critical site for negotiating historical rupture, social change, and human self-understanding.

5.3 The Modern Dramatic Chronotope: Confinement, Crisis, and Ethical Urgency

Modern Marathi drama exemplifies a **claustrophobic chronotope**, where spatial confinement intensifies temporal pressure. In the plays of **Vijay Tendulkar, Satish Alekar, and Mahesh Elkunchwar,** domestic interiors, institutional rooms, and decaying ancestral houses function as sites of moral confrontation and historical reckoning. Time is **irreversible and crisis-driven**, trapping characters between unresolved pasts and uncertain futures. Confined spaces amplify psychological conflict, exposing how modernity fractures both spatial belonging and temporal continuity.Unlike Bhakti literature, where space–time enables transcendence, modern drama foregrounds **existential vulnerability and ethical urgency.** The chronotope no longer reassures but interrogates, compelling audiences to confront responsibility, agency, and historical consciousness. This interrogative function constitutes modern drama's critical force.

Table 1: Comparative Spatial–Temporal Structures in Marathi Literature

Dimension	Bhakti Chronotope (āvākaś–kāla)	Modern Dramatic Chronotope (āvākaś–kāla)
Spatial Quality	Sacred, mobile, democratized (pilgrimage routes, village streets)	Fragmented, confined (institutions, decaying homes)
Temporal Logic	Cyclical, eternal, devotional immediacy	Linear, irreversible, crisis-driven
Social Function	Communal, inclusive, egalitarian	Individualized, oppressive, surveillant
Cultural Mode	Transcendence and continuity	Interrogation and moral breakdown

5.4 Cultural Significance of the Marathi Chronotope

The movement from **sacred mobility to modern confinement** maps a broader cultural shift from collective spiritual ethics to individualized moral dilemmas shaped by institutions and history. Tracing these chronotopic patterns reveals how Marathi literature negotiates continuity and rupture, making the chronotope a vital lens for understanding cultural responses to social transformation.

6. Textual Illustrations and Case Analyses

6.1 Bhakti Poetry: Sacred Mobility and Timeless Presence

Marathi Bhakti poetry constructs a spatial–temporal imagination where movement, devotion, and immediacy override linear chronology. In the abhangas of Saint Dnyaneshwar and Saint Tukaram, roads, riverbanks, and pilgrimage towns signify spiritual accessibility rather than territorial fixity. Pandharpur functions as a transcendental space where historical time dissolves into devotional presence, and the journey is measured by spiritual intensity rather than duration. Tukaram's assertion—*"Vitthal stands where devotion walks"*—captures this relational spatiality.Bhakti temporality is cyclical and experiential, sustained through collective singing, chanting, and ritual repetition. The saint-poet speaks across time, enabling devotees from different generations to inhabit a shared ethical present. Space and time thus converge to dissolve social hierarchies and historical distance.

6.2 Modern Marathi Drama: Enclosed Spaces and Pressurized Time

Modern Marathi drama foregrounds restricted spaces and irreversible time, reflecting postcolonial and urban anxieties. In Vijay Tendulkar's plays, domestic and institutional interiors function as politicized arenas of power, coercion, and silence, where compressed dramatic time intensifies ethical confrontation. In *Silence! The Court Is in Session*, the courtroom becomes a space of exposure and

humiliation, with procedural time moving inexorably toward judgment—*"The trial never ends; only the accused changes."* Mahesh Elkunchwar's *Wada Chirebandi* embodies temporal stagnation within decaying space. The ancestral house archives inherited memory and unresolved conflict, trapping characters within recursive time. His dramaturgy fragments space and time, staging silence, stasis, and historical residue, where *kāla* intrudes through memory rather than progression, articulating modern alienation and ethical paralysis.

6.3 Comparative Insight: From Transcendence to Interrogation

A comparative reading reveals a decisive shift in Marathi literature's spatial–temporal imagination. Bhakti poetry opens space outward and renders time spiritually elastic, enabling transcendence, collective belonging, and moral renewal. Modern drama, by contrast, closes space inward and accelerates time toward crisis, compelling confrontation rather than escape. Yet both traditions remain ethically charged: Tukaram collapses *kāla* into devotional immediacy, while Tendulkar spatializes *āvākaś* as conflict. Marathi literature thus does not abandon spatial–temporal consciousness but continually reconfigures it in response to historical change.

7. Discussion and Implications

This study establishes spatial–temporal consciousness as a foundational epistemic structure in the Marathi literary tradition rather than a peripheral stylistic feature. From Bhakti's fluid devotional geographies to modern drama's conflict-ridden interiors, Marathi literature consistently mediates human experience through culturally inflected configurations of space and time, demonstrating adaptive continuity across historical epochs.

7.1 Reconfiguring Cultural Consciousness

The transition from Bhakti poetry to modern drama signals transformation rather than rupture. Bhakti literature privileges open, mobile spaces and dissolves linear time into experiential immediacy, while modern drama stages compressed spaces and irreversible time shaped by institutional power and fractured subjectivity. Yet both remain ethically oriented—Bhakti seeks transcendence through collective devotion, while modern drama demands accountability through confrontation—challenging rigid binaries between "traditional" and "modern."

7.2 Pedagogical and Interdisciplinary Implications

Spatial–temporal analysis offers a powerful pedagogical framework for teaching regional literature, enhancing critical reading, cultural literacy, and interpretive competence. Juxtaposing Bhakti texts with modern drama enables students to trace ethical and historical transformation, fostering interdisciplinary thinking aligned with outcome-based education. The *āvākaś–kāla* paradigm also holds significance for cultural geography, performance studies, memory studies, and translation studies, where sensitivity to indigenous spatial–temporal logics is crucial.

8. Conclusion

This study demonstrates that Marathi literature sustains a sophisticated spatial–temporal imagination grounded in *āvākaś–kāla*. By centering indigenous epistemologies, it aligns with contemporary Decolonial Humanities discourse and repositions Marathi literature within global theoretical debates on space, time, and narrative. The analysis shows that Bhakti poetry constructs fluid, sacred, and mobile spaces and a cyclical, experiential temporality that foregrounds spiritual immediacy, collective devotion, and ethical egalitarianism. In contrast, modern Marathi drama reconfigures space into enclosed, institutional, and conflict-ridden sites, while time becomes irreversible, pressurized, and crisis-driven, reflecting modern alienation, historical burden, and moral anxiety.

Despite these formal and thematic shifts, the underlying impulse—to interrogate lived reality through spatial–temporal negotiation—remains constant.By emphasizing continuity-in-transformation, the study challenges reductive periodization and simplistic binaries between tradition and modernity. It demonstrates that Marathi literature possesses a dynamic internal coherence, enabling it to absorb historical change without surrendering cultural depth. Methodologically, the spatial–temporal framework adopted here offers a robust critical tool for comparative literature, performance analysis, pedagogy, and translation studies.Ultimately, this research affirms that spatial–temporal imagination in Marathi literature is not merely a narrative device but a vital mode through which literature mediates culture, history, and human consciousness across centuries.

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Reflection of Dravidian Culture Through the Lens of Classical Movie: Thangalaan

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Abstract
This research paper offers a comprehensive analysis of the cinematic narrative in Thangalaan (2024), directed by Pa. Ranjith, framing it as a contemporary socio-cultural text that bridges the gap between modern Dalit-Dravidian identity and the foundational ethos of classical Tamil literature. Set against the historical backdrop of the 19th-century Kolar Gold Fields (KGF), the film functions as a semiotic reconstruction of the "lost history" of indigenous Dravidian tribes. By utilizing the framework of Sangam literature's Tinai (landscape poetics) and the ethical mandates of the Pathinenkilkanakku, this study analyzes how the film reclaims the ancestral relationship between land and identity.
The research posits that Thangalaan subverts colonial and Brahmanical historiography by reviving the Shamanistic, Animistic, and Buddhist roots of the Dravidian people—elements deeply embedded in classical epics like Manimekalai and Silappathikaram. Through the portrayal of the protagonist and the mystical figure of Aarathi, the film mirrors the Purananuru's celebration of heroic resilience and the Kurunthogai's intimate connection with the soil. The abstract concludes that Thangalaan serves as a visual classical text, re-establishing a cultural continuum that predates the rigid Varna system, thereby offering a revolutionary perspective on social justice, land rights, and indigenous pride.
Keywords: Thangalaan, Dravidian Culture, Pa. Ranjith, Dalit Identity, Cultural Reclamation.

1. Introduction: The Cinematic Rebirth of Classical Ethos

The intersection of Tamil cinema and Dravidian ideology is nearly a century old, but the recent "Neelam" wave, spearheaded by Pa. Ranjith, marks a departure from populist rhetoric toward a more profound exploration of classical roots. Thangalaan (2024) represents the pinnacle of this shift. It is not merely a story of a gold rush; it is an archeological reconstruction of the Dravidian memory that has been systematically erased from mainstream historical records through centuries of socio-political marginalization.
Dravidian culture represents a rich tapestry of ethnolinguistic traditions native to South Asia, particularly South India. The term "Dravidian" derives from the Sanskrit word drāviḍa, originally referring to the Tamil region, and encompasses peoples speaking languages such as Tamil, Telugu, Kannada, and Malayalam. With over 250 million speakers, Dravidians form a significant genetic and cultural block. Historically, these peoples are linked to the Indus Valley Civilization (circa 2600–1900 BCE), with proto-Dravidian languages possibly serving as the lingua franca of that era. Their genetic makeup—a mix of ancient South Indian hunter-gatherer ancestry and Iranian farmer influences—distinguishes them from Indo-Aryan groups that arrived later.
By grounding the narrative in the 1850s—a period of intense colonial transition—the film looks backward into the "Deep Dravidian" past. It invokes the spirit of classical literature to argue that the marginalized communities of today are the rightful heirs to the ancient landscapes defined in Sangam poetry. At its core, Dravidian culture emphasizes indigeneity, animism, and a communal relationship with nature. Thangalaan serves as a powerful medium to reflect these values, highlighting how they persist amid colonial greed and caste-based oppression.

2. Methodology: An Interdisciplinary Approach

This research paper employs a robust interdisciplinary methodology, combining Exploratory, Explanatory, and Comparative approaches to dissect the cultural layers of Thangalaan.
Exploratory Method: This involves investigating the foundational elements of Dravidian culture—such as tribal rituals, linguistic patterns, and social structures—as depicted in the film. I draw from historical and cinematic sources to identify how Pa. Ranjith uses visual motifs (e.g., the panther, the serpent, and beheaded statues) to signal deeper historical truths.

Explanatory Method: This stage interprets the identified cultural elements, elucidating their significance within the broader context of Dravidian social, religious, and political history. It examines why certain myths were revived and how they function as tools for modern resistance.

Comparative Literary Analysis: A significant portion of this paper compares specific cinematic sequences with classical Tamil texts, including the Purananuru, Manimekalai, and the Tolkappiyam. By aligning cinematic dialogue with Sangam poetics, the study establishes a literary lineage for the film's narrative.

Data for this study is sourced from a combination of scholarly articles, ethnographic studies of the Kolar Gold Fields, classical literary translations, and critical film reviews. This approach ensures a comprehensive understanding of the film not just as entertainment, but as a formal contribution to Dravidian studies.

3. Literature Review: Reclaiming the Dravidian Past

To understand Thangalaan as a "visual classical text," we must examine the academic frameworks regarding land, religion, and identity in South India.

3.1. The Sangam Foundation and Eco-Poetics

Hart (1975) argues that ancient Tamil society was characterized by a deep, spiritual connection to the land, defined by the Tinai (landscape) system. This eco-centric worldview posits that human emotions are inseparable from the natural environment. In Thangalaan, the Kurinji (mountain) landscape is treated as a living entity, echoing Zvelebil's (1973) assertion that in Dravidian poetics, the land is the primary actor.

3.2. The Buddhist Hypothesis and "Broken Men"

B.R. Ambedkar (1948) theorized that marginalized groups in India were originally Buddhists who were pushed to the fringes of society for refusing to accept the Varna system. This "Buddhist Hypothesis" is vital for interpreting the film's use of Buddhist iconography. The scholarship of Pandiyan (2007) further explains how modern Dalit identity uses the "ruins" of Buddhism as a site for cultural reclamation.

3.3. Historiography of the Kolar Gold Fields

The history of KGF is often documented through colonial labor records. However, Nair (2001) highlights the invisible labor of Dalit migrants. Manimaran (2024) suggests that Ranjith's cinema acts as a "counter-archive," using folklore to speak truths that colonial documents omitted.

4. The Landscape of Identity: Tinai and Sacred Geography

In classical Tamil literature, the Tinai concept classifies the world into five landscapes. Thangalaan primarily navigates the Kurinji (mountainous) and Mullai (forest) tracts.

Land as a Deity: In the Sangam tradition, land is not a commodity but a deity. The film's depiction of the gold-laden hills reflects the Kurinji sentiment where the mountain is the site of both survival and divinity. While colonial forces view the mines as a resource to be extracted, Thangalaan views the land as a "mother" whose womb should only be entered with reverence.

Hero Stones (Natukal): Historically, Dravidian societies erected hero stones for those who died protecting the community's cattle or land. The film reflects this cult of heroism by showing how Thangalaan's ancestral skills are tied to the protection of his soil.

5. Character Analysis: Vessels of Resilience and Myth

Each character in Thangalaan is designed to embody a specific facet of the Dravidian cultural continuum.

Thangalaan (The Evolving Hero): Played by Vikram, Thangalaan is more than a protagonist; he is a bridge between eras. As a tribal leader in the 1850s, he represents the "indigenous landowner" whose identity has been stripped by the Zamindari system. His reincarnations (Kaadaiyan, Arasan, Naga Muni) serve as a cinematic device to show that the struggle for Dravidian dignity is trans-generational. He embodies the Purananuru hero--brave, land-bound, and fiercely protective of his kinship.

Aarathi (The Guardian of the Primal): Aarathi represents the "Anangu"—a sacred, chaotic power mentioned in early Tamil poems. She is the mystical protector of the gold, blurring the lines between nature and humanity. Her "Naga" (serpent) identity links her to ancient tribal lineages that predated

Vedic influence. She is a reflection of the fierce goddesses in the Silappathikaram, representing a form of justice that is primal and unyielding.

Gengamma (The Moral Compass): Gengamma represents the strength of Sangam heroines. She is not a passive bystander; she is the anchor of the family's dignity. Her struggle to reclaim the right to wear a blouse is not just a costume choice but a sociopolitical statement on the reclamation of the body from caste-based restrictions.

Lord Clement and the Zamindar (The External Oppressors): These characters function as the binary opposition to Dravidian values. Lord Clement represents colonial greed (capitalism), while the Zamindar represents the internal caste hierarchy (Brahmanism). Their alliance illustrates how Dravidian communities were squeezed between two global forces of oppression.

6. Religious and Political Reclamation

Dravidian religion, as reflected in the film, is fundamentally animistic and non-Vedic.

Animism and Shamanism: The tribe's rituals, their communication with animals (the panther and the snake), and their worship of ancestors reflect the pre-Agamic traditions of South India. This mirrors the early Sangam era where nature was the primary temple.

The Buddhist Subtext: The discovery of beheaded Buddha statues is a pivotal moment in the film. It references the historical erasure of the Manimekalai era—a time when Buddhism offered a rational, egalitarian alternative to the Varna system.

Political Autonomy: The film aligns with the modern Dravidian movement's goal of "Self-Respect" (SuyaMariyadhai). By reclaiming the gold, the characters are not seeking wealth; they are seeking the capital required to buy back their freedom and land, reflecting the "Dravidian Model" of socio-economic empowerment.

7. Heroism in the Puranannuru: A Sentence-Based Analysis

Classical heroism in the Puranannuru is defined by the defense of the tribe's soil and cattle. In Thangalaan, this is masterfully translated into a fight against the colonial machinery. The concept of Honor (Maanam) is depicted as more vital than physical survival; this is evident when the community chooses the perilous work of mining over the safety of continued servitude. Furthermore, the film uses Nature Imagery to signal heroic transition. Just as ancient poets compared warriors to bulls or tigers, the appearance of the Black Panther signals Thangalaan's transition from a submissive laborer to an ancestral protector. This visual language ensures that the film remains rooted in the "Maram" (valiance) tradition of ancient Tamil literature.

8. Conclusion: The Visual Epic as a New Archive

Thangalaan is more than a cinematic achievement; it is an academic intervention in the field of Dravidian studies. By weaving the mysticism of the Kolar Gold Fields with the ethical and structural frameworks of classical Tamil literature, Pa. Ranjith has created a "Visual Epic" that challenges centuries of historical neglect.

The film successfully argues that Dravidian culture is not a modern political invention, but a millenary tradition rooted in the soil, documented in the Sangam scrolls, and preserved in the memory of the marginalized. Through its characters and themes, it proves that the values of equality, land protection, and ancestral pride are the enduring pillars of the South Asian indigenous identity. Ultimately, the movie serves as a call to action—encouraging a generation to view the struggle for social justice not as a new grievance, but as the continuation of a classical quest for dignity, sovereignty, and truth.

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Timeless Human Values in Classical Texts

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Abstract
Human civilization, across cultures and centuries, has been shaped and sustained by a shared set of moral and ethical principles known as human values. Classical texts—whether philosophical, religious, literary, or cultural—serve as enduring repositories of these values, reflecting humanity's deepest concerns about life, duty, justice, compassion, and truth. This research paper explores the concept of timeless human values as articulated in select classical texts from Eastern and Western traditions. Through a comparative and analytical approach, the study examines how values such as truth, righteousness, compassion, self-discipline, tolerance, and social responsibility are consistently emphasized despite differences in geography, language, and historical context. Texts such as the Bhagavad Gita, the Upanishads, the Ramayana, the Bible, the works of Plato and Aristotle, and Confucian writings are examined to highlight both universality and cultural specificity. The paper argues that classical texts do not merely preserve moral ideals but actively guide human conduct by offering philosophical reasoning, narrative illustration, and ethical frameworks. In an era marked by moral ambiguity, technological advancement, and social fragmentation, these timeless values retain significant relevance. The study concludes that engaging with classical texts can foster ethical awareness, intercultural understanding, and moral resilience, making them indispensable for contemporary education and societal development.

Keywords
Human Values; Classical Texts; Ethics; Moral Philosophy; Cultural Heritage; Universal Values

1. Introduction

Human values form the moral foundation upon which societies are built. They influence individual behavior, social norms, legal systems, and cultural practices. While modern societies often rely on institutional frameworks to define ethical conduct, ancient civilizations turned to philosophy, religion, and literature to articulate and transmit values across generations. These articulations found expression in classical texts—works that have transcended time due to their intellectual depth, moral insight, and cultural significance.

Classical texts are not merely historical artifacts; they are living documents that continue to shape moral discourse. Whether composed as philosophical dialogues, epic narratives, religious scriptures, or ethical treatises, these texts explore fundamental questions: What is the purpose of human life? What constitutes right and wrong? How should individuals relate to society and the cosmos? The persistence of these questions underscores the timelessness of the values embedded within classical literature.

This research paper seeks to examine the enduring human values reflected in classical texts from diverse traditions. By analyzing selected Eastern and Western works, the study aims to demonstrate that despite cultural and historical differences, classical texts converge on a shared ethical vision. These values, though articulated differently, respond to universal human concerns and remain relevant in addressing contemporary moral challenges.

2. Conceptual Understanding of Human Values

Human values can be defined as deeply held principles that guide behavior, shape decision-making, and influence judgments about what is desirable or morally right. Values such as honesty, compassion, respect, justice, and responsibility are commonly regarded as universal, though their expression may vary across cultures.

Philosophers have long debated whether values are absolute or relative. Classical thinkers often viewed values as intrinsic to human nature or cosmic order. In Indian philosophy, the concept of Dharma represents moral duty aligned with universal law. In Greek thought, virtues such as wisdom (sophia), courage (andreia), and moderation (sophrosyne) were considered essential for achieving a good life.

What distinguishes classical texts is their ability to embed values within narratives, dialogues, and metaphysical reflections. Rather than prescribing rigid rules, they encourage introspection and moral

reasoning. This quality allows their values to remain adaptable and meaningful across changing social contexts.

3. Human Values in Eastern Classical Texts

3.1 The Bhagavad Gita: Duty, Detachment, and Moral Action

The Bhagavad Gita, a central text of Indian philosophy, presents a profound exploration of ethical dilemmas faced by individuals. Set on the battlefield of Kurukshetra, the dialogue between Lord Krishna and Arjuna addresses the conflict between personal emotion and moral duty.

One of the most significant values emphasized in the Gita is Nishkama Karma—selfless action performed without attachment to results. This principle promotes responsibility, discipline, and inner balance. The text teaches that ethical living requires commitment to one's duty while maintaining spiritual detachment, thereby preventing selfishness and moral paralysis.

Additionally, the Gita upholds values such as compassion, self-control, humility, and devotion. These values are presented not as abstract ideals but as practical guides for living a meaningful life.

3.2 The Upanishads: Truth and Self-Realization

The Upanishads focus on the pursuit of truth (Satya) and self-knowledge (Atman). They emphasize introspection, ethical purity, and harmony between the individual self and the universal reality (Brahman).

Values such as simplicity, non-violence, honesty, and intellectual humility are integral to Upanishadic thought. The famous dictum "Satyameva Jayate" (Truth alone triumphs) highlights the moral centrality of truthfulness, a value that remains relevant in personal and public life today.

3.3 The Ramayana: Ideal Conduct and Social Responsibility

The Ramayana illustrates human values through narrative. Characters such as Rama, Sita, and Hanuman embody ideals of duty, loyalty, sacrifice, and moral integrity. Rama's adherence to duty, even at great personal cost, exemplifies ethical leadership and responsibility.

The epic underscores the importance of righteousness (Dharma) not only in personal conduct but also in governance and social relations. Its moral lessons continue to influence ethical thinking in South Asian culture.

4. Human Values in Western Classical Texts

4.1 Plato and Aristotle: Virtue and the Good Life

Greek philosophy laid the foundation for Western ethical thought. Plato emphasized justice, wisdom, and harmony in both the individual and the state. In The Republic, he argues that a just society emerges when individuals cultivate moral virtues.

Aristotle's Nicomachean Ethics presents virtue ethics, focusing on character rather than rules. Values such as courage, temperance, generosity, and practical wisdom are cultivated through habit and reason. Aristotle's idea of the "golden mean" advocates balance, a concept that resonates across cultures.

4.2 Biblical Texts: Compassion, Justice, and Love

The Bible, particularly the teachings of Jesus Christ, emphasizes love, forgiveness, humility, and compassion. Values such as caring for the poor, forgiving enemies, and practicing justice are central themes.

The moral teachings in biblical texts stress the intrinsic worth of every human being, promoting social equality and ethical responsibility. These values have profoundly influenced Western moral and legal traditions.

4.3 Confucian Thought: Harmony and Moral Order

Confucian texts emphasize values such as filial piety, respect, sincerity, and social harmony. Confucius believed that moral cultivation begins with the individual and extends to family, society, and governance.

The emphasis on ethical relationships and responsibility reflects a practical moral philosophy aimed at social stability and human dignity.

5. Universality and Cultural Specificity of Human Values

While classical texts emerge from specific cultural contexts, their core values reveal striking similarities. Truth, compassion, justice, self-discipline, and responsibility appear across traditions, suggesting a shared moral consciousness.

However, each culture interprets and prioritizes these values differently. Eastern texts often emphasize spiritual liberation and inner harmony, while Western texts focus on rational ethics and social justice. This diversity enriches the understanding of human values rather than diminishing their universality.

6. Relevance of Classical Human Values in the Contemporary World

Modern society faces ethical challenges arising from technological advancement, environmental degradation, social inequality, and cultural conflict. Classical human values offer enduring guidance in addressing these issues.

Values such as moderation counter consumerism, compassion addresses social alienation, and responsibility promotes sustainable development. Integrating classical wisdom into modern education can foster ethical awareness and critical thinking.

Moreover, engaging with classical texts encourages intercultural dialogue, helping societies navigate diversity with respect and understanding.

7. Ethical Symbolism and Narrative as Carriers of Human Values

One of the most compelling features of classical texts is their use of symbolism and narrative to communicate ethical principles. Unlike modern theoretical discourse, which often relies on abstract argumentation, classical literature frequently embeds values within stories, allegories, and metaphors. This narrative mode allows values to be internalized emotionally as well as intellectually.

For instance, in epics such as the Mahabharata and the Iliad, moral dilemmas are not resolved through simple binaries of right and wrong. Instead, characters struggle with conflicting duties, personal desires, and social obligations. These conflicts mirror real human experiences, enabling readers to reflect upon ethical ambiguity rather than accept rigid moral codes.

Symbolism further strengthens moral communication. The battlefield in the Bhagavad Gita symbolizes the inner struggle of the human mind, while the journey motif in texts such as The Odyssey represents perseverance, identity, and moral growth. Through such symbolism, classical texts emphasize that values are not merely external rules but internal processes of self-examination and transformation.

8. Human Values and the Concept of Ideal Leadership

Classical texts also devote significant attention to leadership as a moral responsibility rather than a position of power. Kings, rulers, and warriors in ancient literature are often evaluated not by their success or dominance but by their adherence to ethical principles.

In Indian classical thought, the concept of Raj Dharma outlines the moral duties of a ruler. Texts like the Ramayana portray leadership as self-sacrificing service, where the welfare of the people supersedes personal comfort. Rama's exile, accepted without protest, becomes a powerful illustration of ethical governance rooted in integrity and accountability.

Similarly, Plato's idea of the "philosopher king" emphasizes wisdom, justice, and self-control as prerequisites for leadership. According to Plato, only those who have mastered their own desires and understood the nature of truth are fit to govern others. This perspective contrasts sharply with modern power-centric models of leadership and highlights the timeless relevance of ethical authority.

Confucian philosophy further reinforces this view by stressing moral example over coercion. Confucius believed that a ruler's virtue naturally inspires ethical conduct among citizens, creating social harmony without excessive laws or punishment.

9. Education and Moral Formation in Classical Traditions

Education in classical civilizations was inseparable from moral formation. Unlike contemporary education systems that often prioritize technical skills and economic productivity, classical education aimed at cultivating character, wisdom, and ethical discernment.

In the Gurukul system of ancient India, students lived with their teachers, learning discipline, humility, respect, and self-restraint alongside intellectual knowledge. The emphasis on teacher-student relationships fostered moral guidance through lived example rather than formal instruction alone.

Greek education similarly focused on shaping virtuous citizens. Plato believed education should align the soul toward truth and goodness, while Aristotle emphasized habituation in ethical behavior from an early age. The purpose of education, in this view, was not mere accumulation of knowledge but preparation for responsible citizenship.

These educational philosophies underscore a crucial human value: the responsibility of knowledge. Classical texts caution that intelligence without ethics leads to imbalance, a lesson increasingly relevant in an age of rapid scientific and technological advancement.

10. Human Values and the Relationship Between Individual and Society

A recurring theme in classical texts is the delicate balance between individual freedom and social responsibility. While personal growth and self-realization are valued, they are rarely portrayed as isolated pursuits detached from communal welfare.

The Upanishads teach that realization of the self leads to recognition of unity with all beings, fostering compassion and non-violence. This philosophical insight transforms personal enlightenment into social ethics.

In Western thought, Aristotle famously described humans as "political animals," asserting that ethical fulfillment is possible only within a community. Justice, friendship, and civic responsibility are therefore essential human values that sustain social life.

Confucian ethics similarly emphasizes relational morality, where individuals define themselves through roles such as child, parent, teacher, and citizen. Moral excellence arises from fulfilling these roles with sincerity and respect.

These perspectives collectively affirm that classical human values reject extreme individualism and promote ethical interdependence, a principle increasingly significant in addressing global challenges such as inequality and environmental crisis.

11. Gender, Ethics, and Moral Agency in Classical Texts

Although classical texts emerged in patriarchal societies, many of them offer nuanced portrayals of moral agency among women. Characters such as Sita in the Ramayana, Antigone in Greek tragedy, and Ruth in biblical literature demonstrate courage, loyalty, and moral conviction.

Sita's steadfastness, often debated, reflects inner strength, ethical resolve, and dignity under suffering. Antigone's defiance of unjust law in favor of moral duty presents a powerful assertion of conscience over authority. These narratives highlight values such as integrity, sacrifice, and moral courage irrespective of gender.

While limitations of historical context cannot be ignored, these portrayals suggest that classical texts recognized ethical excellence as a human, rather than exclusively male, attribute. This recognition allows for reinterpretation and ethical expansion in contemporary discourse.

12. Spirituality as a Foundation of Human Values

A distinctive feature of many classical texts is their integration of spirituality with ethics. Rather than separating moral conduct from metaphysical belief, classical traditions often ground human values in a larger cosmic or spiritual framework.

In Indian philosophy, ethics flows from an understanding of interconnectedness and karma. Actions are viewed as having moral consequences beyond immediate outcomes, reinforcing responsibility and mindfulness.

Christian ethics similarly roots values such as love and forgiveness in divine command and spiritual transcendence. The emphasis on inner transformation over external compliance underscores sincerity as a moral virtue.

Even in philosophical traditions less overtly religious, such as Stoicism, there exists a strong spiritual dimension. Stoic thinkers emphasized acceptance, self-control, and rational harmony with nature, values that continue to resonate in modern psychological and ethical practices.

13. Limitations and Critical Perspectives on Classical Values

While celebrating the moral richness of classical texts, it is also necessary to approach them critically. Some values may reflect historical constraints, including social hierarchies, rigid gender roles, or exclusionary practices.

However, critical engagement does not diminish their relevance; rather, it enables reinterpretation. By distinguishing universal ethical principles from contextual norms, modern readers can adapt classical values to contemporary ideals of equality and human rights.

This dynamic reinterpretation ensures that classical texts remain living sources of ethical reflection rather than static monuments of the past.

14. The Enduring Legacy of Classical Human Values

The survival of classical texts across centuries testifies to their moral depth and adaptability. Their values continue to influence legal systems, educational philosophies, leadership models, and personal ethics worldwide.

In literature, politics, and social movements, references to classical ideals persist, reaffirming their role as moral touchstones. The enduring appeal of these texts lies not in nostalgia but in their capacity to address perennial human concerns with wisdom and insight.

15. Conclusion

Classical texts serve as timeless mirrors of human conscience. Through philosophy, narrative, and spiritual inquiry, they articulate values that transcend historical boundaries. This study demonstrates that despite cultural diversity, classical texts consistently emphasize ethical principles essential for individual growth and social harmony.

In an age of rapid change, revisiting these texts can provide moral clarity and resilience. Timeless human values, as preserved in classical literature, remain vital for shaping a just, compassionate, and meaningful human future.

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Advantages Of Integration Internet And Computer Based Tasks To Develop Writing And Speaking Skills Of Students

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ABSTRACT
We now live in a digital age. The era of technical education is arrived. English is currently employed as a learning tool and is used in many different contexts. By promoting the fulfilling of desires and the development of people, English has developed into a bridge connecting the people of the world. ICT has been shown to be a very effective instrument for restructuring and changing education. Most of the time, learners engage and communicate with others through electronic tools like email, the internet, etc. Teachers will transition from acting as instructors to acting as coordinators. English language teaching is being disseminated with the help of ICT-enabled self-paced, self-governed learning exercises. The competency of ICT integration in education is the main focus of this paper. Future research is crucial to include additional aspects of ICT integration, particularly from a management perspective such as strategic planning and policy-making.
The AICTE, which oversees planning, developing, and maintaining rules and standards at management and technological institutions, controls the technological institutes in India. Since its beginning, both the undergraduate and postgraduate management levels have placed a lot of emphasis on language teaching and communication. Graduates in management who have a strong command of the English language can also refer to a wide range of resources and further their education to keep up with their international colleagues.
KEYWORDS: ICT, Technology Integration, English language, technical education, Management post Graduates students

INTRODUCTION:

Effective communication ability, critical thinking abilities, and a positive attitude toward the right use of technologies are expected for masters in the twenty-first century. Effective communication skills enable a person to explain ideas effectively and provide the proper guidance to those with whom they are working. It also makes it possible for him or her to create strong interpersonal connections. Any organization's strength is its ability to effectively communicate, and when done so, it can have a positive impact on employees' productivity.

> *English is now the language most widely taught as a foreign language – in over 100 countries and in most of these countries it is emerging as the chief foreign language to be encountered in schools, often displacing another language in the process. (Crystal, 2003, p. 5)*

One in five people in the world, according to Crystal (2003)[3], speak English. When it comes to research and scholarships, it has a monopoly. The use of spoken English is a language of instruction for the purpose of delivering education is at the forefront in both the UK and the US. More and more teachers are choosing English as the main means of teaching in places like Singapore, Hong Kong, South Africa, and India.
Additionally, the Internet connection gives students access to a wealth of real-world resources to make their English studies more interesting. (Dang, 2011)[5]. Thus, by incorporating online resources both inside and outside students' listening, speaking, reading, and writing skills can be improved. Thus, by incorporating online resources in both the inside and the outside of the classroom activities, learners' ability to listen, speak, read, and write can be improved. For example, YouTube "has an opportunity to connect learners with authentic English input through what is quite possibly already a part of their life experience... as well as offering a context through which they can interact, exchange ideas, share feelings, and participate in a web-based environment," according to Kelsen (2009, p.3)[11].

India's academic language is English.

The majority of college and university programs in India adopt English as the primary medium of instruction. For students at this level, it is essential for the learning and articulation of knowledge.

India's official language is not just English. It may be thought of as a way of speaking of options. English has become commonly utilized in administration, higher education, legal proceedings, and information technology over time. (Malini S., 2011)[13].

The educational system in Malaysia is designed to educate students as the future workforces who are technically competent, innovative, and competent in technical know-how. It is in line with globalization and the information highway. (Ghavifekr & Sufean, 2011)[7]. ICTs can be utilized by the educational system in educational, cultural, social, professional, and organizational abilities, as defined by Hepp et al. (2004)[8]. According to Hepp et al. (2004)[8], ICTs can be utilized within the context of education to pedagogical, cultural, social, professional, and managerial reasons.

ICT stands for information and communication technology. Any technology that pertains to information and communication is referred to as ICT. Raja Mohan Roy, who believed that incorporating English in the curriculum in India would promote modernization and liberty, was a strong proponent of it.

Students need to express their opinions effectively verbally and in writing because they have to deal with a variety of topics like conversations, sales, finance, international relations, and human resources management.

English in Management Colleges:

Writing business letters, reports, and other kinds of written communication are addressed in the subject "Business Communication" in management educational institutions. Enhanced speaking, listening, reading, and writing skills are prioritized for students' all language development.

Major Obstacles Both Teachers and Students Face

All graduates are encouraged to enrol in the management activities, resulting in a diverse group of students in the classrooms. Since English is used as the main medium of education at both the undergraduate and graduate levels of education, the majority of students find it difficult to get used to this new teaching style. When discussing the various management ideas, this poses a challenge for both teachers and students. Since the vast majority of management programs focus their teaching on case studies, it can occasionally be difficult for students to understand the concepts presented in cases adapted from western cultures. Teachers also confront difficulties since they lack the skills for dealing with students who have no understanding of what they are being taught. Only during college hours may teachers and students interact, which makes it difficult for them to understand each other.

The significance of technology in education:

In the twentieth century, a great deal of institutions welcomed the most recent technological advancements, such as interactive whiteboards, LCD projectors, slide projectors, overhead projectors, and classroom with Internet connectivity. Internet accessibility has increased classroom participation and enabled audio-video communication between students and professors, which had previously been unheard of.

Global Practices in Institutions:

Nowadays, educators and students can stay in contact via social networks and other learning environments. Online learning communities with focused and engaging environments are expanding quickly in the modern day. In the past, while students were able to gain knowledge, they had fewer opportunities for learning how to apply it. The adaptability of learners of today allows them to be informed of events regardless of the world. They are able to keep informed and up to date in their field of study thanks to the widespread use of technology, which gives them the chance to consider how best to apply their talents. The software can also help teachers create curriculum, effective lesson plans, reuse and modify previously used plans, deliver lectures using PowerPoint presentations that are highly effective, etc.

Enhance the standard of education and instruction.

ICT promotes autonomy by enabling teachers to produce their own content, giving them greater control over course content than is possible in a traditional classroom, according to Serhan (2009)[16]. When it comes to competence, students can grow the ability to apply and transfer knowledge while using new technology with effectiveness and efficiency as they feel more confident in their learning processes. For example, students may be asked to practice their pronunciation using an online audio dictionary in an ESL listening and speaking lesson.

They have to understand the definitions and use examples of unfamiliar phrases in addition to hearing the native pronunciation from the dictionary. They must next record their own pronunciation and give instances of how to utilize the new word in a sentence. They must be informed of which browser to use

in order to look for an appropriate online audio dictionary before finishing this activity. They must look through a number of online dictionaries and choose the one that best suits their learning requirements. Another requirement for these learners is finding quality voice recording software. As a result, the entire educational process enhances pupils' capacity for learning and expands the depth of their understanding.

OBJECTIVES OF THE STUDY:

To research the usage of ICT tools that could be implemented to help graduates become more fluent writers and speakers.

To analyze the effectiveness of including computer and internet-based activities in student's writing and speaking development.

RESEARCH METHODOLOGY:

The study was generally descriptive cum exploratory in nature. This analysis wholly supported secondary knowledge. Secondary knowledge was collected through numerous websites, institutional publications, journals and government publications of repute and prominence.

RATIONALE OF THE STUDY:

The present study intended to evaluate the effectiveness of Internet and Computer-based Tasks on the speaking and writing skills of students.

REVIEW OF LITERATURE:

There have been several changes and developments in the discipline of language teaching. The teaching of languages now uses a variety of techniques and strategies. Over the course of the decade, each of these has gone through changes. Here, these methods are discussed in order of when they were used.

(Finocchiaro & Brumfit, 1988)[5]. The greatest advantage of CLT (Communicative Langue Teaching) was as Richards & Rodgers (2007) put it that - "different educational traditions can identify with it, and consequently interpret it in different ways". The key characteristic of CLT is communication: "Language learning is learning to communicate".

Skehan (1996)[16], tasks are the activities which have meaning as their primary focus. The language teaching tasks bear resemblance to the real-life situations and its success is evaluated in terms of achievement of the outcomes. A task-based syllabus consists of various tasks carried out by learners.

Nunan (1989)[14], there can be two types of tasks: a) Real world tasks based on needs analysis of learners having tasks which could be faced by learners in the real world; and b) Pedagogical tasks having psychological base in second language acquisition research.

Bonk & Graham, (2006)[2], the concept of Blended Learning is comparatively new in educational settings. Prior to the emergence of the term, 'hybrid course' was often used in higher education. In education, both terms are used interchangeably.

NEED OF THE STUDY:

In contrast to writing by hand, Barrera, Rule, and Diemart (2001)[1] looked at the effects of computers on ability to write. In this study, repeated 77 measure analyses of variance were used to investigate over 750 writing samples that were split between computer and handwriting conditions. According to their research, when students utilised computers to practise writing, they outperformed pupils who did not. This demonstrated that those who used computers for their writing duties had higher levels of writing competence than those who did not.

SIGNIFICANCE OF THE STUDY:

ICT has influenced writing and speaking skills instruction in a variety of ways. The use of technology in language instruction encourages verbal interaction and, generally, helps learners increase their vocabulary so they may do effectively in both writing and speaking. Students of all levels have found that using online writing lessons has a significant impact on improving their writing. (Ybarra & Green 2003)[18]. The elements that can improve the workplace and the relationships among peers involve empathic behaviour and effective communication in the form of effective listening. Additionally, managers must build strong bonds with prospective customers because happy customers are the foundation of any organisation's existence and expansion. (Tolentino, 2014)[17].

Effective management of individuals results from effective interpersonal communication. It helps employees feel satisfied and aids in the development of trust by fostering tight, lasting relationships. Employees feel valued when managers build interpersonal relationships with them. These highly appreciated individuals consistently work to complete tasks correctly and put forth extra effort when necessary. Critical thinking improves communication and presentation abilities, which are crucial for managers who must guide, instruct, and counsel others. The adoption of a "student-cantered" teaching

model in language instruction has become more important as a result of the Internet and other ICT technologies.

CONCLUSION:

This research study's findings showed that the majority of learners used ICT more often for non-language educational goals than for language learning. A thorough understanding of these activities "might provide light on how best to determine their educational uses," as the students in this study used technology for a broader variety of non-learning activities. (Fujimoto, 2012, p.165)[10]. For successful utilization of ICTs for English learning, students should be given information technology training through seminars.

Kopinska (2013)[12] conducted a review of Spanish EFL students' views towards using technology following the deployment of an ICT experiment in the classroom. The findings showed that the students were fully conscious of the benefits of ICT for learning English, but they also claimed to have minimal experience with modern technologies for the purpose of instruction and learning. The value for English as a language has increased, and it is of the utmost importance. English is the most used language in academic contexts in addition to being used in important international sectors. In academics, the majority of educational institutions worldwide use English to teach knowledge. Young students' today gain from the information technology revolution. They also exhibit entrepreneurial zeal, which can be considered as a benefit of technological advancement and diffusion.

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The Literary Relevance of Classics in J. K. Rowling's 'Harry Potter'

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Abstract

This research paper researches how J.K. Rowling merges ancient Greek and Roman traditions to contribute to the worldwide popularity of the Harry Potter series. While Latin and Ancient Greek are frequently pointed to as "dead" languages, they serve as the foundation of present fantasy literature. The paper focuses on three key aspects: the use of Latin in magical rituals the symbolic meanings interpretations in character names, and the adaptation of ancient myths and mythical animals

First, the study examines the "etymology" (the history of words) of spells. By create on Latin roots for spells such as Lumos and Accio, Rowling presents her magical system a sense of scientific validity and historical depth. Second, the paper studies how character names, such as Remus Lupin and Albus Dumbledore, function as "literary hint These names offer hints about a character's qualities or future, derived from their Latin and Greek origins. Third, the research compares creatures from the Harry Potter series, such as the three-headed dog and the half-men and half horse with their matches in classical mythology.

In conclusion, the paper advises that Rowling engages the "Hero's Journey," a narrative framework originally developed by ancient authors such as Homer. By connecting present characters to these classic structures, Rowling shows that classical literature remains applicable in the modern era. The conclusion points out that the "Classics" are not just simply of the past, but vital resources that today's writers use to build stories that feel lasting credible, and greatly human..

Keywords: J.K. Rowling, Latin, Classical, historical Etymology, Harry Potter, Hero's Journey, ancient etc.

Introduction:

In today's world Many people consider that "Classical" languages such as Latin and Ancient Greek are no longer in use since they are not spoken in everyday discussions . However, if you look through a Harry Potter book, you can see that these languages are still present. J.K. Rowling, the author, studied "Classics" during her college years. She practiced her understanding of the ancient world to create her magical universe. This paper will discover how Rowling combines ancient languages and literature to give her stories a greater sense of depth, age, and significance for modern readers.

We connect Harry Potter with hidden platforms and flying brooms. In reality, however, the "Wizarding World" is thousands of years old if you look further. J.K. Rowling drew largely on Greek and Roman culture rather than creating a world out of thin air. We refer to this as Classical Reception in literary terms. This means renewing ancient tales and symbols in modern context. Knowing this relationship explains why things are named the way they are and why particular incidents happen, which is like discovering a "cheat code" to the series for a 10th grader.

The use of Latin in magic spells and names, the addition of famous beings like Cerberus and the Phoenix, and the "Hero's Journey" structure that is similar of old epics like the Odyssey are the three primary topics of this study. By examining these components, the article makes the case that Rowling used the Classics to give her world "weight" and a feeling of history, which makes the magic feel real and timeless rather than just "made up."

The Magic of Names

In the ancient world, people thought that a name was more than just a name was a reflection of one's future This idea is known as etymology. Rowling used this concept to gently express details about her characters even before they take any actions. Remus Lupin: In Roman mythology, Remus was one of two brothers who were raised by a wolf. The name Lupin is derived from the Latin word lupus, meaning "wolf." Even before the story reveals that he is a werewolf, his name already hints at this secret.

Severus Snape: The Latin word severus means "stern" or "strict," which correctly describes Snape's character as a teacher. Albus Dumbledore: The word Albus means "white wizard" in Latin. This refers not only to his white beard but also to his role as a "white honorable noble leader who opposes the Dark Arts.[Harry Potter Series]

By selecting these names, Rowling links her characters to a long and rich history of human culture.

The Language of Spells

When Harry brandishes his wand and utters a spell, it doesn't come out as "Please take away his weapon." Instead, he articulates Expelliarmus. This is a form of "Dog Latin"—a blend of genuine Latin and inventive creativity. This aspect is significant for literature because it conveys authority. In our reality, Latin is utilized in fields like medicine (such as Penicillin) and law (like Habeas Corpus) due to its official and serious tone. Rowling employs a similar technique. Lumos: Derived from lumen (light). Accio: A genuine Latin term meaning "I summon." Expecto Patronum: This translates to "I await a protector." Incorporating these ancient origins gives the magic an aura of science that has established rules and history, as opposed to being mere arbitrary fantasy.

Ancient Monsters in Contemporary Settings

Rowling did more than just invent new creatures. She also introduced animals from ancient Greece to Hogwarts. Cerberus, sometimes known as Fluffy, is a three-headed dog that protects the Underworld's entrance in Greek mythology. A trapdoor is guarded by Fluffy, a three-headed dog, in the first novel. The Centaurs: We encounter these half-human, half-horse creatures in the Forbidden Forest. They are exceedingly proud and skilled at analyzing the stars (astrology), just like in ancient Greek literature. Rowling is paying "homage" means showing respect to the great authors of the past, like as Homer and Ovid, by introducing these creatures. She demonstrates how the same things that frightened or astounded people 2,000 years ago still affect us now.

The Journey of the Hero

At the end, the plot structure is the most essential aspect of classical literature. Greek mythology frequently involved a "Hero's Journey."

The protagonist is an orphan or "chosen one."

An invitation to adventure is given to the hero.

In order to meet death, the hero must "descend" into a dark area and undergo a series of tests. Harry Potter takes the same route as Odysseus or Achilles. He loses his parents, is fated by a prophecy, and finally must give his life in order to further the common good. The books feel so fulfilling because of this "template" of old narrative. These kinds of stories are essential into our brains.

Conclusion:

The works of J.K. Rowling indicate that classical literature and languages are not "dusty" or "tired." They serve as the foundation for modern narrative. She builds a connection between the past and the present through the use of legendary names, Latin spells, and old story models. Her writings demonstrate that we still require the knowledge and amazement of the ancients for understanding the struggle between good and evil, even in an era of computers and smart phones.

How did a boy-in-a-cupboard story become into the most popular book series ever? Not merely "magic" is the solution; history is. This paper discusses how J.K. Rowling created Harry Potter using her training in Ancient Greek and Roman studies. According to this study, Latin is the "heartbeat" of the series, in spite of the fact that many people consider it to be a "dead" language. Three primary topics will be covered: how Latin gives spells their power, how character names serve as "spoilers" for their own lives, and how Hogwarts' halls have been used to raise ancient monsters. In order to understand why Harry feels like modern-day Odysseus, we finally examine the "Hero's Journey," an ancient storytelling formula that authors like Homer used.

The Harry Potter series suffered because of the Classics' literary importance. Rowling linked her world to the whole of Western literature, rather than simply penning a tale about a child with a wand. The globe is verified by the Latin spells. It is scared by the animals of myth. It has emotional power because of the "Hero's Journey" format. Harry Potter serves as an entrance for today's students. It shows that the "DNA" of the stories we enjoy today is really found in the "boring" old tales we study in history class. According J.K. Rowling in order to create a great literary future, one first needs to understand the past.

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The Role of the Arabic Language in the Quran: Challenges and Opportunities Faced by Non-Native Speakers.

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Abstract

Since Arabic is the language of revelation, it is essential to comprehending the Quran. Learning Arabic is extremely difficult for non-native speakers, which might make it difficult for them to understand the meaning of the Quran. Arabic's place in the Quran for non-native speakers, researcher might examine how language ability directly affects the text's spiritual and intellectual engagement. According to recent studies, even while a large number of non-native speakers are able to recite the Quran, they frequently do so robotically, which makes it difficult to comprehend the subtleties which create a spiritual glass ceiling for many believers. The importance of Arabic in Quranic studies is examined in this paper, which also highlights the difficulties faced by non-native speakers, including linguistic and cultural restrictions and restricted access to materials. Opportunities for improvement are also covered in the study, such as online forums, translations and comments (tafsir), and language classes specifically designed for Quranic studies. Non-native speakers can overcome obstacles and improve their comprehension of the Quran by taking use of these chances.

Key Words: Arabic language, Quran, cultural context, Tafsir, Islamic studies, Non-native speakers.

Introduction

Arabic holds a central and profound place in the study and understanding of the Quran, as it is the original language in which the revelation was sent. The linguistic nuances, rhetorical devices, and intricate wordplays embedded in the Quranic text are deeply tied to Arabic's unique structure and vocabulary. For non-native speakers, this presents a significant barrier, as acquiring proficiency in classical Arabic, which differs from many modern dialects, is a challenging endeavor. The difficulty of mastering the language can limit the depth of spiritual and intellectual engagement with the Quranic message, as comprehension goes beyond mere recitation.

` Present paper indicates that while many non-native speakers become adept at phonetic recitation of the Quran, this proficiency often remains mechanical, lacking a fuller understanding of the meanings and subtleties within the text. This gap can create what some scholars describe as a "spiritual glass ceiling," where believers are unable to fully access the transformative potential of the Quran's teachings due to linguistic limitations. The challenges for non-native speakers are multifaceted. Linguistically, the complex grammar, vocabulary, and stylistic elements of Quranic Arabic require dedicated study. Culturally, understanding the context and historical backdrop of the revelations is equally important but often inaccessible without deep language skills. Additionally, access to quality educational resources tailored to non-native learners may be limited in many regions.

However, recent advancements and innovative approaches offer promising opportunities to bridge these gaps. Online platforms and forums enable learners to connect with scholars and peers worldwide, facilitating interactive learning and discussion. Translations and detailed commentaries (tafsir) provide crucial explanatory tools, although they cannot replace the original language's depth. Moreover, specialized language courses focusing on Quranic Arabic are increasingly available, designed to help learners grasp both linguistic and contextual nuances. By leveraging these resources, non-native speakers can progressively overcome linguistic and cultural barriers, enriching their understanding and spiritual experience of the Quran. This not only enhances personal faith but also promotes a more inclusive and comprehensive approach to Quranic studies globally.

Problem Statement

Accurately comprehending, reciting, and memorizing the Quran requires proficiency in Arabic. But many students, especially those who are not native Arabic speakers, struggle greatly to become proficient in the language, which has a direct impact on their capacity to accurately read, understand, and absorb the lessons of the Quran. These difficulties are caused by a number of things, such as the intricacy of Arabic phonetics, grammar, and vocabulary as well as inefficient teaching strategies that do not completely combine language acquisition with Quranic study. One of the main problems is the

dependence on memorizing Quranic passages by heart without having a thorough comprehension of their language and contextual meanings. This method frequently results in robotic recitation of the Quran instead of deep interaction with it. Students' development of strong Quranic abilities is further hampered by the absence of a structured curriculum that successfully integrates Arabic language learning into Quranic teaching. Furthermore, accurate recitation and the use of tajweed are hampered by the difficulties of learning Arabic grammar and phonetics. Because the norms of tajweed are intrinsically linked to Arabic phonology, pupils who lack a solid command of the language have difficulty with pronunciation, intonation, and letter articulation. This can change the intended meaning of the Quranic text in addition to impairing the precision of their recitation.

Considering these difficulties, it is necessary to investigate integrated and successful teaching strategies that improve Arabic competency within the framework of Quranic education. By analyzing the function of Arabic in enhancing Quranic knowledge and developing methods to enhance Arabic language instruction for Quranic studies, this research seeks to close these gaps.

Objectives

1. To investigate how proficiency in the Arabic language enhances the recitation, memorization, and interpretation of the Quran.
2. To pinpoint the difficulties encountered by students in achieving Arabic proficiency and how these affect their Quranic skills.
3. To suggest methods for improving Arabic language instruction within Islamic studies to bolster Quranic comprehension and proficiency.

Literature Review

Arabic is fifth most used language in the world because it is officially spoken in 22 countries by 400 million speakers. Moreover, it is the fourth most used language on the internet [11]. Thus, it has been chosen as a medium of "revealed languages" for every language speaker around the globe [12]. In addition, the Arabic language is gaining recognition in the international community because many countries have accepted and realized its significance in international communication [5]. Moreover, many international organizations, such as the British Association of Teachers of Arabic (BATA), American Educ. Sci. 2024, 14, 1116 3 of 17 Association of Teachers of Arabic (AATA), and Arabic Teachers Association of Indonesia (ATAI), are putting a lot of effort into Arabic as a second language (ASL) or teaching Arabic as a second language (TASL). Thus, the demand for and interest in in learning Arabic of Europeans and Americans are increasing rapidly [13]. However, there is still a dearth of the literature on Arabic as a second language (ASL) or teaching Arabic as a second language (TASL) as compared to other languages [13 ,14], and it is important to examine the factors that can increase the capabilities of ASL learners to learn and speak Arabic [15]. Similarly, ref. [16] argued that there are limited studies on ASL, and the available studies have not highlighted that learners' level factors can influence Arabic learning capabilities. Therefore, future studies must investigate how learners think that their abilities to learn and speak can be improved. Thus, this research focused on determining the factors that should be prioritized to enhance the learning and speaking abilities of non-native Arabic language learners while addressing the challenges they face. Moreover, it aimed to investigate the factors non-native Arabic language learners themselves consider most effective in supporting their language learning and speaking proficiency. (1)

Challenges Faced by Non-Native Speakers: A Critical Discussion

Non-native speakers face significant hurdles in mastering Arabic for Quranic studies. There are many challenges for non-native speakers who want to learn Arabic for Quranic studies. These challenges are often called a "lifelong journey" because of the differences in language, structure, and culture. When you learn modern languages for conversation, you don't have to learn a specific, ancient, and very precise form of the language.

Grammar and syntax in Arabic can be intimidating due to its intricate linguistic labyrinths. For example, the Arabic idea of "i'rab" (desinential inflection) is distinct and might be difficult to understand. Understanding may be hampered by a small vocabulary and colloquial language. Non-native speakers may find it difficult to understand words with subtleties or numerous meanings. It is anticipated that learning Arabic syntax from non-Arab speakers will be simpler than learning it from Arabs, whose dialects differ greatly from standard Arabic. However, international students lament the many hours they spend learning Arabic grammar, as well as the language's norms, subdivisions, and challenges in developing practical language usage skills. Although some grammarians concentrate on

syntax and morphology, going into detail about verb inflections, gender, singulars and plurals, comparatives, and other topics, they regrettably fail to clarify the meanings and purposes of these different forms, as a word's meaning and function form the foundation of its entire linguistic usage and can assist the learner in constructing proper sentences and expressing his ideas. Conundrums of Culture and Context Cultural References: Accurate interpretation requires an understanding of cultural references and nuances. For instance, a headscarf is only one aspect of the "hijab" idea. Contextualizing Verses: For non-native speakers, contextualizing Quranic verses can be challenging because it necessitates a thorough comprehension of the historical and cultural context. Resource-Specific Obstacles: Access to Resources: Progress may be hampered by a lack of high-quality language instruction, instructors, and learning resources. Digital Divide: Although there are online resources available, non-native speakers could have trouble locating trustworthy and accurate sources. Acquiring and Holding on Laches-Retention and Practice: Progress may be hampered by a lack of opportunities to practice speaking and listening, as well as difficulties remembering grammar rules and vocabulary. It can be difficult to set aside time for Arabic study because non-native speakers sometimes combine language acquisition with other obligations. Crucial Takeaways: Emphasizing Quranic Arabic can assist non-native speakers in overcoming language barriers. Contextual Learning: Correct interpretation requires an awareness of the historical and cultural background. Community Support: Non-native speakers can overcome resource-related obstacles by joining study groups and making connections with native speakers.

The core text of Islamic teaching and guidance is the holy Quran, which God miraculously revealed to the Prophet and to humanity. If we are successful in reading this amazing book, we can understand God's messages, accept them, and remain on the right path. In other words, understanding the Quran provides religion and life real meaning. The Quran derives principles such as leadership, enlightenment, cooperation, peace, happiness, dignity, and trust. These principles not only shape individual character but also foster a harmonious society. By embodying these values, communities can thrive and work towards a more just and compassionate world. Can people learn these ideals from anything else, and can countries that are taught these values by such a book be anything but prosperous and peaceful? How can individuals or nations develop these values without a thorough understanding of the Quran's origins? This illustrates how important it is to understand the Quran. This source of value—an inexhaustible treasure—can be acknowledged and accepted with careful consideration and unlimited knowledge. This necessitates a connection to the source, knowledge of the subject, and understanding of what is taught in order to support the spiritual inheritance and to perfect people. The Quran is intended to be fully understood and integrated into everyone's everyday life, regardless of time or location, in addition to being memorized and recited. It is essential to comprehend the Quran in order to provide rapid, simple, and useful knowledge and to sustain existence in a world that is continuously changing. It is the responsibility of Quranic translators to accurately portray the message. The translator uses a variety of translation approaches when translating the Quran, especially into English, in order to make the text easier to grasp and to properly convey the message.

Opportunities for Non-Native Speakers in Understanding Quranic Arabic

An investigation of successful Arabic teaching strategies that emphasize the significance of the Quran should be part of the literature review. Examples of these strategies include using the Quranic text in Arabic lessons and adopting a communicative-based learning approach.The conventional approach of studying Arabic, which solely relies on teachers and translation, needs to be changed. The curriculum, instructional activities, learning, and evaluation should all be student-centered, in line with recent advancements in education. (Aishah Isahak and Rosni Samah, 2024). To enhance students' comprehension and reading of the Al-Quran, teachers should broaden their approach to teaching Arabic, according to a study by Ku Fatahiyah et al. (2016). For studying difficulties examine the primary obstacles that students encounter when studying Arabic and how these obstacles may impact their proficiency with the Quran. According to Abdul Razif Zaini's (2017) research, the learning environment, teaching aids, teacher motivation, Arabic language pedagogy, and teacher skill are some of the issues or hurdles in teaching the language. Strategies for Solving the Problem: Examine approaches that have been put out or put into practice to get around these obstacles, such as curriculum modification or the use of technology in Arabic language instruction.

The Quran's essential meaning can be better understood with the aid of language learning resources including study groups, language applications, and online courses. Organizing structured

programs that emphasize Islamic studies, tafsir, and Quranic Arabic helps enhance comprehension. For the purpose of organizing a community involvement program that links students with experts and native speakers through participation in local mosques, study circles, and internet forums. On the other hand, increased emphasis on translation and tafsir materials that can improve understanding by using audio recitations, commentary, and translations. Immersion programs in Arabic or trips to Arab nations help improve language proficiency. Progress can be facilitated by using certain digital tools and applications for learning Quranic Arabic. Additionally, you can learn from knowledgeable academics and instructors who can help you understand difficult ideas and interpretations through scholarly counsel. Nobody can sense or relate to the Quran if they do not comprehend its profound meaning. Learners may be able to learn everything in it if they are able to put in a lot more work. This dedication to understanding can lead to a more meaningful connection with the text. By engaging with its teachings and reflecting on their implications, individuals can cultivate not only knowledge but also wisdom that resonates in their daily lives.

Conclusion

Linguistic, cultural, and interpretive hurdles make it very challenging for non-Arabic speakers to understand the Quran. By combining reliable translations, tafsir, Arabic learning resources, historical context materials, and interactive study, non-Arabic speakers can gain a more thorough and accurate knowledge. The findings demonstrated that understanding and interpretation are challenging in the majority of Muslim nations that do not speak Arabic. These difficulties frequently result in misconceptions or incorrect interpretations of the text, which may have an effect on religious practice. Thus, creating a welcoming atmosphere that promotes discussion and instruction is crucial to improving understanding and respect of the Quran.

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Divine Word and Human Understanding: Classical Languages in Religious Philosophy

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Abstract:

Religious philosophy has historically relied on classical languages as primary vehicles for articulating divine revelation, metaphysical truths, and ethical systems. Languages such as Sanskrit, Hebrew, Greek, Latin, Arabic, and Pali have served not merely as communicative tools but as sacred mediums believed to preserve divine intent. This paper explores the philosophical significance of classical languages in religious traditions, examining how linguistic structure, semantics, and hermeneutics shape human understanding of the divine word. By analyzing key religious texts and philosophical interpretations, the study argues that classical languages mediate between transcendental truth and human cognition, while also raising questions of authority, accessibility, and interpretation in contemporary religious thought.

Keywords: Divine Word, Classical Languages, Religious Philosophy, Hermeneutics, Sacred Texts, Language and Meaning

Introduction:

Language occupies a central position in religious philosophy, functioning as the bridge between divine revelation and human comprehension. Across civilizations, sacred truths have been revealed, recorded, and transmitted through classical languages that carry cultural, metaphysical, and symbolic significance. The belief that divine knowledge is encoded in a specific linguistic form has led to the sanctification of certain languages and texts.

The title "Divine Word and Human Understanding" reflects a fundamental philosophical tension: while divine truth is considered absolute and eternal, human understanding remains historically situated and linguistically mediated. This paper examines how classical languages shape religious philosophy and how interpretation becomes a philosophical act.

The Concept of the Divine Word as Revelation:

In most religious traditions, the divine word is understood as revelation rather than invention: In Christian theology, the Logos represents divine reason and creative word. In Islam, the Qur'an is regarded as the literal, uncreated word of God (Kalam Allah). In Hindu philosophy, Śabda (sound/word) is considered eternal (śabda-brahman). In Judaism, the Torah is seen as divine instruction (Torah min ha-Shamayim). The divine word is therefore not merely informative but performative; it creates, commands, and transforms reality.

Word, Sound, and Sacredness

Classical religious philosophy often attributes metaphysical power to sound: Sanskrit mantras are believed to possess intrinsic potency. Hebrew letters are seen as vessels of divine energy in Kabbalistic thought. Quranic Arabic is revered for its rhythmic and phonetic perfection. Thus, meaning in sacred language is not only semantic but ontological.

Classical Languages as Sacred Mediums Sanskrit and Hindu Philosophy

Sanskrit occupies a unique position as both a classical and sacred language. Philosophical schools such as Mīmāṃsā and Vedānta argue that the Vedas are apauruṣeya (not of human origin). Here, language itself is eternal, and human understanding is a process of uncovering pre-existing truth.

Hebrew and Jewish Thought

Biblical Hebrew's compact structure allows multiple layers of meaning. Jewish hermeneutics literal, allegorical, interpretive, and mystical demonstrates how language enables philosophical plurality while maintaining divine authority.

Greek and Christian Philosophy

Greek philosophy shaped early Christian theology. Concepts such as Logos, ousia, and telos enabled theologians to reconcile faith with reason. Translation from Greek to Latin, however, also led to doctrinal shifts, showing how language affects theology.

Arabic and Islamic Philosophy

Classical Arabic is central to Islamic epistemology. Thinkers like Al-Farabi, Ibn Sina, and Al-Ghazali emphasized linguistic precision in understanding divine law (Sharia) and metaphysics. Translation of the Qur'an is often viewed as interpretation rather than substitution. Language, Meaning, and Hermeneutics Hermeneutics as Philosophical Practice Hermeneutics addresses how finite human beings interpret infinite truth. Philosophers like Schleiermacher, Dilthey, Gadamer, and Paul Ricoeur argue that interpretation is shaped by historical and cultural contexts.

In religious philosophy, this raises crucial questions:

Can divine meaning remain fixed while language evolves? Does interpretation democratize or distort revelation?

Translation and Loss of Meaning

Translation of sacred texts often involves loss, reinterpretation, or ideological influence. For example:

The Bible's movement from Hebrew/Greek to vernacular languages altered theological emphasis.

Translation of Sanskrit texts into English during colonial rule reshaped Indian philosophy through **Western categories.**

Thus, language becomes a site of power and control. Authority, Accessibility, and Power Classical languages have historically restricted religious authority to learned elites: Brahmins, priests, ulema, and monks became guardians of sacred knowledge. Marginalized communities were often excluded from textual accessModern movements advocating vernacular translations challenge this hierarchy, raising philosophical debates about authenticity versus inclusivity.

Contemporary divinity

In the modern world, religious philosophy must address: The role of classical languages in secular academia Digital preservation and interpretation of sacred texts Interfaith dialogue through comparative linguistics While classical languages continue to command reverence, contemporary philosophy emphasizes ethical understanding over linguistic purity.

Conclusion:

Classical languages occupy a profound position in religious philosophy, mediating between divine transcendence and human understanding. They shape theology, ethics, metaphysics, and institutional power. While they preserve depth and continuity, they also demand critical hermeneutics to remain relevant in pluralistic societies. Ultimately, the divine word gains meaning not only through sacred language but through human engagement, interpretation, and moral responsibility.

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Four Stages of Life in the Famous Tragedies by William Shakespeare

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Abstract: This research is about how Willliam Shakespeare sheds light on four stages of human life through his four tragedies. The tragedies were written around 1599 to 1606, but they impact humanity in the modern times too. They don't remain the stories of four human beings but their flaws are found in every human being. He is the man who could reach human emotions to such an extent that after reading or watching these plays, we feel something like that is happening to us too.

Key words: tragedy, hamartia, fate, human action, death, loss

There is hardly any person who knows English literature and does not know William Shakespeare. A man who was born in 1564 in Stratford-upon-Avon in England is read by people all over the world and still admired. There come many authors and go, they write, become famous but are hardly remembered by people of all ages. There were no doubt other eminent authors like Christopher Marlow in his time, but Shakespeare is still a favourite. Writers write taking various perspectives and on various topics, but something that touches the human emotions is remembered. Most of the plots that Shakespeare took for his plays were already known but the treatment he gave, the words he used, the emotions he handled make him the greatest artists of all times. He wrote 39 plays and 154 sonnets, but four of his plays are called his masterpieces.

Hamlet, *Othello*, *Macbeth*, and *King Lear* stand out from all his writings not because these plays reveal what happened with those names but these four names still live with almost every human being and who suffer. Most of the times a writer writes, it becomes his story or the story related with that name but Shakespeare's above-mentioned names catered some emotions that are still cherished. Youth often know William Shakespeare for his play *Romeo and Juliet* but they hardly know there is something more beautiful and meaningful he created. Above mentioned four plays represent four stages of human life where they commit a mistake and die, a death more pitied than the death of animals. Shakespeare's way of creating a cathartic impact is more shocking than it was mentioned in the writings of Aristotle. Shakespeare does not just make us weep but makes us feel the loss we might never have.

Hamlet was on the stage between 1599 to 1601 when Shakespeare was about 35 years old. Hamlet is the Prince of Denmark (age about 30, Grave-digger's scene, Act V, Scene I) studying at Wittenberg University. The ghost of King Hamlet tells Hamlet that he is murdered by his uncle Claudius by pouring poison into ears. Hamlet wants to avenge his father's death but he takes too much time. In this period of 'to be or not to be', he murders his would-be father-in-law which results in the death of his beloved Ophelia. Hamlet is already unable to control his emotions and with the death of his beloved, he loses his control. The battle between Hamlet and Ophelia's brother Laertes proves fatal, killing Hamlet and all major characters on stage. The story of Hamlet becomes the story of a youth who is unable to take decision at proper time and who brood too much. The Hamartia of indecision reminds us of the stage where every human being is unable to decide which way to go and commits mistakes, the mistake that changes his life span.

Youth is characterized by the transition from thought to action. Hamlet represents the intellectual side of youth-the tendency to overthink until action becomes impossible.

> "Thus Conscience does make cowards of us all;
> And thus the native hue of resolution is sicklied
> O'er with the pale cast of thought" (Act III, Scene I)

Shakespeare highlights the agony of the young mind that understands the complexity of a situation so well that it becomes paralyzed, unable to fit into the decisive. The young find it difficult to find a "safe space" where they can figure out what they are. They are being watched or asked to follow the footsteps of their forefathers, unable to follow, they face the loss of self.

Othello, another tragedy by William Shakespeare was written around 1603-1604 when Shakespeare was around 40 years old. Othello is the story of a husband who finds a more beautiful wife than he can think of, and unable to restrain his possessiveness, he succumbs to his Hamartia that ultimately makes him commit suicide. Desdemona marries a much-aged man, that too a Black Moor, getting impressed by his stories of valour, not realising whether the new environment will suit her or not. The age gap also plays vital role in the misunderstanding between the two. Othello must be around forty-five to fifty-five and Desdemona eighteen to twenty-two which becomes a fatal gap to understand each other. And when a third person specially like Iago enters, the gap does not just remain a reason, it becomes a cause to death. Iago, the worst villain in the history of literature, manipulates Othello's fears and makes him do what he could never do. Iago convinces Othello that Desdemona's love is a temporary whim. Iago says,

"When the blood is made dull with the act of sport,
There should be, again to inflame it
and to give satiety a fresh appetite, loveliness in favour,
sympathy in years, Manners and beauties;
All which the Moor is defective in" (Act II, Scene I)

Iago does not stop there but uses the handkerchief of Desdemona to prove her infidelity. Desdemona's innocence and blind belief in Othello makes her face the tragedy. If she had asked Othello what exactly was the reason that he suspected her, the end would have been different. But often we see that we as husband and wife are not able to ask or confess everything to their spouses believing there would be more bitter consequences. If we are able to confess and after confession, if the partner is ready to forgive whatever the matter may be, marriage would never be agreement between the two.

Othello feels insecure when he is in the company of Veticans, almost everybody fair around him and he himself the odd man out. He is unable to judge Desdemona and Desdemona does not realize that some tales cannot make a man great. It is also the story of too much love. There have been many definitions of love, but one definition that might suit the best is – love is allowing the partner to be happy. The following lines show the frustration of Othello when he says,

"But I do love thee! And when I love thee not,
Chaos is come again.". (Act III, Scene III)

This might be the plight of every married man when he thinks that his wife is having affair with some other man. There is a typical moral side to the killing of Desdemona that exists in the modern times too. Husband kills his wife thinking she is committing the worst crime of adultery. He kills her as she should not spoil the life of more men. Men take the control in their hands becoming the Judge as if they are Gods and decide the fate of their partners.

When Shakespeare wrote *Macbeth*, he must be around forty-two years old. It is the story of a man obsessed by ambition not knowing what it can lead to. Most people don't wake up wanting to commit a crime, but many understand the itch of wanting more. Macbeth isn't a villain when we meet him; he is a war hero. The tragedy lies in watching a relatable human succumb to the "vaulting ambition" we all feel to some degree, and then seeing that ambition curdle into paranoia. The play is filled with 'liminality', that eerie space between the real and the imagined. The play asks a question: Do the witches control Macbeth's fate or do they just give him an excuse to do what he already wanted to do?

It is seen that women are the dominant characters in the comedies of Shakespeare, whereas men dominate the tragedies. But Lady Macbeth ruins the life of her husband thinking that she is doing something good just for him. She instigates Macbeth and lures him to murder the King, falling prey to the prophesies made by three witches. Macbeth is titled as the Thane of Cawdor after he successfully quenches the rebellion, but this success is overcited by the prophecy of three witches that tell him that he will be the King. Macbeth kills King Duncan when he resides at the place of Macbeth. But as one blunder leads to the other, Macbeth kills Banquo thinking he will tell the people of his treason. Macbeth goes on keeping aside those people whom he suspects of knowing the murder and to add his trouble the witches appear again and tell him that he can not killed by a man of natural birth. Kind Duncan's Son Malcom with the help of Macduff raise an army to defeat Macbeth. Macduff is a Scottish nobleman and Thane of Fife whose house was put to fire by Macbeth killing Macduff's wife and children. Malcom and Macduff, both victims of Macbeth's brutality,

finally succeed in killing Macbeth. An ambitious man powered by fate becomes blind. Lady Macbeth goes mad feeling her hands are smeared by the blood of King Duncan and commits suicide. Feeling exhausted and at utter loss, Macbeth says,

"Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more. It is tale
Told by an idiot, full of sound and fury,
Signifying nothing." (Act V, Scene V)

Many politically ambitious leaders have faced the same fate as that of Macbeth when they betray their own Master who brought them fame and stability. We feel a strange empathy for a man who does terrible things because we see his internal struggle. We don't just watch his crimes; we experience his regret in real-time.

King Lear is regarded as the masterpiece by learned people. It is the story of a king that falls prey to praise and faces fatal consequences. It becomes the story of almost every old couple who are forsaken by their own children. King Lear was written by Shakespeare in the late 1605 or early 1606 when Shakespeare was around forty-two years old. King Lear, the King of Britain, has three daughters-Goneril, Regan and Cordelia. Lear declares that he will give third of his kingdom if they declare their love for him. Goneril and Regan flatter the king and get their father's inheritance divided between the two. Cordelia says she loves him according to her duty and she is disowned by Lear, but the King of France marries Cordelia admiring her honesty.

Goneril and Regan quickly undermine the legacy of their father. Goneril openly insults her father accusing him of being disruptive and burdensome. Regan refuses him shelter and mocks his age and weakness. Both of them abandon King Lear and drive him into the storm where the storm symbolizes his inner turmoil-madness, despair, and the collapse of his world. Shakespear here shows that the deepest pain comes when we realize that those we trusted most have turned against us.

Edmund, the illegitimate son of Gloucester, joins hands with Goneril and Regan becoming their lover and fuelling their rivalry. Regan is romantically entangled with Edmund which makes Goneril jealous. Goneril poisons Regan to get Emund but her husband Albany exposes her plots and condemns her betrayal. Goneril cannot face the disgraces and takes her own life. Cordelia comes to save her father but she is caught by Edmund. He orders Cordelia to be hanged to death. Lear shocked by the death of Cordelia, brings her lifeless body on the stage and gives a heart-wrenching speech that makes every person cry,

"And my poor fool is hanged!
No, no, no life!
Why should a dog, a horse, a rat, have life!
And thou no breath at all?
Thou'It come no more,
Never, never never, never, never!" (Act V, Scene III)

The play not just tells what happens when an old man misjudges his own children and faces the consequences; but it more talks about the pain a father faces when he realizes that he himself is the reason for his child's death. The enduring appeal of King Lear lies in its brutal honesty. It is a domestic tragedy dressed in royal robes. It is about a basic fear of losing one's own identity as we age. We watch a man who defined himself by his power struggle to cope when he is no longer 'The King'. The play doesn't offer a hug; it offers a mirror. It appeals because it acknowledges that life can be devastating, yet there is profound dignity in how we endure it.

All four tragedies i.e. *Hamlet*, *Othello*, *Macbeth*, and *King Lear* by William Shakespeare are about the characters that fall into the classical definition of a tragic hero. They are the individuals of high status-kings, princes, or generals-whose fall impacts an entire nation. Each of them possesses a specific internal defect that leads to their ruin. Hamlet suffers from indecision and over-analysis, Othello by jealousy and insecurity, King Lear is overpowered by pride and lack of self-knowledge and Macbeth with vaulting ambition. Each character has a moment of profound realization where they understand their blunder and the magnitude of their ruin. In these plays, the hero's downfall isn't just a personal 'bad day' but it reflects a disruption in the natural world.

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"Digital Humanities and the Preservation of Classical Literature Through English Translations".

Prof. Miss.Hire.S. S

Abstract: -
At the simplest level, digital humanities are the intersection of humanities with computing or digital technology. Any scholarly activity in humanities that incorporates digital technology or makes a systematic use of digital resources can be considered digital humanities. Any existed, language in this world holds the power to express our words, emotions, knowledge, wisdom, thoughts, our religious, cultural, social, political as well as geographical background. With the help of words, we use, the accent or tone we use, the intonation patterns we use our background becomes recognisable. Our classical Indian languages are having high antiquity, values, originality, the distinct literary heritage and their origins. India is the diversified country, where classical languages are ancient languages with independent traditions and a huge literary history that continues to influence many modern languages and modern education system of our country, India.
In the year 2024, the government of India recognizes 11 languages as "classical Languages". There are eleven selected languages by the government of India, including **Tamil (2004), Sanskrit (2005), Kannada (2008), Malayalam (2013) odia (2014), Marathi (2014), Pali (2024) prakrit (2024), Assamese (2024) &, Bengali (2024).** A body of ancient literature considered valuable by generations of speakers. High Antiquity, valuable Heritage, Distinction and Independent traditions were the top most import features to fit into the criteria for recognition. These selected classical languages of India aiming to preserve and promote their unique legacies. All the classical language has its own origin and rich history. It is our duty and responsibility to preserve and protect our classical languages with the translations of our ancient / modern Indian classical text into the variety of many other modern, Panjabi etc. Translation of classical languages into other languages is the easiest way to explore our classical languages and this way translated texts becomes more convenient to have access to the readers.
Key Words: - Classical Languages, Translations, Digital Humanities, Ancient Literature, Preservation.

India's linguistic diversity is unmatched and its recognition of classical languages highlights the nation's rich cultural and literary traditions. As of January 2025, India recognizes eleven classical languages. These languages (Tamil, Sanskrit, Kannada, Telugu, Malayalam, Odia, Marathi, Pali, Prakrit, Assamese, Bengali) are honoured for their high antiquity and unique, independent literary traditions. India's linguistic diversity is one of its most treasure cultural assets, with several languages originating from India. In this article we will be getting acquainted of the classical languages of India, what is the future of our Indian classical languages in the modern era/ modern education system? what are the ways of preserving Indian classical languages? What are the significant ways of introducing Indian classical texts in the modern education? How classical languages are developed? How these classical languages are thriving over the years? Before going further, we should know the role of classical languages in the modern times with the exact concept of classical languages. A classical language is a language with a large body of ancient written literature and an independent literary tradition. They are often associated with a rich cultural heritage and historical significance. If you look at the classical languages, they have their own tradition and literature and the tradition of poetry, drama, epic of classical form of literature. They are often associated with a rich cultural heritage and historical significance, because classical language is nothing but an ancient language.
First classical language in India is Sanskrit, one of the oldest languages in the India. While talking about Sanskrit language as an ancient language there is a huge and valuable contribution of Sanskrit language in the form of our Vedas, Upanishads, The Mahabharata, The Ramayana, philosophical texts, treatises and many more. Sanskrit language has influenced grammar, mathematics, linguistics, astronomy and many modern Indian languages. Second important and old classical language is Tamil language; it is one of the oldest classical languages. This language comes into the family of Dravidian languages, its roots traced 2000 years back. This language is primarily spoken in Tamil nadu and some of the parts of Srilanka. Just like Sanskrit language Tamil language also has great influence and contribution in the

history of Tamil literature. Sangam literature is very famous in the Tamilnadu's Tamil literature. Then we have two famous epics in Tamil literature. One of them is Shilappatikaran and the other one is Manimekalai, then we have texts of Alvars and nayanars etc. so these are the famous and widely recognised works from the Tamil literature, which holds high values and high weightage. Today, this language is thriving and continues to thrive to have a great literature. Because of its rich heritage many modern poets, dramatists, and writers are composing and writing marvellous texts and poems in the Tamil language. Tamil language has rich tradition of poetry, philosophy and grammar. Then we have our third classical language which is 'Pali', it is also an ancient language which is associated with Buddhism, Theravada Canon and Tripitika Canon. Pali is the language which is completely and directly attached with the Buddhism. If we look at the section of the contribution of the Pali language in literature. Pali language contributes in the earliest Buddhist scriptures, teachings of Buddha, Monastic rules, philosophical treatises, etc. Liturgical language in Theravada traditions is influenced by the Pali as a classical language. Because of the pali language Buddhism spread everywhere in the southeast India.

Next and fourth classical language we have is Prakrit language, it is not a single language but the group of middle age Indo-Aryan languages. We find the roots of prakrit language in the languages as the origin of the Prakrit language has emerged from the oldest Sanskrit language. People used this language for the better understanding of the communication. Prakrit language is helpful for those who are not really acquainted with the Sanskrit language and the texts, epics written in the Sanskrit language. Prakrit literature comes from vernacular traditions of literatures. If we consider the contributions of the prakrit language, then we have Jain scriptures(Agamas), Buddhist texts, Prakrit sections of Kalidasa's plays and poetry. Most of the writers of variety of languages like Marathi have used Prakrit languages sand they composed really beautiful and captivating, magnificent pieces of literature (prakrit literature). Prakrit language as an ancient language has influenced many modern languages and the writers. Prakrit language has its influence over the cultural tapestry of an ancient India.

Then we have our fifth classical language, which is kannada. It is also a Dravidian language and it is rooted from the 9th century from where solid literature of Kannada language started coming in the light. Kannada is widely spoken in Karnataka. Kavirajmarga, attributed to the Rashtrakuta king Amoghavarsha the first, who is also known as nrupatunga is the masterpiece in the Kannada literature, Vachanas/Hymns of Basveshwara, Pampa's Vikramarjuna added heavy weightage in the history of Kannada literature. Kannada as a classical language has great influence on cultural tradition and Indian literature philosophy. Sixth important classical language of India is Telugu, which is a Dravidian language and its history spans over millennia, Telugu is the language of medium of communication in Andhra Pradesh and Telangana, where people make a good use of Telugu language for their day to day communication as it is a local language of Andhra Pradesh and Telangana. Telugu as a classical language consists of marvellous pieces of literature like Bhakti literature of Annam Acharya, Tyagraja, epics like Nannaya's Mahabharata, Classical Poetry etc. Telugu language has enriched Indian Literature, culture, traditions and history.

On the number seven we have Malayalam language. This language evolved from Tamil language and literature in the 9th century CE, Malayalam is also a Dravidian language like Telugu and Kannada. Malayalam is the language which is widely spoken in Kerala or we can say most of the parts of Kerala, because Malayalam language is the medium which keeps people connected as Malayalam languages owns the tag of native language of Kerala. While talking about the contributions of the Malayalam language as an ancient classical language. We have many magnificent and beautifully composed texts, epics, and poems in the history of Malayalam literature. We have folk songs, Manipravalam literature, writings of Ezhuthachan, Kumaran Asem etc. If we consider poetry we have rich tradition of poetry, drama, prose etc. in the Malayalam literature. Next we have Odia as a classical language. Its history traced back to 10th century. Odia is an Indo- Aryan language which is widely spoken in Odisha. In contribution, we find that Malayam language has modern literary works, devotional songs, classical poetry, writings of Sarala Das and Jayadeva etc. In the Odia literature we do have a variety of classical masterpieces from well-known ancient as well as modern writers. Odia as a classical ancient language contributed a lot in Indian culture and literature. Odia is considered as one of the most important language spoken in northeast India.

Next we have the language of our Maharashtra Marathi, which is recently added in the list of ancient classical languages, which is evolved from the language Prakrit, and prakrit language is evolved from Sanskrit so these all three languages are interlinked with each other. Prakrit language is often known as

the sister language to Sanskrit as it is traced back 300 before common era. Marathi is a language which is spoken all over Maharashtra, Goa and some other parts of India. Marathi is the rich language while we look at its cultural and historical heritage. In the contributions of Marathi language, we have collection of poems Gaha Sattasai by Satvahana King Hala, Sant Poems, Dnyaneshwari, Abhangas, Philosophical texts, Bhajanas and some cultural, religious, political, social and historical texts and poems as well. Marathi, as a classical language highly contributed in shaping Indian literature, tradition, culture, history etc. So it also has great importance in the whole canal of literature. Then Assamese and Bengali was also granted as a classical language status by the Indian government in the October, 2024. With the ministry of culture issuing the formal notification, as the government of India established the classical language category in the year 2004. Assamese literature traced back to the 14th and 16th centuries. With roots in Proto-Eastern Kamarupa. Bengali language is also officially approved classical language status. Bengali language has its own deeply rooted history. There are many evidences that proves Bengali language is over 2500 years old. This way we can explore the wide history of our ancient Indian classical languages.

Digital Humanities, christened in the year 2004 by John Unsworth, has demonstrated an unprecedented speed in catching the attention of humanities researchers. By the end of the first decade of the twenty-first century, several ground-breaking projects were accomplished and DH became a buzzword. Today, almost all the leading universities in developed countries have DH departments, or institutes, housing or promoting projects and research in digital humanities. Digital Humanities are defined in various ways by various writers. These definitions voice positions varying from humanities-centric to digital technology- centric. For example, one position puts heavy emphasis on human beings in relation to their environment. While talking about preservation of our ancient classical data, digital humanities or DH plays a crucial and critical role by combining conventional and digital mode for interpreting and preserving ancient data. It enables the transformation of all the physical artefacts, texts, manuscripts and all the written material into the durable, easily accessible digital platforms with using links, various software's designed to store ancient data, resolution imaging, and many other AI assisted tools. Digitalisation of all the physical data helps readers to have an access of any kind of ancient as well as recently published modern data on a single click.

Preserving classical ancient data on the digital platform is not the easy and again the question arises on its authenticity of data. Most of the ancient data is easily available but some of the parts of ancient literature are missing from somewhere and that is why we failed to have full access of an ancient data. Technology is changing the way we study and preserve texts and artefacts. The development of digital humanities and information technology has brought numerous benefits and possibilities to preserve the data as it is or in the translated versions into many other classical as well as modern languages. There are tremendous translated works of Indian classical languages into our traditional as well as modern languages. With the help of translated versions of classical texts from different classical languages like Sanskrit, Telugu, Marathi, Prakrit, Malayalam, Pali, Bengali, Assamese, Odia, Kannada it becomes easy to take a glance and proper understanding of the translated texts like the Ramayana, Mahabharata, Bhagvad Gita, Panchatantra, our vedas- Samaveda, Rigveda, Yajurveda and Atharvaveda recognized as the oldest veda. Vedas are translated into various languages but the original and actual language in which vedas were written was Sanskrit, which is the oldest classical language in India.

Ramayana and Mahabharata are widely recognised and famous Indian epics which are translated into many languages because of its religious contexts by the poets' like Krittibas (Bengali) and Kambar (Tamil). Ancient Pali classical texts, primarily comprising the Buddhist Tripitika (Vinaya sutta, Abhidhamma,Pitakas) are some of the most informative scriptures detailing the teachings of Lord Buddha and his sayings. Some of the key translated works including the Dhammapada, Milind Panha, and chronicles like the Mahavamsa. With the help of these translated versions of Pali literature we understand the depth of our classical texts. Many Pali texts were preserved in Srilanka, though they originated from mainland India. Modern translations in variety of modern languages often rely on the Pali text society traditions. In Marathi language most of the famous masterpieces are written by the versatile writers.Some of the translated works are 'Dnyaneshwari',`Leelacharitra',`Bhaktimarga'(saint literature), Abhangas of Tukarama and Namdev, Gathasaptashati, which is attributed to king Hala. These are the core works bridging medieval Indian culture with modern English literature. Marathi is the rich classical language having rich cultural as well as historical background, where varkari background is highly illustrated. In Bengali major works like Gitanjali by Rabindranath Tagore, Charyapada,

Vaishnava padavali, Mangal Kavya, Kheer-er-Putal are effectively and beautifully translated in the English literature. While translating these classical texts, translators often grapples with specific non-translatable kinship terms and cultural nuances from the classical languages of India. In indian classical Prakrit language we have key texts like setubandha(Ravanavaho), Karpura Manjari (Play in Prakrit) by the poet Rajashekhara, Acharya Hemachanda's Prakrit grammar and Jainism,Buddhism, and secular literature which is widely translated into variety of languages and especially in the English Literature.

In this way, our Indian classical languages are keepers of India's rich, ancient, and diverse intellectual traditions. These languages serve as a link to the past, embodying the cultural milestones of different communities. In this article we have seen the rich cultural, historical as well as religious background of the eleven classical languages of India which are more than 1500 years' old. With the help of translated versions of classical texts from variety of classical languages readers easily grasps the content and context of the text. Information technology and Digital Humanities plays vital role in preserving an ancient data with the help of software's, applications. Links, tools, digital archives etc. thus, translations of classical languages involves transmission of data, and translations focuses on no longer spoken classical languages like Sanskrit, pali, Malayalam and many more into modern languages to preserve our religious, social, historical and cultural heritage.

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Influence of John Milton's Poetic Style on English Literature

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Abstract:
This research paper highlights the influence of John Milton's Poetic Style on English Literature. Milton's style is often termed "Miltonic Verse" is characterized by its dramatic, musical, and intellectual complexity. John Milton's poetic style and its influence on English literature are characterized by their profound philosophical depth, majestic language, and enduring thematic resonance. As one of the greatest poets of the English Renaissance, Milton's works, particularly "Paradise Lost," have left an indelible mark on the literary landscape, shaping both the form and content of subsequent English literature. Milton's poetic style is distinguished by its grandeur and sublimity. In "Paradise Lost," he employs majestic blank verse to narrate the epic story of humanity's fall from grace, vividly portraying cosmic battles and moral dilemmas with a language that elevates the subject matter to a sublime level. His use of blank verse, a departure from traditional rhymed epic verse, allowed for a flexible yet disciplined structure that accommodated the complexity of his narrative and the depth of his philosophical reflections. Central to Milton's poetic oeuvre is his exploration of theological and philosophical themes. "Paradise Lost" delves into profound questions of free will, divine providence, and the nature of good and evil, drawing on biblical narratives and classical mythology to create a rich tapestry of allegory and symbolism. Milton's portrayal of Satan as a complex and charismatic figure challenged traditional theological interpretations, sparking debates that continue to resonate in literary and theological discourse.
The influence of Milton's poetic style extends across centuries. His mastery of language and his ability to fuse classical tradition with Christian theology set a standard for subsequent epic poets and Romantic writers. Poets such as William Wordsworth and Percy Bysshe Shelley admired Milton's use of language and his exploration of moral and existential themes, incorporating elements of his style into their own works. In conclusion, John Milton's poetic style continues to inspire and influence English literature through its profound philosophical inquiry, majestic language, and timeless exploration of human experience. His legacy as a poet and thinker remains a cornerstone of literary excellence and intellectual inquiry, ensuring his enduring relevance in the canon of English literature.

Keywords: John Milton, Poetic Style, Influence, English Literature.

INTRODUCTION:

John Milton, one of the foremost poets and thinkers of the 17th century, left an indelible mark on English literature through his powerful poetry and profound intellectual contributions. Born in 1608, Milton's life and works were shaped by the tumultuous political and religious landscape of

his time, making him a central figure in both literary and historical contexts. Milton's poetic genius is perhaps most vividly encapsulated in his epic masterpiece, "Paradise Lost." Published in 1667, this monumental work explores themes of humanity's fall from grace, the nature of evil, and the eternal struggle between good and evil. Written in majestic blank verse, "Paradise Lost" stands as a pinnacle of English literature, showcasing Milton's mastery of language, imagery, and philosophical depth. Beyond his poetic achievements, Milton's prose writings, including "Areopagitica" and various political pamphlets, underscore his commitment to individual liberty and freedom of expression. His advocacy for these principles during a period of political upheaval and censorship in England continues to resonate in discussions of civil liberties today. Milton's influence extends far beyond his own time. His exploration of theological and philosophical themes, coupled with his innovative use of poetic form, has inspired countless writers and thinkers across centuries. From Romantic poets who admired his poetic style to

Enlightenment thinkers who embraced his ideas on liberty, Milton's legacy remains a cornerstone of Western literary and intellectual history.

JOHN MILTON'S POETIC STYLE AND ITS INFLUENCE ON ENGLISH LITERATURE:

John Milton (1608-1674) is renowned for his distinctive poetic style, characterized by its grandeur, complexity, and profound philosophical underpinnings. His works, particularly "Paradise Lost," exemplify the pinnacle of English epic poetry and have left an indelible mark on literary history.

1. Grandeur and Sublimity:
Milton's poetry is marked by its grand and sublime nature. His language and imagery are majestic, aiming to elevate the subject matter and evoke deep emotional and intellectual responses from the reader. This grandeur is evident throughout his major works, but particularly in "Paradise Lost," where he depicts cosmic battles and profound theological debates. In "Paradise Lost" some lines illustrate Milton's ability to use language to explore profound ideas about freedom, choice, and the nature of good and evil.

2. Use of Blank Verse:
Milton's choice of blank verse (unrhymed iambic pentameter) was revolutionary for its time and had a profound impact on the development of English poetry. He adapted this classical form to suit his epic ambitions, providing a flexible yet structured framework for his narrative.

Advantages of Blank Verse:
o **Flexibility**: Milton could vary the rhythm and pace of his verse to match the dramatic intensity of his subject matter.
o **Seriousness and Gravity**: The blank verse lends a serious and weighty tone to Milton's poetry, reinforcing the epic themes and moral dilemmas explored in "Paradise Lost."
o **Naturalness**: Milton sought to create a natural flow of speech within the disciplined structure of blank verse, allowing for a more immersive reading experience.

3. Rich Imagery and Symbolism
Milton's poetry is rich in vivid imagery and symbolic language drawn from classical mythology, biblical narratives, and his own inventive imagination. This imagery serves not only to paint vivid pictures for the reader but also to convey deeper layers of meaning and allegory.
 Examples of Symbolism:
In "Paradise Lost," Milton uses the serpent as a symbol of temptation and evil, drawing on biblical imagery from the story of Adam and Eve in the Garden of Eden. The celestial and infernal landscapes described in the poem are rich with symbolic significance, representing spiritual states and moral choices.

4. Complex Syntax and Diction:
Milton's syntax can be intricate, and his diction is often elevated, reflecting his classical education and deep engagement with theological and philosophical ideas. His sentences are carefully constructed, often spanning multiple lines or even entire paragraphs, to convey complex ideas and arguments.

INFLUENCE OF JOHN MILTON ON ENGLISH LITERATURE
John Milton's influence on English literature extends far beyond his contemporaries. His works have inspired generations of writers, poets, and thinkers, shaping the development of literary forms, theological discourse, and political thought.

1. Redefining the Epic Tradition
"Paradise Lost" redefined the epic genre in English literature. Prior to Milton, epic poetry in English had primarily been modelled on classical works such as Homer's "Iliad" and Virgil's "Aeneid." Milton's epic departed from these models by exploring Christian themes and focusing on the moral and spiritual dimensions of human existence.

 Influence on Later Epics:
Milton's use of blank verse influenced later epic poets such as Alexander Pope ("The Rape of the Lock") and William Wordsworth ("The Prelude"), who adapted the form to suit their own poetic visions. The thematic depth and narrative complexity of "Paradise Lost" set a standard for subsequent epic works, inspiring poets to engage with philosophical and theological themes in their own writing.

2. Exploration of Theological and Philosophical Themes:
Milton's works are characterized by their exploration of theological and philosophical themes, including free will, the nature of evil, and the relationship between God and humanity. These themes resonate throughout "Paradise Lost" and his other major works, reflecting Milton's deep engagement with religious debates and intellectual currents of his time.

 Impact on Religious Discourse:
Milton's theological writings, such as "The Doctrine and Discipline of Divorce" and "Areopagitica," influenced debates on religious freedom and the role of the individual conscience in matters of faith. His portrayal of Satan in "Paradise Lost" as a complex and charismatic figure challenged traditional interpretations of evil and sparked theological debates about the nature of sin and redemption.

3. Political and Social Influence:
Beyond his poetry, Milton's prose works played a significant role in shaping political and social thought in England during the 17th century. His defence of freedom of speech in "Areopagitica" and his political pamphlets advocating for republican ideals influenced Enlightenment thinkers and later proponents of civil liberties.

 Legacy in Political Thought:
Milton's advocacy for republican government and his critique of authoritarianism resonated with Enlightenment thinkers such as John Locke and Thomas Jefferson, who drew upon his ideas in their own writings on government and individual rights. His emphasis on the importance of moral and intellectual freedom laid the groundwork for later movements advocating for freedom of expression and political reform.

4. Language and Style as a Literary Influence:
Milton's mastery of language and poetic technique has had a lasting impact on English literature. His use of blank verse, his command of classical allusions, and his ability to blend mythic and biblical narratives set a standard for poetic language that continues to influence poets and writers to this day.

Influence on Romantic Poets:
The Romantic poets of the 18th and 19th centuries, including William Wordsworth, Samuel Taylor Coleridge, and Percy Bysshe Shelley, were inspired by Milton's poetic style and thematic scope. Wordsworth, in particular, admired Milton's ability to infuse natural speech rhythms into formal verse, a technique that influenced his own experiments with poetic language in "Lyrical Ballads."

5. Literary Reception and Critical Legacy
Milton's works have been the subject of extensive literary criticism and interpretation, from his own time to the present day. Scholars have analysed his use of allegory, his portrayal of characters, and his engagement with theological and philosophical ideas, contributing to ongoing debates about his literary legacy.

CONCLUSION:
John Milton's poetic legacy stands as a towering achievement in English literature, characterized by its profound thematic depth, majestic language, and enduring influence. Through works like "Paradise Lost," Milton not only redefined the epic genre but also explored fundamental questions of human existence, morality, and the nature of divine providence. Milton's poetic style, marked by the use of blank verse and rich symbolism, continues to resonate with readers and scholars alike. His ability to weave together complex theological and philosophical ideas within a narrative framework of unparalleled grandeur has ensured his place as one of the greatest poets in the English language. Beyond his poetic innovations, Milton's influence on English literature extends to his advocacy for individual liberty and freedom of expression, articulated in works such as "Areopagitica." His defence of these

principles amidst political turmoil in 17th-century England remains a timeless testament to the power of ideas and the enduring relevance of intellectual freedom. In the centuries since his time, Milton's works have inspired countless poets, writers, and
thinkers across cultural and linguistic boundaries. His exploration of universal themes and his mastery of poetic form continue to shape the literary landscape, reaffirming his status as a visionary poet whose influence transcends generations and disciplines. John Milton's legacy remains an invaluable part of the cultural heritage, offering profound insights into the complexities of human experience and the enduring quest for truth and meaning.

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Digital Humanities and the Preservation of Classical Literature through English Translation: Insights from Indian English Literature

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Abstract:

Digital Humanities (DH) transforms the preservation of classical Indian literature by employing computational tools for digitization, machine-aided translation, and worldwide dissemination. This study explores how DH safeguards and democratizes access to ancient texts, including Sanskrit epics like the *Ramayana* and Mahabharata, alongside Tamil Sangam poetry, via accessible English translations. Focusing on pivotal initiatives such as the National Digital Library of India (NDLI), the Itihāsa Sanskrit-English corpus, and dedicated *Ramayana-Mahabharata* digitization projects, it demonstrates DH's power in connecting timeless traditions with contemporary audiences.

The paper delves into DH's contributions to postcolonial Indian English literature, where translated classics inspire authors like Raja Rao, with his philosophical echoes of Vedic wisdom, and Arundhati Roy, whose narratives mirror epic conflicts. Through detailed examples, it addresses persistent challenges: linguistic complexities in multilingual scripts, the fragility of palm-leaf manuscripts, and digital access inequities. Ultimately, DH not only ensures cultural heritage's endurance but also enriches literary scholarship by enabling pattern recognition, intertextual studies, and innovative storytelling in Indian English contexts. By overcoming these hurdles, DH bridges ancient narratives with modern creativity.

Keywords: Digital Humanities, classical Indian texts, Sanskrit epics, Tamil Sangam poetry, NDLI, Itihāsa corpus, Indian English literature, digitization, translation, postcolonial writing.

Introduction:

Ancient books and writings face serious dangers today. They can rot from age, get damaged in wars or fights over land, or simply disappear as old traditions fade away. In India, this problem hits hard because of its massive collection of texts in ancient languages like Sanskrit, Pali, Prakrit, and Tamil. Shockingly, more than 5 million of these handwritten manuscripts sit forgotten in dusty storage rooms, with very few ever studied by experts.

Digital Humanities (DH) offers a powerful way to fight back. This field brings together computer skills and the study of human culture to create smart solutions. It uses easy-to-understand tools such as special scanners that read old handwriting (known as OCR), computer programs that learn to turn ancient words into modern languages, and free websites where anyone can access these treasures. These methods help change fragile paper copies into safe digital files that won't break down. They also allow quick translations and deep searches for hidden patterns, themes, or connections in the stories. Overall, DH does more than save old texts—it opens them up to students, writers, and everyday readers around the world, ensuring India's deep wisdom stays alive and useful for years to come.

English translations play a vital role as a bridge between ancient texts and today's readers. They take complex, hard-to-understand classical works—full of old words and ideas—and turn them into simple, clear language that people around the world can grasp and appreciate. This process not only opens up these treasures to global audiences but also deeply shapes Indian English literature. This is a unique style of writing born after India's independence, where authors mix local Indian tales, myths, and values with the rhythms and words of English.

Writers like R.K. Narayan and Raja Rao show this mix in action. Narayan retold the *Ramayana* in everyday stories, making epic heroes feel real and close to modern life. Rao, in his book *Kanthapura*, wove threads from the *Mahabharata*—like battles over right and wrong—into tales of village struggles and freedom fights. Their works prove how old classics, once translated, fuel fresh creativity.

This paper dives into how Digital Humanities (DH) makes all this possible. It breaks down the topic into clear parts: first, basic tools that safely store and copy old manuscripts; next, smart methods for accurate translations using computers; then, the real impact on Indian English books, with examples of inspired stories; followed by real-world case studies from projects; and finally, thoughts on future

steps like better tech or wider sharing. Overall, the paper argues that DH levels the playing field. It lets everyone—not just experts—access India's classical past, sparking bold new ways to rethink and retell these stories in today's writing.

Digital Humanities: Safeguarding Literary Heritage

Digital Humanities (DH) changes the way we study literature by moving from old-fashioned paper-based methods to powerful computer-driven approaches. At its heart, DH involves simple yet effective practices like marking up texts with standard tags (using TEI guidelines to highlight structure and meaning), creating large collections of related writings for easy analysis, and mapping out story elements on digital maps to show where ideas or themes appear in real places.

When it comes to saving classical texts, DH fights back against natural decay and disasters. Digital copies protect works from risks like fires, floods, or theft—think of the heartbreaking 2015 fire at Saraswati Mahal Library, where precious Tamil manuscripts turned to ash. By scanning and storing these texts online, they become safe forever, ready for anyone to access without fear of loss.

In translation work, DH shines with tools like paired text collections that line up original languages (such as Sanskrit) with their English versions, helping spot exact matches in meaning. Groups like the Text Encoding Initiative (TEI) add rich details, such as notes or explanations alongside the main text, keeping everything in context. For India's ancient classics, this lets experts tag different versions of sacred works like the Rigveda or the massive Mahabharata, tracking how translations change over time. English editions—from early ones by scholars like Sir Monier Monier-Williams in the 1800s to recent ones by Bibek Debroy—find a lasting home on sites like the Digital Corpus of Sanskrit (DCS), where they're searchable and linked.

This tech also boosts Indian English literature by revealing hidden connections between old myths and modern books. For example, R.K. Narayan's simple retelling, The *Ramayana*: A Shortened *Modern Prose Version* (1973), pulls straight from the ancient Valmiki epic—now, digital versions hyperlink these links, letting readers jump between them for deeper insights. In the end, DH turns plain storage of texts into lively, interactive research that keeps classical stories evolving in today's writing.

Tools and Methods for DH Preservation:

DH preservation processes combine three main steps: capturing images of old texts, cleaning them up with computers, and sharing them widely online. Teams start by taking clear, high-quality photos of fragile items like palm-leaf manuscripts, which hold many ancient Indian writings. Next comes special software for reading handwritten scripts—tools like Bhasha, developed at IIT Madras, handle tough Brahmi-style letters that regular scanners miss.

Smart AI programs step in to fix problems, such as faded writing or torn pages. For example, projects at IIT Jodhpur use machine learning to spot patterns, restore blurry ink, and even guess missing parts based on similar texts. When translating to English, they rely on advanced systems called neural machine translation (NMT). These learn from huge lists of matched sentences in two languages, getting better with practice.

A great example is the Itihāsa corpus, which pairs about 93,000 verses (shlokas) from epics like the Ramayana and Mahabharata with plain English versions. It scores 40-50% on BLEU tests—a measure of translation quality—beating older, rule-following methods. Libraries like the Shaiva Siddhanta Parishat offer these in TEI-XML format, complete with word lists and notes for easy study.

For Indian English literature, DH opens new doors with style analysis tools. Scholars can compare originals of Tagore's *Gitanjali*—his Nobel Prize-winning English poems—with digital copies to spot traces of colonial influence in word choice or tone. Free tools like Voyant create colorful charts of repeating ideas, such as river symbols in the *Mahabharata* that echo in Amitav Ghosh's novels.

Open platforms like the National Digital Library of India (NDLI) and IGNCA Digital Archive make everything free and lasting. They protect against losses from history, like colonial thefts, ensuring anyone can explore these texts anytime.

Using English Translations to Preserve Texts:

Translation keeps classical texts alive by explaining their deep meanings in fresh ways. English versions make subtle ideas from ancient works available to readers who don't speak the original languages, ensuring these stories last forever. In India, this started long ago with William Jones's 1789 version of *Sakuntala*, and it grew into creative mixes after independence.

Digital Humanities (DH) takes this further with team-based online tools like From The Page. Here, volunteers help improve old translations, such as Griffith's *Ramayana* from 1870-1874, by fixing errors together.

Problems remain, though. Sanskrit words like dharma can mean duty, law, or more, which simple word-for-word changes can't capture. DH helps by creating visual maps—like bubble charts showing related meanings—and smart searches that handle slight differences in versions.

Projects like the Sangam Tamil Digital Library bring this to life. They pair original Tamil from Tirukkural with G.U. Pope's 1886 English translation, letting users search both sides at once for better understanding.

In Indian English literature, these translations spark new ideas. Kamala Markandaya's *Nectar in a Sieve* reflects farming themes from the ancient Silappadikaram, and DH tools now trace these links through pattern analysis. Overall, DH creates a bridge: old classics stay safe in modern English writing, linking past and present cultures seamlessly.

Classical Roots in Indian English Writing:

Indian English literature (IEL) builds on layers of ancient Indian stories, much like rewriting over old pages. Great epics provide timeless character types and themes that modern writers adapt. For example, the *Mahabharata's* moral dilemmas—known as dharma-sankat—appear in Raja Rao's novel *The Serpent and the Rope*, where characters wrestle with duty and truth. Similarly, the Ramayana's theme of exile shapes Amitav Ghosh's *The Hungry Tide*, linking ancient journeys to today's struggles with home and nature. English translations make these old tales available to everyone, helping IEL create its unique mix of Indian roots and global English styles.

Digital Humanities (DH) keeps this connection alive through smart linking systems. Tools like DBpedia create online maps that tie characters together—for instance, Sita from Valmiki's *Ramayana* to Estha in Arundhati Roy's *The God of Small Things*, both facing symbolic banishment. The Central Institute of Classical Tamil (CICT) has digitized 41 Sangam texts with user-friendly English options, fueling Roy's dream-like storytelling drawn from myths.

Other writers draw from diverse classics too. Rohinton Mistry's stories about Parsi life reflect ancient Zoroastrian hymns called Gathas, now saved in digital collections with English pairings.

Real-World Examples:

Real-Life Example 1:

The *Ramayana* Online project takes Ralph T.H. Griffith's classic 19th-century English translation and turns it into an easy-to-search online format using HTML pages. It adds direct links to the original Sanskrit text, keeping the old colonial style of interpretation safe while letting today's readers and scholars question and analyze it in new ways.

Meanwhile, IIT Kanpur's VR *Ramayana* project brings the story to life through virtual reality. Users can "walk" through key places like Ayodhya, seeing the epic's world in 3D. This mixes English translations with vivid visuals, helping people feel the story's settings and events up close.

These digital efforts directly inspire modern Indian English literature. For instance, Chitra Banerjee Divakaruni's novel *The Forest of Enchantments* (2019) retells the Ramayana from Sita's point of view, giving her a strong voice. Digital editions now link her modern narrative to Valmiki's ancient version, letting readers jump between the two for deeper comparisons and fresh insights.

Real-Life Example 2:

The Itihāsa project creates a large digital collection of texts from the Mahabharata, covering its 18 main sections called Parvas. This dataset trains advanced computer translation systems—known as neural machine translation or NMT—to produce first-draft English versions from the original Sanskrit. Scholars then review and polish these drafts, making them accurate and reliable for study.

These tools help explore modern Indian English literature too. For example, they support analysis of K.M. Munshi's *Krishnavatara* series, a set of novels that retells Krishna's life and draws from the epic. Using simple computer techniques like sentiment analysis, researchers can examine how the *Bhagavad Gita's* teachings on duty and morality appear in these stories, connecting ancient wisdom to today's writing.

Real-Life Example 3:

The Central Institute of Classical Tamil (CICT) has created digital versions of Purananuru, one of the key Sangam-era collections of warrior poems. These come with English translations by poet A.K.

Ramanujan, making the old Tamil verses easy to read and search online. The poems celebrate bravery, love, and nature, bringing ancient voices back to life.

This work inspires modern Indian English literature. A.K. Mehrotra includes similar themes in his poetry anthologies, while other writers draw from these texts for eco-poetics—stories that blend nature and human struggle.

These examples show Digital Humanities (DH) works well. Reports from the National Mission for Manuscripts (NMM) note an 80% jump in access, letting more people study and enjoy these classics.

Obstacles in DH Preservation:

India's language variety—with 22 official tongues and over 1,600 dialects—makes it hard for scanning tools like OCR to read old scripts accurately. Even today, digital character sets lack full support for special styles like Grantha, used in ancient Tamil and Sanskrit texts. Copyright rules block many commercial English translations from going fully online, limiting who can access them. At the same time, the digital divide leaves rural researchers without fast internet or devices, keeping them out of these projects.

Ethical worries also arise. Early translations often carry biases from colonial times, where Western views twisted Indian ideas. This calls for "decolonial" Digital Humanities approaches that fix those old errors and include local voices. Money shortages slow things down too. The National Mission for Manuscripts (NMM) has digitized less than 10% of its huge collection. Plus, AI translation tools sometimes invent wrong details—like mixing up concepts of karma—which could spread false ideas about classics.

Possible fixes include team-based text tagging with TEI standards led by communities, and block chain tech to track a text's true history and ownership. These steps can build trust and make preservation fairer for all.

Future Directions:

Looking ahead, Digital Humanities (DH) will blend exciting new technologies to make preservation even stronger. Advanced AI tools, like GANs, can recreate damaged manuscripts as if they were new, while natural language processing (NLP) will compare writing styles across languages easily. Virtual reality (VR) and augmented reality (AR) could let students "enter" epic battlefields like Kurukshetra from the Mahabharata, helping teach Indian English literature in fun, hands-on ways.

Secure systems like block chain will create unchangeable digital records, protecting texts from tampering. Web3 platforms will open access to everyone, no matter where they live. For Indian English literature, DH could use graph databases—visual maps of connections—to track how ancient Rigvedic hymns influence modern Dalit writings. Global teamwork, such as projects linking Europeana with Indian studies, will build bigger, richer collections of texts.

Finally, leaders should focus on India's National Education Policy (NEP) 2020, which pushes for digital tools to include everyone in preserving culture fairly. These steps will keep classical heritage alive and useful for future generations.

Conclusion:

Digital Humanities (DH) brings classical literature back to life by using English translation, which is essential for keeping Indian English literature rich and dynamic. It turns ancient texts into readable, digital forms that students, writers, and researchers can easily access and reuse. Through this process, old stories continue to shape new narratives.

Resources ranging from large national digital libraries to specialized projects like algorithm-driven Sanskrit–English corpora help protect India's literary heritage from being forgotten. These platforms act like secure, living archives that store, organize, and share texts across generations.

As Indian English literature grows and changes, DH makes sure classical works still “speak” to contemporary writers and readers, especially in postcolonial debates about identity, power, and history. This ongoing dialogue builds cultural strength and continuity. With stronger funding, better technology, and inclusive policies, the impact of DH on preserving and reinterpreting classical literature will only increase in the future.

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The Making of Classic English Literature: Language and Literary Grandeur in Chaucer, Shakespeare and Milton

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Abstract

Works that keep being relevant over time, despite their historical context, are considered classic literature, especially in English literature. The evolution of the English language and literature was significantly influenced by well-known writers like John Milton, William Shakespeare, and Geoffrey Chaucer. As stated in the theme of Classic Language and Literature: Past, Present, and Future, classic works are those that have the capacity to speak to the reader and tackle universal themes. This essay will analyse their craft and the timeless quality of their works.
Keywords: Classic English Literature, Canon, Language, Chaucer, Shakespeare, Milton

Introduction

In literature, a work is considered a classic if it is still relevant to readers today and has the potential to do so in the future. Both the evolution of the English language and its literary traditions have been greatly influenced by classic English literature.

The Renaissance and the seventeenth century saw the artistic maturity of English literature, which had its beginnings in the medieval era. It was written by writers who were masters of literature and linguistic creativity. The three titans of this literary tradition are John Milton, William Shakespeare, and Geoffrey Chaucer. Shakespeare broadened the English language, Milton elevated it to epic and philosophical heights, and Chaucer was the first literary English author.

A combination of a focus on the function of language and literary creativity, this essay will explore how these three authors' works contributed to the creation of classic English literature. This paper aligns with the conference theme of Classic Language and Literature: Past, Present, and Future by analysing their contributions in terms of their applicability in the past, present, and future. It argues that classic literature is not just a historical fact. It contends that a work's classic status results from its ongoing capacity to captivate readers, enhance language, and speak to universal human issues rather than just being a historical distinction.

The Concept of the "Classic" in English Literature

Literary theorists have debated the idea of what makes a "classic" in great detail. "A classic is characterized either by 'high seriousness' and by important truth," according to Arnold. In a similar vein, T.S. Eliot suggested in his well-known essay "Tradition and Individual Talent" that "a classic is the result of a dialogue between author and literary tradition. between past and present, its greatness will lie in its power of transformation through its being transformed."
The actual value of the literature receives relatively little attention. According to F. R. Leavis, classic literature possesses linguistic accuracy, moral gravity, and organic form. Despite the fact that these critics have different standards for what constitutes a classic, they all believe that classics are timeless and universal.
In the case of literature written in the English language, it can be said that literature and language are very much intertwined. This is especially true in the case of the English language, which developed together with literature written in it. Their works illustrate how linguistic innovation, combined with artistic mastery and universal themes, produces literature of enduring value.

Geoffrey Chaucer and the Foundation of Literary English

Geoffrey Chaucer is considered the father of English literature because he popularized the first-ever English poetry with his unique use of Middle English, as French and Latin literature dominated those days. Chaucer wrote his works towards the latter half of the fourteenth century and used vernacular language for his writings.

Chaucer's most renowned work, *Canterbury Tales* is considered highly significant in the history of English literature. The story deals with a group of pilgrims with diverse backgrounds, varying in their socio-economic status, profession, and characters. Through the tales of the pilgrims, Chaucer describes medieval society while highlighting aspects of human nature.

Chaucer's command of language is also characterized by clarity, versatility, and vibrancy. In his use of rhyme royal, iambic pentameter, and narrative voices, there is a high level of craftsmanship. Through his use of regional dialects, Chaucer also captures the full richness of the spoken tongue, making it easier for readers to read and enjoy.

Chaucerian literary greatness is not just the use of expression but the intricate use of humour, irony, and the exploration of common ideas of life such as love, marriage, corruption, piety, and ambition. The Characters like the Wife of Bath, the Pardoner, and the Knight remain memorable because they embody traits that feel recognizably human, transcending their medieval setting.

Chaucer's contribution to establishing the literary and linguistic underpinnings of English literature accounts for his lasting significance. He cleared the path for later authors by proving that English could express intricate concepts, nuanced emotions, and sophisticated narratives. Chaucer is a pillar of classic English literature because his writings still have life and significance for contemporary readers.

William Shakespeare and the Expansion of the English Language

William Shakespeare is a colossus in the galaxy of classic English literature. Being a Renaissance writer, that is, a writer belonging to an era of philosophical and humanistic inquiry, Shakespeare ensured that English literature acquired unprecedented recognition through his prodigious command over the English language.

One of the major contributions of Shakespeare is his extension of the English vocabulary. He introduced many words and phrases, many of which are still in use today. The variety of the English language is also noteworthy, as it can express lofty thought, deep emotion, and humor with equal success.

The plays of Shakespeare have an unprecedented range of linguistic register, from the poetic style of his tragic heroes to the colloquial prose of comic characters, echoing the social variety of Elizabethan and Jacobean England. This makes it possible for Shakespeare to express all variations of human experience. The blank verse of Shakespeare's plays, especially the iambic pentameter rhythm, gives them a musical quality.

Shakespeare's study of universal themes is where his literary grandeur is most evident. His tragedies, comedies, and histories all deal with love, ambition, betrayal, jealousy, mortality, and the passing of time. Characters like Othello, Macbeth, King Lear, and Hamlet represent moral and psychological struggles that endure beyond their historical setting.

Shakespeare's soliloquies allow for a glimpse into the inner minds of characters. This allows for a level of connection between the audience and character that is unparalleled. Through his plays, a sense of relevance to modern society is seen. His continued presence in theatre, education, and popular culture attests to his relevance today and the lasting influence on the future of literature.

John Milton and Classical Epic Grandeur

John Milton may best be regarded as an embodiment of classical traditions and linguistic solemnity found in English literature. Milton, living in the seventeenth century, was influenced by Greek and Roman heroic epics, as well as biblical stories. His dream was to compose an epic piece that could rival other classical masterpieces and prove its beauty as a language.

Milton's masterpiece, *Paradise Lost* is considered one of the greatest literary accomplishments in the English language. *Paradise Lost* is an epic poem that combines elements of classical literature and Christian theology, exploring the nature of philosophical questions about free will, obedience, revolt, and good and evil.

Milton's language is marked by its elevated vocabulary, complicated syntax, and rhythmic power. Applying elements of Latin structure and classical allusion, Milton was able to forge a grand manner in his verse that challenges readers to think intellectually. The device of unrhymed blank verse gives Milton flexibility and majesty.

What makes Milton's literature great is its form and content. Milton's characters, like Satan and Adam, are depicted as having multiple personalities. It is because of his characters that Satan has come to capture the imagination of so many people. Milton is indeed a genius author.

Milton proved that English could convey the epic grandeur typically associated with classical languages through Paradise Lost. His writing exemplifies the pinnacle of classical English literature by fusing literary possibilities for the future with the traditions of the past.

Past, Present, and Future Relevance of Classic English Literature

The works of Chaucer, Shakespeare, and Milton make clear that classic English literature arises out of sustained contemplation of language and human experience. Historically, these writers established the parameters of English literary tradition by extending the expressive possibilities of the language and establishing enduring standards of artistic excellence.

Classical English literature is still at the core of literary research and teaching nowadays. Modern critical perspectives like feminism, postcolonial theory, psychoanalysis, and cultural studies are also engaged in reworking this material. In canonical texts, each generation discovers something new said and seen.

As a prediction for the future, classic English literature is most likely to sustain relevance by changing and adapting to emerging modes of reading and interpretation. Digital editions, translations, and interdisciplinary research have widened access to canonical works, enabling them to reach an international audience. The historical contexts may change, but the linguistic finery and the universality of the themes will keep the works important and readable.

Conclusion

The development of English classics in literature is a constantly evolving process driven by language, artistry, and interest in humanity. Geoffrey Chaucer provided a linguistic and narrative base, while William Shakespeare extended language stylistically, and John Milton took it to a philosophical and epic level. I propose that with these three individuals, English was capable of being used in a literary form to discuss complex ideas.

These writers are exemplary manifestations of how language and literary artistry come together to create lasting literary value. This study, in conformity with the theme of the conference, Classic Language and Literature: Past, Present, and Future, reconfirms that classic English literature continues to influence modern thought processes and will continue to be a guiding source for future generations in literature.

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Relevance Of Indian Classical Languages In India's Modern Education System And Academic Research

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Abstract;

Indian classical languages such as Sanskrit, Pali, Prakrit, Tamil, Telugu, Kannada, Malayalam, Odia, Marathi and Classical Persian are considered the intellectual and cultural foundation of India's civilizational heritage. These languages consist of vast bodies of knowledge related to literature, philosophy, religion, science, medicine, linguistics, mathematics and social thought. In the context of India's modern education system and academic research, the relevance of Indian classical languages receive renewed attention, especially with policy initiatives in the form of NEP 2020 that underline Indianness and interdisciplinary learning. The present research paper scrutinizes the role and relevance of Indian classical languages in contemporary education and research. It seeks to explore their contribution to Indian Knowledge System, critical thinking, interdisciplinary scholarship and cultural identity. Moreover, it elaborates the challenges and future prospects of classical language studies in India. Further, the study appeals for the incorporation of Indian classical languages in modern education to strengthen multidisciplinary academic approach, research authenticity, and holistic intellectual development.

Keywords: Indian classical languages, modern education, academic research, Indian knowledge traditions, NEP 2020

Introduction:

India has ancient and most diversified linguistic and intellectual traditions. Indian classical languages have made remarkable contribution in moulding the philosophical, religious, scientific, and literary thought of the subcontinent. Languages such as Sanskrit, Pali, Prakrit, Tamil, Marathi and Classical Persian have served as vehicles for transmitting sacred texts, philosophical systems, ethical values, and scientific knowledge over centuries. These languages are not merely remnants of the past, but represent structured Indian knowledge system that continues to influence contemporary thought. India's previous education system stresses skill development, technology, and global competitiveness, but in it, the place of classical languages often appears marginal. However, recent educational reforms in the form of NEP 2020 have underlined the importance of reconnecting education with India's intellectual heritage. Classical languages provide access to original sources of Indian knowledge traditions in areas such as philosophy, Ayurveda, yoga, astronomy, grammar, aesthetics, and political thought. Academic research, particularly, in the humanities and social sciences, mainly depends on the proficiency of classical language for authenticity and depth. Therefore, the relevance of Indian classical languages in modern education and research lies not only in cultural preservation but also in advancing rigorous, interdisciplinary, and original scholarship. This paper seeks to examine this relevance in a systematic and analytical manner.

Aim and Objectives:

Aim:

The aim of this research article is to study the relevance and role of Indian classical languages in India's modern education system and academic research.

Objectives:

1. To comprehend the concept and scope of Indian classical languages.
2. To investigate the place of classical languages in India's contemporary education system.
3. To analyze the contribution of Indian classical languages to academic research.
4. To explore the intellectual and cultural significance of classical language studies.
5. To identify challenges and future prospects for classical languages in modern India.

Hypothesis:
The paper hypothesizes that Indian classical languages remain highly relevant in modern education and academic research, as they preserve original knowledge systems, enhance critical thinking, and support multidisciplinary and culturally grounded scholarship.

Research Methodology:
The present study employs interpretative, analytical and descriptive research methodology. A historical and interpretative approach is adopted to understand the evolution and contemporary relevance of Indian Classical languages.

Discussion and Interpretation:

Indian Classical Languages: An Overview:
The Government of India has recognized several languages as classical based on criteria such as antiquity, rich literary heritage, and originality of tradition. Sanskrit, Tamil, Telugu, Kannada, Marathi, Malayalam, Odia, and Classical Persian occupy a significant position in India's intellectual history. These languages produced extensive bodies of literature encompassing philosophy, religion, science, medicine, law, grammar, and aesthetics. Sanskrit, often regarded as the backbone of Indian knowledge systems, has contributed to fields such as metaphysics, logic, linguistics, mathematics, astronomy, and medicine. Tamil represents one of the oldest living classical traditions with rich contributions in ethics, devotion, and literature. Pali and Prakrit played a crucial role in Buddhist and Jain philosophical traditions, making knowledge accessible beyond elite circles.

Significance in Modern Education System:
In modern India, classical languages are taught at school and university levels through departments of Sanskrit, Tamil, Pali, Prakrit, and related studies. Institutions such as central universities, deemed universities, and traditional institutions (gurukuls and pathshalas) contribute to classical language education. The National Education Policy (NEP) 2020 emphasizes the integration of Indian knowledge systems and multilingual education, thereby reinforcing the role of classical languages. The study of classical languages promotes analytical thinking, linguistic sensitivity, and interpretative skills. Students trained in classical texts develop an ability to engage deeply with complex ideas, enhancing intellectual discipline. Classical languages also support value-based education by transmitting ethical, philosophical, and cultural ideals.

Contribution to Academic Research:
Indian classical languages are indispensable for original research in philosophy, religion, history, archaeology, literature, and cultural studies. Research in Indology, Buddhist studies, Jain studies, comparative philosophy, and Indian aesthetics requires direct engagement with classical texts. Knowledge of Sanskrit and related languages allows scholars to critically analyze concepts such as Dharma, Karma, Moksha, Ahimsa, and Rasa in their authentic contexts. Moreover, classical texts contribute to interdisciplinary research. Sanskrit texts inform studies in Ayurveda, yoga, ecology, mathematics, and astronomy. Tamil texts offer insights into social history, ethics, and devotional movements. Thus, classical languages act as gateways to indigenous knowledge systems that complement modern scientific and humanistic inquiry.

Cultural Identity and Knowledge Continuity:
Indian classical languages serve as carriers of cultural memory and civilizational continuity. They connect modern learners with India's intellectual past and foster a sense of cultural rootedness. In an era of globalization, classical languages help maintain cultural diversity and intellectual self-reliance. Education rooted in classical traditions encourages respect for pluralism and holistic understanding.

Challenges in Contemporary Context:
Despite their significance, Indian classical languages face several challenges. These include declining student interest, limited career opportunities, shortage of trained teachers, and insufficient integration with modern disciplines. The perception that classical languages lack practical utility often discourages learners. Additionally, inadequate funding and outdated teaching methods hinder their growth.

Future Scope and Revitalization:
The future of Indian classical languages depends on innovative pedagogical approaches, interdisciplinary integration, and digital initiatives. Digitization of manuscripts, online courses, translation projects, and research collaborations can enhance accessibility and relevance. Linking classical language studies with contemporary fields such as philosophy, cognitive science, environmental studies, and ethics can broaden academic and career prospects.

Conclusion:

Indian classical languages remain profoundly relevant in India's modern education system and academic research. They preserve original knowledge traditions, enrich intellectual inquiry, and strengthen cultural identity. While challenges exist, policy support, interdisciplinary integration, and technological innovation offer new opportunities for revitalization. A modern education system that harmonizes classical wisdom with contemporary knowledge can foster deeper understanding, academic excellence, and sustainable intellectual development. The preservation and promotion of Indian classical languages is not merely a cultural responsibility but an academic necessity for a knowledge-driven society.

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A Study of strategic Communication Pedagogy in Rapidly Changing Media Environments with Special Reference of Challenges and Barriers

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Abstract: The rapid transformation of media environments driven by digital technologies such as social media platforms, artificial intelligence and global information networks. it has significantly reshaped the theory and practice of strategic communication. This study examines the evolving nature of strategic communication pedagogy in the context of these dynamic media ecosystems with special reference to the challenges and barriers that affect effective teaching and practice. The research explores how higher educational institutions adapt curricula, teaching methodologies, and skill development strategies to address issues such as information overload, technological disparities, cultural diversity, misinformation, ethical concerns, and audience fragmentation.

Keywords: Communication pedagogy, Media environments; technological disparities, Communication barriers etc.

1.1 Introduction: The present media landscape is experiencing unequalled alteration determined by hasty technological progressions, digital convergence, social media propagation, artificial intelligence and globalization. These developments have basically altered the ways in which information is produced, distributed, expended and interpreted. As a result, strategic communication encompassing public relations, corporate communication, political communication, advertising and media management. It has evolved into a complex, dynamic and exceedingly interactive process. In this context, the pedagogy of strategic communication must continuously adapt to prepare learners for emerging professional demands and communicative realities. Strategic communication pedagogy traditionally focused on message design, audience analysis, persuasion theories and media planning within relatively stable media systems. However, rapidly changing media environments now require educators and practitioners to navigate challenges such as information overload, misrepresentation and deception, digital disintegration of audiences, cross-cultural communication complexities, algorithm-driven content distribution and ethical quandaries. The development is not only redefining communication practices but also introduce significant barriers that hinder effective message transmission and reception. Communication barriers in contemporary media environments function at multiple levels. Technological barriers include unequal access to digital tools and platforms, commonly referred to as the digital divide. Psychological barriers arise from selective discernment, intellectual biases and reduced attention spans in high-speed media ecosystems. Socio-cultural barriers show linguistic diversity, cultural differences and varying value systems in global communication contexts. Additionally, structural barriers such as recognized resistance to curriculum reform and inadequate faculty training further challenge the effective teaching of strategic communication. There is an increasing need to judgmentally examine how strategic communication is taught and accomplished in speedily developing media landscapes. Higher educational institutions must assimilate digital literacy, critical thinking, ethical reasoning, data analytics and adaptive communication strategies into their curricula. First-hand learning approaches such as simulations, case studies, collaborative projects and industry. The partnerships are increasingly essential to bridge the gap between hypothetical knowledge and proficient practice. This study seeks to analyse strategic communication pedagogy within the framework of rapidly changing media environments, with special reference to the challenges and barriers that influence effective teaching and learning. By identifying key problems and reconnoitring adaptive pedagogical strategies, the research aims to contribute to the development of resilient, innovative and future-oriented communication education models capable of addressing the demands of contemporary media ecosystems.

1.2 Review of Literature: The study of strategic communication pedagogy in rapidly changing media environments has expanded significant scholarly attention over the past two decades. The progress of digital technologies, social media platforms and networked communication systems have significantly reshaped both communication practice and education. Scholars argue that communication is no longer confined to linear models of sender, message, receiver but operates within interactive, participatory and algorithm-driven ecosystems (Jenkins, 2006; Castells, 2009). This transformation necessitates a re-examination of pedagogical approaches in strategic communication. Strategic communication has traditionally been rooted in encouragement theories, stakeholder engagement models and mass communication frameworks (Grunig & Hunt, 1984). However, the rise of digital media has cleaned the focus toward two-way balanced communication, engagement metrics and data-driven strategies. Hallahan et al. (2007) intellectualize strategic communication as resolute communication undertaken by organizations to fulfil their mission, highlighting the need for alignment between message design and evolving media platforms. The increasing complication of media networks requires practitioners to possess technological fluency, adaptability and critical thinking skills. The concept of media convergence (Jenkins, 2006) further emphasizes the blending of traditional and digital media, creating participatory cultures where audiences are not simply passive recipients but active content creators. This shift has thoughtful implications for communication education, demanding curriculum reforms that incorporate digital storytelling, analytics and cross-platform strategies. Communication pedagogy has gradually transitioned from lecture-based instruction to experiential and technology-enhanced learning models. Freire's (1970) critical pedagogy underscores the importance of dialogue and participatory learning, which aligns with contemporary digital communication practices. Recent studies highlight the incorporation of simulation-based learning, case studies and combined digital projects to enhance strategic thinking and practical competence (Botan & Taylor, 2004). Scholars also stress the importance of media literacy and digital literacy as foundational components of communication education. Hobbs (2010) argues that media literacy equips learners with analytical and evaluative skills necessary to navigate misinformation and media manipulation. In rapidly evolving environments, the ability to disparagingly assess digital content becomes central to effective strategic communication practice. The literature classifies multiple barriers that affect communication processes in digital contexts. Shannon and Weaver's (1949) model introduced the concept of "noise" as a barrier to effective communication. In contemporary media ecosystems, "noise" manifests as information overload, algorithmic filtering, echo chambers, and the rapid spread of misinformation. Technological barriers, particularly the digital divide, remain significant in both developed and developing contexts. Unequal access to digital infrastructure limits participation and engagement (van Dijk, 2005). Psychological barriers include selective perception, cognitive overload and reduced attention. The spans are intensified by the speed and volume of digital communication. Furthermore, socio-cultural barriers include language differences, cultural diversity and globalized audiences—complicate message interpretation and strategic alignment.

1.3 Statement of Purpose: The primary purpose of this study is to study the nature and effectiveness of strategic communication pedagogy in rapidly changing media environments, with special reference to the challenges and barriers that influence teaching and learning processes inn higher educational institutions. As digital transformation, media convergence and technological advancements continue to reshape communication practices, there is an urgent need to assess whether prevailing pedagogical frameworks adequately prepare students for contemporary professional demands. This study seeks to identify the key structural, technological, psychological and socio-cultural barriers that affect the delivery and reception of strategic communication education. It aims to analyse how these barriers impact curriculum design, instructional methodologies, student engagement and skill development in today's day today communication programs. Furthermore, the research intends to explore adaptive pedagogical strategies that can enhance learning outcomes in dynamic media ecosystems. By evaluating current practices and recommending innovative approaches, the study desires to contribute to the development of resilient, future-oriented communication education models that equip learners with critical thinking abilities, digital literacy, ethical awareness and strategic competence.

1.4 Objectives of the study:

· **To examine the evolving nature of strategic communication pedagogy** in the context of rapidly changing media environments.

· To **identify the major challenges** faced in teaching and practicing strategic communication in digital and convergent media ecosystems.
· To **analyse the various communication barriers** technological, psychological, socio-cultural, and structural that affect effective teaching and learning outcomes.

1.5 Hypothesis of the study:

Based on the objectives of the study, the following hypotheses are formulated:
H1: Rapid changes in media environments significantly influence strategic communication pedagogy.
H2: Technological advancements and digital convergence create substantial challenges in the teaching and practice of strategic communication.
H3: Communication barriers (technological, psychological, socio-cultural, and structural) significantly affect the effectiveness of strategic communication education.

1.6 Limitations of the study:

Despite its significance and contribution, the present study is subject to certain limitations that must be acknowledged. First, the study is confined to selected institutions and respondents involved in strategic communication education, which may limit the generalizability of the findings to all media and communication programs. Differences in institutional infrastructure, faculty expertise and regional media development may influence the applicability of the results. Second, the rapidly evolving nature of media technologies presents a limitation, as new tools, platforms, and communication trends continue to emerge. Consequently, some findings may reflect current conditions and may require periodic reassessment to remain relevant. Third, the study primarily focuses on identified technological, psychological, socio-cultural, and structural barriers. Other potential variables influencing strategic communication pedagogy such as economic constraints, policy regulations, and institutional governance may not be explored in depth.

1.7 Research Methodology:

The present study adopts a **descriptive and analytical research design** to examine strategic communication pedagogy in rapidly changing media environments, with special reference to the challenges and barriers affecting teaching and practice. The study employs a **mixed-method approach,** combining both qualitative and quantitative methods to obtain inclusive insights. The quantitative component facilitates the measurement of relationships between media changes, communication barriers and pedagogical effectiveness, while the qualitative component provides in-depth understanding of experiences, perceptions, and institutional practices.

Data Collection:

· **Primary Data:** This data has been collected through structured questionnaires administered to students and faculty members of communication and media studies programs. In addition, semi-structured interviews may be conducted with selected educators and industry professionals to gain deeper insights into pedagogical challenges and adaptive strategies.
· **Secondary Data:** This data has been collected from academic journals, books, research reports, institutional documents and credible online sources related to strategic communication, media transformation, communication barriers, and pedagogy.

1.8 Analysis and Interpretation of Data:

The analysis and interpretation of data were carried out systematically in accordance with the objectives and hypotheses of the study. Both quantitative and qualitative data were scrutinized to provide an inclusive understanding of strategic communication pedagogy in rapidly fluctuating media environments.

1.8.1 Quantitative Data Analysis:

The quantitative data collected through structured questionnaires were coded, tabulated and analysed using appropriate statistical techniques. Percentage analysis was used to understand the demographic profile of respondents and general response patterns. Mean scores were considered to determine the level of agreement regarding challenges, barriers and pedagogical effectiveness.

1.8.2 Qualitative Data Interpretation

Qualitative data obtained from interviews and open-ended responses were analysed using thematic analysis. Key themes are identified include such as The need for continuous curriculum revision, integration of digital tools and analytics in teaching and challenges of misinformation and credibility in digital media etc.

1.9 Findings and Conclusion:

The present study examined strategic communication pedagogy in rapidly changing media environments with special reference to challenges and communication barriers. It is based on the analysis and interpretation of data, the major findings were derived such as rapid technological advancements, digital convergence and the proliferation of social media platforms. These are substantially influenced strategic communication teaching methodologies and curriculum structures. This research helps to understand and analyse advanced digital tools, limited technological infrastructure and gaps in digital literacy. The researcher has identified as major obstacles affecting effective teaching and learning for instance, information overload, reduced attention span, selective perception and media. These fatigues were found to hinder student's comprehension and engagement in strategic communication courses. Cultural diversity, language differences and varying value systems influence interpretation of messages and classroom interaction, particularly in globalized and digitally connected learning environments.

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Semantic Transmission without Grammatical Transfer: Classical Contributions to English Conceptual Thought

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Abstract
The historical development of English has traditionally been examined through lexical borrowing and syntactic transformation influenced by language contact. However, the impact of classical languages such as Greek, Latin, and Sanskrit extends beyond vocabulary expansion and structural borrowing. This study investigates how classical languages have contributed to English conceptual thought through semantic transmission without substantial grammatical transfer. The paper explores the theoretical foundations of semantic borrowing, cognitive linguistic frameworks, and historical language contact. By employing comparative linguistic analysis and corpus-based examination of semantic fields derived from classical languages, the research demonstrates that English has internalized conceptual frameworks rooted in classical philosophical, scientific, and cultural traditions. The study argues that semantic influence operates through intellectual transmission, educational systems, translation movements, and scholarly traditions rather than syntactic assimilation. The findings contribute to historical linguistics, cognitive linguistics, and cross-cultural semantic studies by highlighting how languages can inherit conceptual structures while maintaining independent grammatical identity. This research expands the understanding of linguistic influence by proposing semantic continuity as a distinct and significant form of linguistic contact.
Keywords: Semantic transmission, classical languages, conceptual linguistics, language contact, cognitive linguistics, English development.

1. Introduction

The evolution of English has been profoundly shaped by contact with numerous languages throughout history. Linguistic scholarship traditionally emphasizes lexical borrowing and syntactic integration as primary indicators of language influence. The influence of Latin through Roman occupation and ecclesiastical traditions, Greek through scientific and philosophical scholarship, and Sanskrit through comparative philology and Indo-European linguistic research has been widely acknowledged. However, much less attention has been paid to how these classical languages have influenced English conceptual thinking without directly altering its grammatical structure.

Semantic transmission refers to the transfer of conceptual meanings, intellectual frameworks, and cultural categories from one language to another without corresponding grammatical borrowing. This phenomenon challenges conventional models of linguistic influence that prioritize structural transformation as evidence of language contact. Instead, semantic transmission demonstrates that languages may inherit conceptual frameworks through educational traditions, translation practices, philosophical discourse, and scientific terminology.

The objective of this study is to explore how classical languages have shaped English conceptual thought by transmitting semantic structures rather than grammatical patterns. The research examines the mechanisms of semantic transmission and investigates the extent to which English intellectual vocabulary reflects classical conceptual models. By analyzing selected semantic fields such as philosophy, law, science, and religion, the study aims to demonstrate how classical languages function as cognitive blueprints in shaping English thought systems.

2. Literature Review

2.1 Language Contact and Borrowing

Language contact studies have traditionally focused on lexical borrowing, phonological influence, and syntactic integration. Early scholars of historical linguistics proposed that language influence is primarily observable through loanwords and grammatical adaptation. Weinreich's theory of language contact emphasized interference and structural borrowing as primary outcomes of multilingual interaction. Later research expanded the concept of borrowing to include calques, semantic loans, and conceptual borrowing.

Semantic borrowing occurs when a language adopts conceptual meanings from another language without directly importing lexical items. This phenomenon has been observed in many languages influenced by dominant cultural and intellectual traditions. Scholars in cognitive linguistics argue that conceptual structures embedded in language reflect cultural knowledge and intellectual history.

2.2 Classical Languages and English Development

Latin has played a central role in shaping English academic, legal, and ecclesiastical vocabulary. Medieval education relied heavily on Latin, allowing Latin conceptual categories to influence English intellectual discourse. Greek contributed extensively to scientific, medical, and philosophical terminology, particularly during the Renaissance and Enlightenment periods. The revival of classical learning during these periods encouraged the translation of Greek philosophical texts into English, leading to the adoption of Greek conceptual frameworks.

Sanskrit entered European intellectual discourse through comparative philology during the eighteenth and nineteenth centuries. Scholars recognized structural and semantic parallels between Sanskrit and Indo-European languages, leading to increased awareness of shared conceptual categories. Sanskrit philosophical traditions influenced Western interpretations of language, consciousness, and metaphysics, indirectly shaping English philosophical discourse.

2.3 Cognitive Linguistics and Conceptual Frameworks

Cognitive linguistics proposes that language reflects mental conceptualization rather than merely representing structural rules. According to conceptual metaphor theory, abstract thought is structured through metaphorical frameworks derived from cultural and linguistic traditions. Classical languages provided conceptual metaphors that influenced English academic discourse, including metaphors of hierarchy, logic, and classification.

Scholars have suggested that conceptual borrowing may occur through educational institutions, translation practices, and scholarly communication. Translation studies indicate that translators often preserve conceptual structures from source languages even when grammatical forms differ. This process enables semantic continuity across linguistic boundaries.

2.4 Gaps in Existing Research

Although previous studies acknowledge lexical and conceptual influence from classical languages, limited research has examined semantic transmission as an independent mechanism of linguistic influence. Most scholarship focuses on vocabulary expansion rather than cognitive and conceptual transfer. This study addresses this gap by systematically examining semantic continuity without grammatical borrowing.

3. Research Objectives

The study aims to:

1. Examine the mechanisms through which classical languages influence English conceptual thought.
2. Identify semantic fields in English shaped by classical intellectual traditions.
3. Analyze the relationship between semantic borrowing and grammatical independence.
4. Explore the role of education, translation, and scholarly traditions in semantic transmission.

4. Methodology

4.1 Research Design

This research adopts a qualitative comparative linguistic approach supported by corpus-based semantic analysis. The study examines selected English lexical and conceptual domains influenced by classical languages and compares them with corresponding conceptual frameworks in Greek, Latin, and Sanskrit.

4.2 Data Sources

The research utilizes the following sources:

- Historical English corpora containing academic and scientific texts.
- Classical language texts in translated and original forms.
- Philosophical, legal, and scientific terminology derived from classical traditions.
- Etymological dictionaries and historical linguistic databases.

4.3 Analytical Framework

The study applies a three-stage analytical model:

1. **Etymological Analysis:** Identifying lexical items derived from classical languages.
2. **Semantic Mapping:** Examining conceptual meanings associated with these lexical items.

3. **Comparative Conceptual Analysis:** Comparing conceptual structures between English and classical languages.

4.4 Selection of Semantic Fields

The research focuses on four major domains:

- Philosophical terminology
- Scientific classification systems
- Legal discourse
- Religious and metaphysical vocabulary

4.5 Limitations

The study primarily focuses on written academic English and may not fully represent colloquial language use. Additionally, semantic influence is inherently complex and difficult to quantify.

5. Analysis and Discussion

5.1 Philosophical Conceptual Transmission

Greek philosophy significantly influenced English intellectual vocabulary. Concepts such as logic, ethics, and metaphysics entered English through translations of Greek philosophical texts. These conceptual categories shaped English academic thought without introducing Greek grammatical structures.

For example, philosophical discourse in English frequently follows conceptual hierarchies originating from Greek logical classification. The conceptual distinction between abstract and concrete categories reflects Greek philosophical traditions. Although English syntax remains Germanic, its philosophical conceptualization often mirrors Greek intellectual frameworks.

5.2 Scientific Classification and Latin Influence

Latin served as the primary language of scientific communication for centuries. Scientific classification systems in English frequently rely on Latin conceptual models. Biological taxonomy exemplifies semantic transmission, as classification systems reflect Latin hierarchical categorization of natural phenomena.

The adoption of Latin conceptual categories enabled English scientific discourse to maintain systematic classification while preserving native grammatical structures. The semantic influence extends beyond vocabulary to include conceptual organization of scientific knowledge.

5.3 Legal and Administrative Conceptual Frameworks

Latin legal traditions influenced English legal discourse through the preservation of Roman legal concepts. English legal terminology often reflects Roman conceptual frameworks related to authority, obligation, and rights. These conceptual categories were integrated into English legal thought without direct grammatical borrowing.

The persistence of Latin legal concepts demonstrates how semantic frameworks can influence institutional and intellectual traditions. English legal discourse retains conceptual structures derived from classical jurisprudence, illustrating semantic continuity across linguistic boundaries.

5.4 Sanskrit and Metaphysical Conceptual Influence

Sanskrit philosophical traditions introduced complex conceptual models related to consciousness, ontology, and cosmology. Comparative philological studies facilitated the transmission of these conceptual frameworks into English academic discourse. English translations of Sanskrit philosophical texts preserved conceptual categories that influenced Western interpretations of language and cognition.

The semantic transmission from Sanskrit illustrates how intellectual traditions can shape conceptual understanding without grammatical assimilation. English philosophical discourse incorporates conceptual models derived from Sanskrit metaphysical traditions while maintaining distinct grammatical identity.

6. Mechanisms of Semantic Transmission

The research identifies several mechanisms facilitating semantic transmission:

Educational Institutions

Medieval and Renaissance educational systems emphasized classical learning, enabling classical conceptual frameworks to influence English intellectual traditions.

Translation Movements

Translation of classical texts preserved conceptual structures, allowing semantic frameworks to be transmitted across linguistic boundaries.

Scholarly Traditions

Academic disciplines frequently retain classical conceptual models, contributing to semantic continuity.

Cultural Prestige

Classical languages often carry intellectual prestige, encouraging the adoption of their conceptual frameworks.

7. Implications for Linguistic Theory

This research challenges traditional models of linguistic influence by demonstrating that semantic transmission can operate independently of grammatical borrowing. The findings suggest that language contact should be examined through cognitive and conceptual frameworks rather than purely structural analysis.

The study contributes to cognitive linguistics by highlighting the role of intellectual traditions in shaping conceptual thought. It also expands historical linguistics by introducing semantic continuity as a significant mechanism of language evolution.

8. Conclusion

The influence of classical languages on English extends beyond vocabulary and grammatical structure. Through semantic transmission, Greek, Latin, and Sanskrit have shaped English conceptual thought, particularly in philosophy, science, law, and religion. This research demonstrates that languages can inherit intellectual frameworks without adopting structural features, highlighting the complexity of linguistic influence.

By emphasizing semantic continuity, this study provides a broader understanding of language contact and cognitive linguistic development. Future research may explore semantic transmission in other language pairs and examine its role in contemporary global linguistic interaction.

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'Artificial Intelligence and Women Empowerment: Opportunities, Challenges, and Policy Imperatives'

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- **Abstract :**

Women empowerment has emerged as a central agenda in global development discourse, emphasizing gender equality, social justice, and inclusive growth. Despite constitutional guarantees and international commitments, women across societies continue to face structural inequalities in education, employment, healthcare, safety, and decision-making. In recent years, Artificial Intelligence (AI) has gained prominence as a transformative technology with the potential to disrupt traditional power hierarchies and offer innovative solutions to long-standing gender disparities. AI-driven tools in education, healthcare, finance, governance, and digital safety are increasingly reshaping women's access to resources and opportunities. However, alongside its benefits, AI also raises serious ethical concerns related to algorithmic bias, data privacy, digital exclusion, and unequal representation in technological design. This research paper critically examines the role of Artificial Intelligence in women empowerment through an interdisciplinary lens. Using secondary data, policy reports, and global case studies, the study explores how AI contributes to economic, social, political, and psychological empowerment of women, while also identifying the risks that may reinforce gender inequality. The paper argues that AI can become a powerful instrument of women empowerment only when integrated with gender-responsive policies, ethical governance frameworks, and inclusive technological ecosystems.

- **Keywords:** Artificial Intelligence, Women Empowerment, Gender Equality, Ethical AI, Digital Inclusion, Sustainable Development

- **Introduction :**

Women empowerment is universally acknowledged as a cornerstone of sustainable development and democratic governance. The United Nations Sustainable Development Goal 5 explicitly emphasizes gender equality and empowerment of all women and girls. However, despite policy interventions and social movements, gender disparities persist across multiple dimensions of life. Women continue to experience unequal access to education, employment opportunities, healthcare services, financial resources, and leadership positions. These inequalities are deeply embedded in socio-cultural norms, economic structures, and institutional frameworks.

Artificial Intelligence (AI), defined as the ability of machines to perform tasks that typically require human intelligence, has emerged as a disruptive force influencing nearly every sector of society. From predictive analytics and machine learning to natural language processing and computer vision, AI technologies are transforming the way decisions are made, services are delivered, and knowledge is produced. In this context, AI presents both an opportunity and a challenge for women empowerment.

On the one hand, AI has the potential to democratize access to information, automate repetitive labor, enhance service delivery, and create new avenues for women's participation in the economy and governance. On the other hand, AI systems often reflect the biases of their creators and data sources, thereby risking the reproduction of existing gender inequalities. This paper seeks to examine this dual nature of AI by critically analyzing its role in women empowerment.

- **Review of Literature :**

Existing literature on women empowerment emphasizes multidimensional development encompassing economic independence, educational attainment, social participation, and political

agency (Kabeer, 1999). Feminist scholars argue that empowerment is not merely about inclusion but about transforming power relations that disadvantage women.

Studies on AI and gender have highlighted the growing influence of algorithmic decision-making in shaping access to employment, credit, healthcare, and justice (Noble, 2018). Research indicates that AI systems trained on biased datasets can perpetuate discrimination against women, particularly women from marginalized communities. At the same time, development economists and technologists emphasize the potential of AI-based interventions in bridging gaps in education, healthcare, and financial inclusion.

While prior research acknowledges the promise of AI for development, there remains a gap in comprehensive, interdisciplinary analysis focusing specifically on women empowerment. This paper attempts to bridge that gap by integrating insights from technology studies, gender studies, and development economics.

- **Objectives of the Study :**

The primary objectives of this research are:

1. To examine the role of Artificial Intelligence in promoting women empowerment across key sectors.
2. To analyze the socio-economic and political implications of AI-driven empowerment initiatives.
3. To identify ethical challenges and risks associated with AI adoption from a gender perspective.
4. To propose policy measures for inclusive and gender-responsive AI governance.

- **Research Methodology**

This study adopts a qualitative and analytical research design based on secondary data. Data sources include academic journals, policy reports from international organizations, government publications, and credible digital repositories. A thematic analysis approach is used to examine the intersection of AI and women empowerment across education, healthcare, economy, governance, and safety.

- **AI and Women's Educational Empowerment**

Education is a fundamental driver of empowerment, enabling women to enhance their capabilities, confidence, and social mobility. AI-powered educational platforms have significantly expanded learning opportunities for women and girls, particularly in developing and remote regions. Adaptive learning systems personalize educational content based on individual learning styles, thereby addressing diverse needs.

AI-based language translation tools further reduce linguistic barriers, enabling women to access global knowledge resources. Massive Open Online Courses (MOOCs), supported by AI analytics, allow women to pursue skill development alongside domestic responsibilities. These technologies contribute to narrowing the gender gap in education and digital literacy.

- **AI and Economic Empowerment of Women**

Economic empowerment is central to women's autonomy and bargaining power within households and society. AI contributes to economic empowerment through fintech innovations, digital entrepreneurship platforms, and labor market analytics. AI-driven credit assessment models enable women to access loans without traditional collateral, thereby supporting women-led enterprises.

Furthermore, AI-based market intelligence tools help women entrepreneurs analyze consumer behavior, optimize pricing strategies, and expand market reach. By reducing dependency on intermediaries, AI enhances financial independence and economic resilience among women.

- **AI in Healthcare and Women's Well-Being**

Healthcare remains a critical area where gender disparities persist, particularly in maternal health, reproductive care, and mental health. AI applications in healthcare improve early diagnosis,

predictive risk assessment, and personalized treatment. AI-powered telemedicine platforms extend healthcare access to women in underserved and rural areas.

Wearable health technologies and AI-based monitoring systems empower women to take control of their health decisions. These advancements contribute to improved health outcomes and reduced mortality rates, reinforcing the link between health and empowerment.

- **AI, Safety, and Gender-Based Violence**

Women's safety is a prerequisite for meaningful empowerment. AI technologies are increasingly used to prevent and respond to gender-based violence. Predictive analytics help law enforcement agencies identify high-risk zones, while AI-enabled emergency response applications provide real-time assistance to women in distress.

Natural language processing tools are employed to detect online harassment, hate speech, and cyberbullying. AI chatbots offer confidential psychological and legal support to survivors of violence. These interventions enhance institutional responsiveness and promote safer environments for women.

- **AI and Women in Governance and Leadership**

AI facilitates women's participation in governance by improving access to public services and enhancing transparency. AI-driven e-governance platforms streamline welfare delivery and grievance redressal mechanisms, reducing bureaucratic barriers that often disadvantage women.

Data analytics enable policymakers to identify gender gaps and design targeted interventions. Increased digital participation fosters political awareness and leadership among women, strengthening democratic inclusion.

- **Ethical Challenges and Gender Bias in AI**

Despite its transformative potential, AI poses significant ethical challenges. Algorithmic bias remains a major concern, as AI systems trained on historical data often reflect patriarchal norms and discriminatory practices. Gender bias in facial recognition, recruitment algorithms, and credit scoring systems has been widely documented.

The digital divide further exacerbates inequality, as women often lack access to digital infrastructure and technical training. Privacy and data security issues disproportionately affect women, particularly in contexts of surveillance and online harassment.

- **Policy Recommendations for Gender-Responsive AI**

To ensure that AI contributes positively to women empowerment, comprehensive policy interventions are required. Governments must promote women's participation in AI design and decision-making processes. Gender-inclusive datasets and bias audits should be mandated for AI systems.

Investments in digital literacy, particularly for rural and marginalized women, are essential. Ethical AI frameworks must prioritize transparency, accountability, and inclusivity. Public-private partnerships can play a vital role in scaling gender-responsive AI solutions.

- **Conclusion**

Artificial Intelligence has the potential to become a transformative force for women empowerment by enhancing access to education, healthcare, economic opportunities, and governance. However, this potential can only be realized through deliberate, ethical, and inclusive approaches. Without gender-responsive design and policy oversight, AI risks reinforcing existing inequalities. The study concludes that AI must be aligned with feminist principles, social justice frameworks, and participatory governance to ensure that technological progress translates into genuine empowerment for women.

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Classical Languages & Literatures: Past, Present and Future

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Abstract:
Language is a fundamental human tool essential for communication, cultural preservation, and cognitive development. Language is vital as the primary tool for human communication, enabling expression of thoughts, emotions, and complex ideas, while also being the cornerstone of culture, identity, and societal development, transmitting heritage, fostering connection, and driving progress in education, business, and technology; it allows us to share knowledge, build relationships, and form communities, distinguishing humans and shaping civilization itself. This paper is written to understand importance of language, meaning of classical language, criterias of classical language, contribution of classical languages, Benefits of conferring Classical Language status, Steps taken to promote classical languages and Privileges of Classical Language Status. In this paper all the basic information related to classical languages is included. Criteria of a classical language, Indian classical languages and their contribution is given in details. Institutions in India where these languages are taught. Importance of classical languages is also included. Past, Present and future of languages is explained. Benefits of conferring Classical Language status, steps taken to promote classical languages are included in this paper. In this way this one is a conceptual paper related to classical languages. This research paper will be helpful to the researchers to understands basic concepts related to classical language.

Keywords: Classical language, literature, Importance, Criteria, Contribution

Introduction:
Language is a fundamental human tool essential for communication, cultural preservation, and cognitive development. Language is vital as the primary tool for human communication, enabling expression of thoughts, emotions, and complex ideas, while also being the cornerstone of culture, identity, and societal development, transmitting heritage, fostering connection, and driving progress in education, business, and technology; it allows us to share knowledge, build relationships, and form communities, distinguishing humans and shaping civilization itself.
It enables the expression of complex thoughts, fosters social connections, and serves as a vital component of identity. Beyond daily interaction, language drives economic opportunities, aids in education, and allows for the transmission of knowledge across generations.

Importance of language includes some aspects as:

- Communication & Connection
- Cultural Identity & Preservation
- Cognitive & Educational Growth
- Professional & Economic Utility
- Understanding Perspectives

Language shapes how people perceive the world, acting as both a personal tool for expression and a social tool for community cohesion.

Classical language:
Meaning:
As of October 2024, the Government of India recognizes 11 languages as Classical Languages, defined by high antiquity (over 1500-2000 years), distinct ancient literature and originality.
India has a very old and diverse linguistic tradition, with many languages contributing to its cultural identity. The government recognises this heritage by granting Classical Language status to languages that show high antiquity, deep literary traditions and historical value. This status helps preserve ancient knowledge for future generations. On October 3, 2024, the government added Marathi, Pali, Prakrit,

Assamese, and Bengali to the Classical list. With these additions, India now has eleven officially recognised Classical Languages as of October 2025.

Classical Languages of India represent the country's oldest linguistic roots, containing some of the world's earliest texts, inscriptions, and philosophical works. These languages have shaped literature, religion, science, mathematics, arts, and governance for thousands of years. Their recognition strengthens cultural continuity and encourages academic research. Six languages were recognised as Classical between 2004 and 2014, and five more were added in 2024. Together, these eleven languages reflect the country's strong commitment to safeguarding its ancient intellectual and cultural heritage.

- In 2004, the Government of India declared Tamil as the Classical Language of India.
- In 2005, right after Tamil, the government declared Sanskrit as a Classical Language of India. These two languages are undeniably parental sources for several languages belonging to the Indo-European family and the Dravidian family of language groups.
- The government gave the classical language status to Kannada and Telugu in 2008.
- Malayalam was declared as a classical language in 2013 and in 2014, Odia was also given the status of the Classical language.

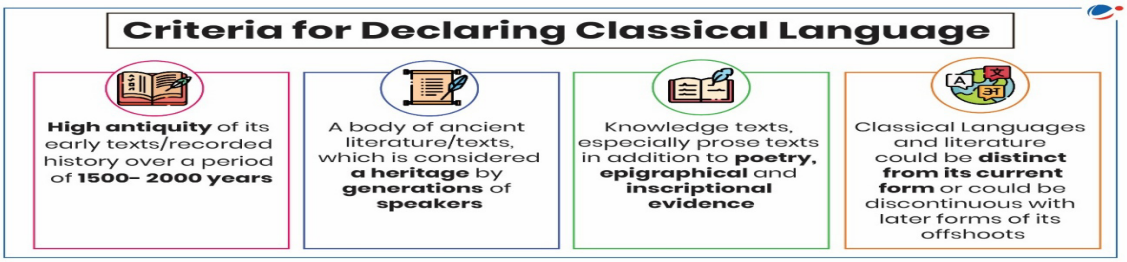
What are Classical Languages of India?

The Classical Languages of India include Tamil, Sanskrit. Kannada, Telugu, Malayalam, Odia, Assamese, Bengali, Marathi, Pali and Prakrit:

Definitions:

A classical language is any language with an independent literary tradition and a large body of ancient written literature.

Criterias of Classical Languages of India:



The idea of Classicism had its origin in Europe. According to information provided by the **Ministry of Culture** in the Rajya Sabha in February 2014, the guidelines for declaring a language as 'Classical' are listed below. The Government tracks the following criteria to define the eligibility of language to be considered for classification as "classical language":

- Extraordinary antiquity of its early transcripts or verified history over a period of 1500-2000 years.
- A body of ancient literature or texts, which is considered a valuable heritage by generations of speakers.
- The literary tradition should be original and unique, and certainly not hired from another language community.
- The classical language and literature being diverse from modern, there may also be a discontinuity among the classical language and its later forms or its sprouts.

  Over time, the LEC refined the criteria for determining whether a language could be considered classical. The current criteria, as revised on July 25, 2023, include:

  1. High Antiquity: A classical language must have a long and documented history, with early texts or inscriptions spanning at least 1500-2000 years.
  2. A Rich Literary Heritage: The language should have a significant body of ancient texts or literature, considered a cultural treasure by generations of speakers.
  3. Epigraphic Evidence: There must be evidence of the language's use in ancient inscriptions.
  4. Knowledge Texts: The existence of prose texts, especially in knowledge disciplines such as philosophy, science, and history, is essential in addition to poetry.
  5. Distinct Evolution: The language must demonstrate clear distinctions from its later forms or its offshoots, representing a discontinuous evolution

Classical Languages of India Contributions:

Classical Languages of India have contributed greatly to literature, philosophy, culture, and knowledge systems for thousands of years.

1. **Tamil Contributions:**

- Tamil has one of the world's oldest continuous literary traditions, with texts dating over 2000 years.
- Sangam literature covering ethics, society, polity, and early Tamil culture.
- Tirukkural offering universal moral teachings.
- Devotional works of Alvars and Nayanmars shaping Bhakti philosophy.
- Rich grammar tradition through Tolkappiyam.
- Strong influence on art, temple inscriptions, and performing traditions.

2. Sanskrit Contributions:

Sanskrit shaped Indian knowledge systems for over 3000 years through extensive philosophical, scientific, and literary works.

Key Contributions:

- Vedas, Upanishads, and Puranas forming core Indian thought.
- Classical dramas like Kalidasa's works.
- Foundational texts on astronomy, mathematics, medicine, and grammar (Panini's Ashtadhyayi).
- Rich epics- Ramayana and Mahabharata influencing society and culture.
- Preserved in thousands of manuscripts across the country.

3. Telugu Contributions:

Telugu has a millennium-old literary tradition with a strong poetic and courtly culture.

Key Contributions:

- Early copper plate inscriptions demonstrating linguistic maturity.
- Classical poets like Nannaya, Tikkana, Errana shaping Telugu Mahabharata.
- Rich devotional and musical literature under Vijayanagara rulers.
- Development of classical prosody and distinctive musical metres.
- Major contribution to temple inscriptions and regional histories.

4. Kannada Contributions:

Kannada literature spans over 1500 years, beginning with early inscriptions and Jain poetic works.

Key Contributions:

- Kavirajamarga (850 CE) establishing early literary norms.
- Rich Jain literature emphasising philosophy and poetry.
- Medieval works by Pampa, Ranna, and Ponna forming the "three gems."
- Vachana movement of Basavanna promoting social reform.
- Extensive inscriptional heritage contributing to historical knowledge.

5. Malayalam Contributions:

Malayalam evolved from the western coastal dialects of Old Tamil and later developed its independent script and literature.

Key Contributions:

- Earliest Ramacharitam showing linguistic transition.
- Manipravalam literature combining Tamil and Sanskrit influences.
- Devotional poetry by Cherusseri and Ezhuthachan.
- Advanced grammatical works like Lilatilakam.
- Strong literary modernism from 19th century onward.

6. Odia Contributions:

Odia has a documented history of more than 1500 years, with inscriptions and texts showing early maturity.

Key Contributions:

- Early Charyapada links demonstrating antiquity.
- Sarala Mahabharata shaping Odia literary and cultural identity.
- Works of Jagannath Das deeply influencing devotional tradition.
- Temple inscriptions of Odisha preserving socio-political history.
- Rich medieval poetry and philosophical writings.

7. Marathi Contributions:

Marathi's literary history spans over a thousand years, with roots going back 2500 years through Maharastri Prakrit and Apabhramsa.

Key Contributions:

- Gathasaptasati (1st century CE), one of the earliest poetic works.
- Mature literature through Lilacharitra and Jnanesvari.
- Numerous inscriptions, plates, and manuscripts showing early use.
- Naneghata inscription proving ancient antiquity.
- References in Vinayapitaka, Dipavamsa, Mahavamsa, and works of Kalidasa.
- Rich Bhakti literature by Sant Dnyaneshwar, Namdev, Tukaram.

8. Pali Contributions:

Pali played a central role in spreading Buddhist philosophy and documenting Indian cultural history.

Key Contributions:

- Buddha's sermons forming the foundation of the language's significance.
- Complete Buddhist canon (Tipitaka) preserved in Pali.
- Vinaya Pitaka laying monastic rules.
- Sutta Pitaka preserving philosophical dialogues.
- Abhidhamma Pitaka analysing knowledge, ethics, and mind.
- Jataka tales illustrating moral and cultural traditions.
- Primary source for reconstructing early Indian history.

9. Prakrit Contributions:

Prakrit shaped major Indian languages and preserved cultural and philosophical traditions.

Key Contributions:

- Grammar shaped by scholars like Panini, Vararuchi, Samantbhadra.
- Used by Buddha and Mahavira to communicate with masses.
- Significant role in drama, poetry, philosophy, and sciences.
- Influenced linguistic development of Hindi, Bengali, Marathi.
- Inscriptions from Ashoka, Kharavela, and pre-Mauryan rulers preserved in Prakrit.
- Recognized in Bharatmuni's Natyashastra as language of common people.

10. Assamese Contributions:

Assamese evolved from Magadhi Apabhramsa and developed a strong literary heritage.

Key Contributions:

- Charyapadas showing early Assamese vocabulary and structure.
- Strong link with other eastern Indo-Aryan languages.
- Growth in Assam valley from early medieval period.
- Rich script and manuscript tradition.
- Words, phonetics, and morphology preserved in modern Assamese.
- Katha Gurucharit offering early references.

11. Bengali Contributions :

Bengali possesses a vibrant literary tradition with deep cultural and political influence.

Key Contributions:

- Charyapada hymns (8th-12th century) forming early base.
- Translations of Sanskrit epics marking early literature.

- Bhakti movement led by Chaitanya shaping religious literature.
- Masters like Mukunda Ram, Bharat Chandra shaping medieval works.
- Reformers like Raja Ram Mohan Roy and Vidyasagar shaping modern prose.
- Tagore's literature influencing national identity.
- National Anthem and National Song emerging from Bengali poets.

Past: Roots and Historical Significance:

Ancient Heritage: These languages possess high antiquity in their early texts, with recorded history stretching back 1,500–2,000 years.

Originality: They feature original literary traditions, not borrowed from other communities.

Cultural Repository: They acted as the primary vehicle for preserving ancient Indian knowledge systems, philosophy, and artistic traditions.

Present: Recognition and Preservation:

2024 Additions: The inclusion of five new languages in October 2024 (Marathi, Pali, Prakrit, Assamese, Bengali) highlights the government's commitment to acknowledging diverse linguistic traditions.

Criteria Revision: The criteria were revised in 2024, allowing for a distinction (or discontinuity) between the classical form and its modern offshoots.

Institutional Support: The government supports these languages through Centres of Excellence for studies (e.g., in Mysore for Kannada, Telugu, Malayalam, and Odia), UGC-funded academic chairs, and national awards.

Digitalization: Efforts are ongoing to digitize ancient texts to ensure they are accessible to modern scholars.

Future: Evolving Roles and Relevance:

Employment & Research: The recognition fosters academic research, offering employment in fields like translation, archiving, and publishing.

Connecting Generations: The goal is to make ancient wisdom relevant to new generations, strengthening cultural identity.

Global Recognition: The promotion of these languages aims to make India a hub for global intellectual exchange.

Dynamic Continuity: Even as languages evolve into modern forms, the classical status ensures the original, ancient, and medieval literature continues to be studied and celebrated.

Benefits of conferring Classical Language status:

1.Financial assistance:

Conferring classical language status will lead to increased financial assistance promoting research, encourage academic exploration and will help to preserve, promote and protect the language.

2. Financial assistance: Documentation and conservation:

The status will promote systematic efforts for documenting, conserving and digitizing manuscripts and ancient texts, ensuring their accessibility to future generations.

3.Enhanced cultural identity:

It will enhance awareness of the language and strengthen the linguistic identity of speakers, fostering pride in their language's contribution to national and global culture.

4. Employment:

The tasks of preservations, documentation and digitisation of ancient texts of these languages will likely generate jobs in archiving, translation, publishing and digital media

eg. Cultural heritage linked to these languages can attract visitors, enhancing local economies providing jobs in event management, tourism and hospitality.

5. Study centres:

With classical status, universities and institutions receive funding to set up dedicated centres for the study of these languages, enhancing their visibility and facilitating deeper scholarship.

For example:

Central Institute of Classical Tamil was set up to facilitate the translation of ancient Tamil texts and offer courses in Tamil.

Steps taken to promote classical languages:
Dedicated Institutions:

1. **For Sanskrit:**
   Rashtriya Sanskrit Sansthan, New Delhi, Maharishi Sandipani Rashtriya Ved Vidya Pratishthan, Ujjain, Rashtriya Sanskrit Vidyapeetha, Tirupati etc.
2. **For Telugu and Kannada:**
   Centres of Excellence for studies in respective languages at Central Institute of Indian Languages (CIIL)established in 2011.
3. **National Education Policy 2020:**
   Focuses on promotion of all Indian languages including classical languages
4. **University Grant Commission:**
   It supports the creation of Professional chairs in Central universities and research institutions, focusing on the classical languages of India.
5. **National Mission for Manuscripts:**
   Its key objectives are documentation, conservation, digitization and online dissemination of manuscript heritage of India.

Most of the Indian scripts have been used for writing 70%of manuscripts are in the Sanskrit language. Other 30% of manuscripts are in languages like Assamese, Bengali, Malayalam, Marathi, Odia, Tamil etc.

National and International awards:
Several national and international awards have been introduced to recognize and encourage achievements in the field of classical language.
Key activities and objectives of the Centres for Classical Languages:

- Promote, propagate, and preserve India's Classical Languages and Literatures.
- Research and Documentation.
- Digitizing manuscripts in collaboration with State Museums and Archives.
- Publishing books, research reports, and manuscript catalogues.
- Translating classical texts into Indian and foreign languages.
- Audio-Visual Documentation: Producing documentaries on eminent scholars and classical texts.
- Promoting studies linking classical languages with epigraphy, archaeology, anthropology, numismatics, and ancient history.
- Conducting epistemological studies linking classical heritage with indigenous knowledge system.

Benefits of being notified as a Classical language:

- Two major annual international awards for scholars of eminence in classical Indian languages.
- A Centre of Excellence for studies in Classical Languages is set up.
- The University Grants Commission is requested to create, to start with at least in the Central Universities, a certain number of Professional Chairs for the Classical Languages so declared.

Privileges of Classical Language Status
Being conferred the status of a classical language is not just a symbolic honor. It comes with tangible privileges that contribute to the preservation, promotion, and study of the language:
1. Cultural and Academic Promotion: The Ministry of Education and the Ministry of Culture take active steps to promote classical languages, both nationally and internationally. This includes setting up specialized research centers, universities, and departments dedicated to the study and dissemination of these languages.
2. Increased Funding for Research: The government allocates funds for academic research, translation of ancient texts, and the digitization of manuscripts.

3. Greater Educational Focus: The National Education Policy (NEP) advocates for the inclusion of classical languages in the school curriculum, allowing future generations to learn about their linguistic and cultural heritage.
4. International Recognition: Languages designated as classical receive greater visibility and respect at global academic forums, fostering international collaboration in linguistic studies.

Relevance to Indian History:

The languages that have been granted classical status are not only a part of India's linguistic history but also central to its cultural and religious traditions. For example, Sanskrit served as the foundation of classical Indian philosophy, science, and literature, while Tamil, Telugu, Kannada, and others contributed significantly to regional and pan-Indian traditions. The recent additions continue this tradition: Marathi connects to the history of the Maratha Empire, Bengali to the cultural renaissance of Bengal, and Pali to the spread of Buddhism across Asia.

Conclusion:

The recognition of classical languages in India is a testament to the nation's rich linguistic diversity and its commitment to preserving its cultural heritage. The recent inclusion of Marathi, Bengali, Assamese, Prakrit, and Pali highlights the continuing importance of these languages in shaping India's intellectual and cultural landscape. As India moves forward, these classical languages will continue to play a critical role in promoting scholarship, preserving ancient knowledge, and enriching modern discourse. This is not just a recognition of the past but a step toward a vibrant future where linguistic diversity is celebrated and preserved for generations to come.

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Adaptation of Shakespeare's *Hamlet* in the Context of the Kashmir Conflict in Vishal Bhardwaj's Film, *Haider*

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Abstract

Vishal Bhardwaj's film *Haider* (2014) offers a bold and politically charged adaptation of William Shakespeare's classic *Hamlet* (1600-1601), recreating and reimagining the Danish tragedy in the conflict-driven landscape of Kashmir in 1995. This paper examines the film as both a faithful adaptation of Shakespeare and a courageous political statement about human rights violations in the Kashmir Valley, exploring the connections between classical dramatic traditions and contemporary geopolitical realities. The paper analyses the film's treatment of themes such as revenge, betrayal, political corruption, and identity crisis. In the film, the Kashmir conflict serves not merely as a backdrop but as an integral character in the narrative. Using comparative analysis of the film and the play using within adaptation studies, this paper demonstrates that the film *Haider* functions both as a faithful engagement with Shakespeare's text and as a powerful commentary on human rights violations, state power, and the tragedy of a disputed territory.

Keywords: Shakespearean adaptation, *Hamlet*, *Haider*, Vishal Bhardwaj, Kashmir conflict, appropriation, film adaptation studies, Indian cinema

Introduction

The adaptation of William Shakespeare's works into various cultural contexts has been a global phenomenon. Filmmakers across the world find significant connections between Shakespeare's universal themes and local realities. In Indian cinema particularly, director Vishal Bhardwaj has emerged as the most prominent contemporary filmmakers of Shakespearean adaptations. He began with *Maqbool* (2003, based on *Macbeth*) and continued with *Omkara* (2006, based on *Othello*). However, *Haider* (2014) stands apart not only as the peak of his ambitious project but also as one of the most controversial films in contemporary Indian cinema**.**

Haider, set against the backdrop of insurgency-hit Kashmir in 1995, the film converts Shakespeare's Hamlet into a narrative that meets India's relationship with one of its most troubled regions. The film stars Shahid Kapoor as Haider, the Hamlet figure; Tabu as Ghazala (Gertrude); Kay Kay Menon as Khurram (Claudius); and features Irrfan Khan in a pivotal role as Roohdaar, a reimagined ghost figure. Co-written by Bhardwaj and Kashmiri journalist Basharat Peer, whose memoir *Curfewed Night* (2008) serves as a significant source, the film represents a fusion of Shakespearean tragedy with documentary-style realism about the Kashmir conflict.

This research paper aims to examine multiple dimensions of Haider as an adaptation: its fidelity to and departures from the source text, its political implications, its artistic achievements, and its contribution to Shakespearean adaptation studies. The analysis has termed it an 'appropriation' rather than a strict adaptation, using Shakespeare's framework to explore the specific traumas and political complexities of Kashmir.

The word 'Appropriation' is used by Julie Sanders in her book, *Adaptation and Appropriation* (2006), to separate the various types of adaptations that transfer the source text culture to the adapted new culture. Particularly, in appropriation, the plot, themes, and characters of the source text are considered, but language, settings, and costumes are shifted into a new cultural context. These types of films normally share common themes and create verbal, visual, and aural analogies between two cultures. Further, about adaptation, Julie Sanders asserts that

> Adaptation is … frequently a specific process involving the transition from one genre to another: novel into film; drama into musical; the dramatization of prose narrative and prose fiction; or the inverse movement of making drama into prose narrative (19)

In the film adaptation studies, the "analogue" category is considered appropriation, which adapts a literary text appropriate to the cultural and historical background of the region.

Contextualizing the Kashmir Conflict: The Historical and Political Background

To understand *Haider* as an adaptation, the audience must first understand the historical and political context of Kashmir, which functions as more than mere a setting; it becomes the very ingredient of the tragedy. Kashmir has been a disputed territory since the partition of India and Pakistan in 1947, with both nations claiming authority over the region. The conflict intensified dramatically in the late 1980s and throughout the 1990s, the period in which Haider is set.

The Armed Forces Special Powers Act (AFSPA)

Haider's narrative is the Armed Forces Special Powers Act (AFSPA), implemented in Kashmir in the 1990s. This legislation granted extensive powers to armed forces in 'disturbed areas,' including the authority to arrest without warrant, search premises, and use lethal force. Supporters claimed that the Act was necessary to fight revolt and terrorism, but critics have recognised widespread human rights violations committed under its protection. The Act effectively granted protection to security forces, creating an environment where accusations of extrajudicial killings, torture, enforced disappearances, and sexual violence proliferated.

A study shows that between 1990 and the present, thousands of Kashmiris have disappeared into custody, never to return. The term 'half-widows' emerged to describe women whose husbands disappeared, leaving them in a liminal state, unable to remarry or move forward with their lives, continuously waiting for confirmation of death or return. These realities are the base of political content in *Haider*. The film clearly criticises the AFSPA act through its narrative and dialogue.

The Human Cost of Conflict

The decade of 1990 witnessed intense militarization of the Kashmir Valley, with estimates suggesting deployment of 700,000 military and paramilitary personnel for a population of approximately 12.6 million. This period saw routine crackdowns, search operations, checkpoints, curfews, and an atmosphere of surveillance and fear.

This complex, multi-layered conflict, where families were divided, where loyalty became ambiguous, and where the line between victim and perpetrator often blurred, provides the perfect parallel to Hamlet's themes of moral ambiguity, betrayal, and the corrupting nature of power.

Shakespeare's Hamlet: the Source Material

Before analysing the adaptation, it is essential to understand the core elements of Shakespeare's *Hamlet* that Bhardwaj adapts, transforms, and reimagines.

Hamlet, written around 1600-1601, is the story of Prince Hamlet of Denmark, who is visited by his father's ghost and told that he was murdered by Hamlet's uncle Claudius who married his mother Gertrude and assumed the throne. The play explores Hamlet's psychological struggle with revenge, his famous indecision, and eventual tragic consequences. Key themes include revenge and justice, appearance versus reality, madness (both pretended and real), death and mortality, political corruption ("something is rotten in the state of Denmark"), and family betrayal. The play's most famous speech, "To be, or not to be," questions existence itself, considering suicide and the burden of consciousness. These universal themes allowed Bhardwaj to transpose the story to Kashmir while maintaining its emotional and philosophical core, demonstrating that local specificity can illuminate rather than obscure universal concerns. The play explores *Hamlet's* psychological turmoil as he deals with the moral consequences of revenge, leading to his famous indecision and melancholy.

***Haider* as Adaptation: Fidelity and Creative Appropriation**

The approach of Vishal Bhardwaj to *Haider* demonstrates what adaptation theorist Linda Hutcheon calls 'adaptation as:

> A process of creation, the act of adaptation always involves both re-interpretation and then re-creation; this has been called both appropriation and salvaging. (6)

On the other hand, Julie Sanders deals with adaptation and appropriation as she distinguishes both terms from each other. Sanders states that,

> An adaptation signals a relationship with an informing source text or original; --- on the other hand, appropriation frequently affects a more decisive journey away from the informing source into a wholly new cultural product and domain. (26)

Character Transposition and Nomenclature in *Haider*

The directorhas shown remarkable creativity in character naming, keeping the initial letters and essential characteristics of *Hamlet* while creating genuine Kashmiri Muslim identities: Hamlet becomes

Haider (a young poet and student at Aligarh Muslim University); Gertrude becomes Ghazala (meaning 'gazelle' in Urdu); Claudius becomes Khurram (evoking both smoothness and pleasure); Polonius becomes Pervez (a bureaucrat rather than a councillor); Laertes becomes Liyaqat; Ophelia becomes Arshia (a journalist rather than a passive victim); the Ghost becomes Roohdaar (meaning 'soul-keeper,' played by Irrfan Khan); and Rosencrantz and Guildenstern become Salman and Salman (deliberately turned into caricatures).

This nomenclature technique fulfils multiple objectives; it maintains a connection to the source material for the audiences who are aware of the source text. In some cases (like 'Roohdaar') it adds layers of meaning that comment on the adaptation itself.

Kashmir as Character: Setting as Central to Meaning

Exceptions too many literary adaptations where the setting of a film simply provides local colour, Kashmir in *Haider* functions as a location where time, history, and identity collapse into a singular tragic present. The film opens with crows cawing and the distant call to prayer (Azaan), immediately establishing an atmosphere of threat. Winter in the film serves as a literal season and a metaphor: the coldness of political relations, the frozen state of conflict, and the death- like suspension of normal life.

The influence of Basharat Peer's memoir *Curfewed Night* is evident throughout Haider. Peer, who co-wrote the screenplay, grew up in Kashmir during the 1990s, and his firsthand experiences inform the film's texture. The depiction of curfews, crackdowns, disappearances, and the daily humiliations of military occupation is drawn directly from experiences rather than mere imagination. When Haider delivers his Lal Chowk monologue, asking 'oh, will someone ask us too what we want?' the crowd responds in chorus: 'Azadi!' (Freedom). This moment manifests the film's political position, that regardless of where anyone stands on the Kashmir issue, the Kashmiri people's voices have been systematically excluded from discussions about their fate.

Key Scenes Re-imagined

The ghost scene transforms dramatically. Instead of a supernatural apparition, Haider meets Roohdaar, a fellow prisoner who survived detention with Haider's father. This realistic approach maintains the narrative function while fitting the documentary style.

Hamlet's "To be or not to be" becomes Haider's "Hum hainki hum nahin?" ("Do we exist or not?") delivered at Srinagar's LalChowk. This brilliant adaptation extends Hamlet's personal existential crisis to encompass Kashmir's entire population.

The play-within-a-play appears as Haider staging a performance to test Khurram's guilt, integrating Kashmiri performance traditions. The sequence demonstrates a sophisticated understanding of both Shakespeare and Kashmiri culture, showing that performance becomes a metaphor for daily life in a surveillance state. The closet scene between Ghazala and Haider maintains oedipal tensions through gesture and gaze rather than dialogue, demonstrating cinema's capacity for visual storytelling.

The most significant change is the ending. Shakespeare's tragedy ends with nearly all major characters dead. *Haider* ends differently, Haider walks away from revenge, refusing to continue the violence cycle. This transforms the narrative from inevitable destruction to the possibility of breaking violent cycles, directly addressing Kashmir's situation, where revenge and counter-revenge have created endless spirals of violence.

Perhaps most innovative is the snow-covered graveyard scene. Where Shakespeare used earth and bones, Haider uses white snow covering everything, a powerful, multi-layered metaphor. The snow represents Kashmir's frozen political situation.

Cinematic Creativity: Music, Performance, and Direction

As a composer before becoming a director, Bhardwaj brings exceptional music to his films. The *Haider* soundtrack, with lyrics by the legendary Gulzar, adds traditional Kashmiri music with contemporary arrangements. Songs like 'Bismil' (wounded/poisoned) and 'Jhelum' (the river) serve not as typical Bollywood song and dance intervals but as narrative elements that take the plot of the movie ahead and deepen emotional resonance. The music in *Haider* does not accompany the story. It tells the story."

Shahid Kapoor delivers his career-defining performance as Haider, capturing the character's psychological disintegration. His physical transformation—from clean-cut student to dishevelled, mad-seeming avenger—traces Hamlet's descent. Tabu as Ghazala brings enormous complexity to a character that could easily become villainous. Her Ghazala is neither an innocent victim nor a calculating adulteress but a woman surviving in impossible circumstances, making compromises that destroy her

soul. Kay Kay Menon portrays Khurram with smooth menace, a man who rationalizes betrayal as pragmatism. Irrfan Khan, though in a limited role, brings gravitas to Roohdaar.

Cinematographer Pankaj Kumar captures Kashmir's stark beauty, snow-covered mountains, and traditional architecture, while documenting wounds: checkpoints, barbed wire, and bullet-scarred buildings. The film opens with crows cawing and the azaan (call to prayer), establishing a foreboding atmosphere.

Critical and Commercial Reception

Haider received widespread critical acclaim. International film critics praised its courage in tackling a sensitive subject with artistic sophistication. The film was screened at international festivals, including Busan, and won five Filmfare Awards, including Best Film and Best Director for Bhardwaj. Also, *Haider* became Bhardwaj's highest-grossing film, earning over 700 million rupees worldwide. This success indicated that audiences were ready for serious, challenging cinema that addressed political complexities rather than offering easy nationalistic narratives.

Conclusion: The Achievement and Legacy of Haider

Vishal Bhardwaj's *Haider* stands as a landmark in both Indian cinema and Shakespearean adaptation. It demonstrates that adaptations can be simultaneously faithful and radical, honouring source texts while transforming them to speak to new contexts and audiences. By setting *Hamlet* in 1990s Kashmir, Bhardwaj creates a work that is neither simply a Bollywood film nor a straightforward Shakespeare adaptation but a third thing, a hybrid cultural product that speaks across boundaries.

The film's greatest achievement lies in its moral complexity. It refuses easy answers about guilt and innocence, about who deserves sympathy and who deserves condemnation. Like Shakespeare's greatest works, *Haider* presents flawed humans making terrible choices under impossible circumstances, leaving audiences to wrestle with difficult questions rather than providing comfortable resolutions.

Haider insists on representing uncomfortable truths about state violence and human rights violations. It creates space for Kashmiri voices in mainstream Indian cinema, even as it acknowledges the complexity that resists simple political positions.

For learners of film adaptation studies, *Haider* offers a master class in creative transformation. It shows that understanding the deep structure of a source text, its themes, character functions, and dramatic architecture enables essential surface transformation while maintaining essential fidelity. The film proves that adaptation is not a diminished or derivative form but a creative practice that can generate works as powerful and original as their sources.

As Kashmir remains contested, as questions of national identity and regional autonomy continue to challenge India's democratic framework, *Haider* serves as a testament to art's capacity to represent complexity, to give voice to the voiceless, and to insist that even in the darkest conflicts, human dignity and the possibility of breaking cycles of violence must be preserved. In adapting Shakespeare's tragedy, Bhardwaj creates a work that is simultaneously timeless and urgently contemporary, local and universal, and a genuine contribution to both world cinema and the ongoing project of making Shakespeare speak to every age and culture.

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Optimisation of Routes for an Effective Solid Waste Collection System in Ichalkaranji Using GIS Technology

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Abstract -*The abstract highlights the significance of solid waste management in Ichalkaranji, emphasizing the role of waste collection vehicles in handling the city's growing waste output. The focus of the project is on route optimization to enhance the efficiency of solid waste collection and treatment. The abstract stresses the importance of considering various factors such as types of waste collection systems, equipment, labor requirements, and the need for tailored collection routes. It acknowledges the absence of a one-size-fits-all approach in waste management, recognizing the need for context-specific solutions.*

Keywords: Route optimization, GIS Network, cost benefit analysis, SWM system, Centralised& Decentralised approach.

1. INTRODUCTION

The collection of solid waste is an important step in the solid waste management process, as two-thirds of the total expenditure is expected to go towards the collection and transportation of waste. The collection of solid waste becomes more complex in developing countries in terms of transportation, fuel consumption, labour costs, and emissions of air pollutants. Solid waste collection in urban areas is challenging and complex since waste is produced in every home, apartment, business, and individual facility, as well as in the streets, parks, and even in open places [2].

The population, geography, seasonality, and sociocultural features of any given nation have a significant impact on the rate of production and content of household solid waste (Akinci et al., 2012; Chandrappa et al., 2012; Khatib, 2011; Magrinho et al., 2006). Therefore, it is essential to think about the different waste collection services and systems, the equipment that will be used, the associated labour requirements, and the collection routes when planning any waste collection operation. It is found that, most of the time, the local cooperation bodies do not have accurate data regarding waste generation and collection, and it becomes more complex to make decisions over planning and management.

Data management, transportation management, and master planning are limitations of conventional solid waste management operations. This results in inefficient collection and improper disposal of solid waste. Once all solid waste data has been discovered, resources and equipment can be used effectively (1). Therefore, it's important to improve solid waste collection routes in urban areas where a considerable amount of time is spent on the road as well as loading and unloading. The collection service's understanding of local circumstances, including one-way streets and road construction, is still important for optimising the service it provides.

A survey of the literature reveals the importance of Geographic Information Systems (GIS) for route optimization studies. GIS is an appropriate tool for these studies since it can store, access, and analyse huge amounts of information while also producing simulations in a predictable amount of time [8]. Fundamentally, GIS offers a network-based geographic information system, and when used with ArcGIS Network Analyst, the user is able to rapidly represent real network conditions, such as turn and height restrictions, one-way streets, speed limits, and variable travel speeds depending on the volume of nearby traffic [9].

2. LITERATURE STUDY

Many works have been done all over the world for optimizing collection and transportation systems for municipal solid waste.

Geographic information systems (GIS) were used by Balakrishnan et al. (2019) to study urban solid waste management in Doha, Qatar. Solid waste is collected from bins by trucks in Qatar, loaded at transfer stations, and taken to the landfill. The study focuses on reviewing current solid waste management (SWM) practises and determining the best collection route. The problem of the irregular distribution of bins was resolved, and the waste bins in the study area were redistributed, by using GIS

techniques. GIS methods help in data gathering, analysis, and offering the best path for collecting solid waste.

Malakahmada et al. (2013) used GIS tools to study the optimization of solid waste collection routes in Ipoh City, Malaysia. Geographical Information System (GIS) Arc View was used in this study to examine the optimization of solid waste collection routes. Five routes were chosen for the Ipoh City pilot project, and the current routes were optimised to shorten their length and collection times. Following a thorough study, the results showed a 22% decrease in route length and a 33% decrease in time. The collection time, cost, and air pollution emissions decreased as the distance of the collection route decreased.

As part of a case study for Kolkata City, India, Paul et al. (2017) investigated the use of GIS to locate waste bins. This study looks at how GIS may be used to find waste bins in Kolkata and improve the overall collection route. Solid waste is not properly collected or segregated, and a lot of waste is dumped along the side of the road. According to a study, KMC spends 400 cr, the majority of which goes towards collecting solid waste. The study shows that properly placing bins can improve in the development of a solid waste management system that is both cost-effective and efficient.

According to Kamble et al. (2019), this study examines GIS applications in SWM. GIS in SWM-related fields improves the effectiveness of solid waste collection, reduces labour costs, saves time, and helps with system optimization. By providing decision support through data analysis and the most effective route planning for waste collection, GIS can help with waste management. This study shows a number of GIS applications in solid waste management, including landfill location, site selection for transfer stations, and solid waste collecting points.

Research done by Chandrappa and Brown (2012), states that in low-income countries, the rate of waste generation is between 0.3-0.9 kg/capita/day, and in high-income countries, the rate of waste generation is between 1.4-2.0 kg/capita/day.

3. 1 Research and Analysis:

The research and analysis focus on optimizing solid waste management in Ichalkaranji, a rapidly growing city in western Maharashtra. With a significant waste output from population growth and industrialization, the project emphasizes route optimization for efficient waste collection and treatment. Key considerations include examining waste collection services, selecting suitable equipment, and planning effective collection routes.

3.2 Experimental Setup:

The experiment setup for the route optimization project in Ichalkaranji solid waste management involves the following key components:

- Data collection
- GIS map
- Route optimization Algorithms
- Equipment and labour Assessment
- Simulation and Testing
- Cost benefit Analysis
- Feedback and Adjustment
- Implementation Plan

3.3 Methodology

- To study total network of map of city.
- To study SWM collection frequency.
- To study updated road network – Google Earth.
- To study current solid waste collection point (BINS LOCATION- Latitude and departure.
- To study total cost distribution ,collection ,transportation, final disposal
- To study current Ichalkaranji SWM collection system IS centralized system results in higher cost and we need to prefer decentralized system approach in order to reduce cost and time.

- **Decentralized approach**

House to house waste collection (dry, wet and domestic hazardous) +street Sweeper+secondary bin collection

↓

Collection at each ward (26 wards)

↓

Transfer station (4station)(treat organic waste by composting, do not further transport i.e. buyback system) (insert and process reject may be hauled from a transfer facility to a centralized or regional processing facility)

↓

Final disposal point (treatment site)

To study Best possible routes for solid waste collection were identified based on the information obtained with the help of the GIS regarding the possible routes, and having taken into account the restrictions to the road conditions and topography. The routes were chosen in a way that the resources used for the collection, the length of the route and the time taken to complete the collection is minimized.

3.4 Data Collection

Gather data on current waste generation rates, types of waste, and locations of industrial and residential areas.Collect information on existing waste collection routes, equipment availability, and labor resources.

3.5 GIS Map:

Utilize Geographic Information System (GIS) tools to map the city, including waste generation points, industrial zones, and residential areas.Incorporate real-time data on traffic conditions, road infrastructure, and potential disposal sites.

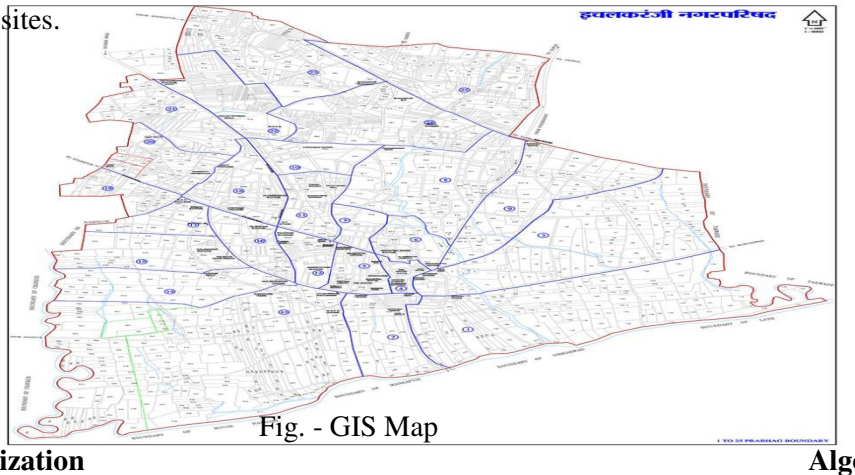

Fig. - GIS Map

3.6 Route Optimization Algorithms:

Implement route optimization algorithms to analyze and propose efficient waste collection routes.Consider factors such as distance, traffic patterns, and time windows for collection.

3.7 Equipment and Labour Assessment :

Evaluate the types of waste collection vehicles available and their capacities.Assess the workforce, including the number of collectors, their working hours, and required skills.

Fig.-Ichalkaranji Solid Waste Dumping Yard

3.8 Simulation and Testing:

Simulate proposed routes and collection schedules to assess their effectiveness.Test the system against different scenarios, such as variations in waste generation and traffic conditions.

3.9 Cost benefit Analysis:

Conduct a cost-benefit analysis to evaluate the economic feasibility of the proposed route optimization.Consider factors such as fuel consumption, labor costs, and potential reduction in environmental impact.

3.10 Feedback and Adjustment:

Gather feedback from stakeholders, including waste management authorities, residents, and industrial partners.Adjust the optimization model based on feedback and fine-tune the system for practical implementation.

3.11 Implementation Plan:

Develop a comprehensive plan for the implementation of the optimized waste collection routes. Include a timeline, resource allocation, and communication strategy for stakeholders.

4. Data Collection

Ward no	population	In kg(0.376/person	In tons
1.	10029	3777.904	3.770904
2.	9440	3549.44	3.54944
3.	8528	3206.528	3.206528
4.	9511	3576.126	3.576136
5.	9536	3585.536	3.585536
6.	8799	3308.424	3.308424
7.	9756	3688.256	3.668256
8.	9172	3448.672	3.448672
9.	9969	3748.344	3.748344
10.	10247	3852.872	3.852872
11.	8738	3285.488	3.285488
12.	8843	4424.968	3.324968
13.	8841	3324.216	3.324216
14.	8723	3279.848	3.279848
15.	9111	3425.736	3.425736
16.	9223	3467.848	3.467848
17.	9608	3612.608	3.612608
18.	8772	3298.972	3.298372
19.	10176	3826.176	3.826176

20.	9510	3575.76	3.57576
21.	8958	3563.208	3.368208
22.	9477	3567.352	3.563352
23.	9787	3567.112	3.567112
24.	9325	3505.104	3.5062
25.	9878	3714.128	3.714148
26.	9854	3705.104	3.705104
Total	**247511**	**95028.736**	**91.560124**

Table no- waste generation of kg/day

5. Actual Work

1.Optimization route – The Ichalkaranji city various types of route to study the route in detailed and actual provide the optimization route. These projects are focused on route optimization in order to complete the collection of solid waste and its treatment. The project is focused on route optimization.

2. Using arc GIS GPS finding route - Fundamentally, GIS provides network-based spatial analysis and application of ARCGISNetwork Analyst, make the user able to dynamically model realistic network conditions, including turns and height restrictions, one-way streets, speed limits, and variable travel speeds based on the local traffic.

3. Analysis in deep cost and route -The total cost in the project to study and minimize the cost.

4. Study the provide transfer station-The small dumper placer vehicles need not have to travel long distances up to the landfill site which on an average are located at 20 to 25Km away from the center of the city. This saves travel time and the fleet can be better utilized for making extra trips resulting in effective cleaning and sweeping.

5. Other work in route optimization – the study other way route optimization is provided and other work in route optimization.

5.2Result

The optimized collection routes for existing bins returned a distance reduction of 24% which translate to 24% reduction in fuel costs. The total time for collection and transportation was also reduced by 8.3%.

The optimized collection routes for relocated bins returned a distance of 27% which translate to27% reduction in fuel costs.

The total time for collection and transportation was also reduced by 13.7%

Similar methodology can be used for optimization of waste collection routes in other cities but would require accurate data.

Further this project could be used as a guideline for configuring route optimization for any services that travel within the city to perform a pickup or delivery. Those could be school bus, public transportation, routes,street, sweeping,scheduled,utility assets management and maintenance or any other city service that has multiple stops along the network.

6. CONCLUSION

The project findings the route in Ichalkaranji city for the solid waste collection system.Theanalysis of solid waste characteristics provided insights into the optimize the route in solid waste management, while the developed working route and provide good quality and optimized route.

The optimize the route a sustainable and cost-effective solution Reduces Transportation Costs. The optimize the route benefits Decreases the Risk of Accidents. Increases Driver Satisfaction. Increases Customer Satisfaction.

Increases Productivity. Invest in Route Optimization Software. Hire a Dispatching Team to Manage Drivers. To sum up, we can conclude that adopting route optimization software is beneficial as it reduces the miles traveled by the drivers. It leads to greater on-time delivery rates by smartly managing the driver's working hours and boosting overall productivity. Therefore, integrating optimized algorithms with real-time data enables organizations to choose the most efficient way possible for reaching the destination point.

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Analysis of the Selected Classical Languages and Its Present Status

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ABSTRACT

India is rich in its cultural, social, religious and political heritage since ancient era. It is made prosperous and glorious with the medium of communication. Language is a mean and medium of any fruitful communication through which the culture of any nation enlarges. Language of a particular region is an identity of the people living there. Its structural and functional use of the society in their day to day life and the use of the language in literature are the backbones of any language. There are threats of other languages encountered the region and made compulsion in its use endangered the local languages. The analysis of some selected classical languages in India and there present status is the topic of the study.

Key words: classical languages, Tamil, Sanskrit, Telugu, Odia, Malayalam, Kannad, endangered, structural, functional, encounter.

Introduction:

India is one of the most linguistically diverse civilizations in the world. Unity in diversity is the bridge to maintain homogeneous atmosphere in the country. Democratic government of India itself is the representative symbolic icon of the nation. To maintain such a huge and ancient linguistic heritage, the Government of India introduced category of classical languages of the nation in 2004. Antiquity of the language, its rich literary traditions and everlasting cultural influence on the society are some of the major parameters to distinguish the languages. Mainly six languages received the recognition as Classical Language up to 2014.

Following are some broad criteria considered to declare a language as Classical.

1. How old is the language i. e. high antiquity of early texts (generally over 1,500–2,000 years old)
2. How ancient is the literature of the language has considering its valuable heritage
3. How original is the language and its literary tradition which is not borrowed from another linguistic community
4. How distinctive is the language between its classical form and modern descendants

The six major languages of India, Tamil, Sanskrit, Kannada, Telugu, Malayalam, Odia, are declared Classical Languages during 2004 to 2014. Government of India declared more languages as classical Languages afterwards also. But only these six languages are selected for the analysis.

Tamil:

Tamil is one of the oldest living classical languages with the literature before around two thousand years ago. The language is actively spoken by thousands of people from Tamil Nadu, Sri Lanka and diaspora communities all over the world. This language is also used in the education sector, media, administration of Tamil Nadu and social media digital platform. The language is a rare example of classical language which is brightly used in the regions. Due to its sound literary heritage, continuity and its living status, the language occupies a unique position among Indian Classical languages. This is the first Indian language as a classical language in 2004 by the government of India. It exceeds official criteria in several respects and fulfils the norms of the classical language. However, still there is a need of examination and critical analysis of its exceptional strengths and internal and external challenges.

The language has one of the oldest continuous literary traditions in the world, dating back over two thousand years. The **Sangam corpus** (c. 300 BCE–300 CE) reflects a highly developed linguistic, poetic, and ethical system independent of Sanskrit influence. Early sophistication in grammar, phonetics, and literary theory is demonstrated in the texts like *Tolkāppiyam*. The dating of certain early texts, leading to academic debates rather than unanimity relies on scholarly reconstruction rather than firm archaeological evidence. So the antiquity Tamil Language is indisputable.

Tamil evolved as a secular and socially grounded language, unlike many classical languages shaped by religious or courtly traditions, addressing love (*akam*), war and polity (*puram*), ethics, and daily life. It gives the language a distinct identity among classical languages. Sometimes claims of absolute independence overlook centuries of mutual influence with Sanskrit, Prakrit, and later Persian and English, which shaped Tamil vocabulary and literary forms.

Tamil, spoken by over 80 million people across India, Sri Lanka, and the global diaspora, stands out as a living classical language. It functions in digital platforms, education, media, cinema, administration and science. There is a growing gap exists between classical (Centamil) and spoken (Koduntamil) forms. Many speakers remain disconnected from its classical texts, limiting true linguistic continuity but engage with Tamil daily.

The literature in Tamil language incorporates bhakti spirituality (Nayanmars and Alvars), philosophy (*Tirukkural*), music (Tevaram, Divya Prabandham), and medicine (Siddha). Tamil identity has also played a major role in shaping Dravidian consciousness and regional self-respect. Tamil has strong state patronage, includes classical Tamil research institutes, University departments worldwide and digital archives and Unicode standardization of the language. It is also one of the most digitized Indian languages. Classical Tamil studies often remain confined to academia, with limited innovation in pedagogy, translations, or popular engagement among younger generations despite of institutional support. Its status as a classical language due to its antiquity, originality, and uninterrupted continuity based on its fully merits. Its greatest strength lies in being a classical language that is not confined to the past, but actively shapes contemporary life. However, challenges such as academic insularity, the widening classical–colloquial divide, and politicization must be addressed. Tamil's future as a classical language depends not merely on pride in its past, but also on making its classical heritage for modern society intellectually vibrant, relevant and accessible.

Sanskrit:

Sanskrit is a language of Vedas, Upanishads, Epics like Ramayana and Mahabharata and classical sciences and received recognition as a classical language in 2005. Sanskrit is not a mother tongue of most of the people of India. The language is used in the religious rituals in Indian Hindu culture, Philosophy, for academic importance and research field also. The language is taught in schools especially for the students of VIIIth to Xth standard at secondary level. In some Universities it is taught. Though it is so, it has limited conversational revival efforts. It is a language which is culturally dominant but it is functionally limited in daily communication. It occupies a foundational position in Indian civilization. The language received the status as classical language in 2005. It and has served as the primary medium for India's philosophical, religious, scientific, and literary traditions and is one of the world's most ancient recorded languages. However, it has sound classical credentials and is unquestionable. The present status of the language raises important critical concerns.

The antiquity of Sanskrit language goes back to the Vedic period (c. 1500–500 BCE), making it among the oldest Indo-European languages. Vedas, Upanishads, Epics (Ramayana and Mahabharata), Puranas, and classical works in grammar, astronomy, mathematics, medicine, aesthetics, and statecraft (*Arthashastra*) are the vast corpus of the language. Most of the Sanskrit literature is composed and preserved primarily by priestly and scholarly classes and is elite-driven, limiting its representativeness of broader social realities.

The codification of Sanskrit grammar represents one of the most rigorous linguistic systems ever devised by Pāṇini (Ashtadhyayi). This standardization enabled precision, stability, and trans-regional intelligibility. Extreme grammatical rigidity makes it difficult for the language to evolve organically in everyday communication and also contributed to Sanskrit becoming less adaptable to social change.

Sanskrit influencing Prakrits and many modern Indo-Aryan and Dravidian languages, functioned as a link language of ancient India. By shaping religious, political, and literary traditions, it also spread to Southeast Asia. Sanskrit was rarely a spoken mass language despite its wide influence, functioning more as a learned, ritualistic, and courtly medium rather than a vernacular language.

In contemporary India, Sanskrit is used mainly in religious rituals, philosophy, and academia. It was taught in schools and universities with declining enrolment and it is spoken conversationally by a very small population in India. Lacking a natural socio-economic ecosystem to sustain daily use, the efforts to revive Sanskrit as a spoken language often appear symbolic rather than organic.

Sanskrit, particularly caste-based access to education, has historically been associated with social stratification. It has sometimes been mobilized as a tool of cultural nationalism in modern times. Politicization of the language risks narrowing Sanskrit's universal intellectual legacy and alienating communities that historically lacked access to it. As a classical language due to its antiquity, intellectual depth, and civilizational impact, Sanskrit fully qualifies. However, it differs from other classical languages like Tamil in that it survives largely as a textual and ritual language rather than a living one. The challenge lies in reimagining its relevance—through inclusive pedagogy, translations, interdisciplinary research, and cultural democratization and not in proving its classical status. Sanskrit's future depends on whether it can transcend ritual and ideology to reclaim its role as a shared intellectual heritage.

Kannada:

Literary history of Kannada language times over one hundred and five hundred years ago (Kavirajamarga). The language is widely spoken n Karnataka. Classical literature in the language is studied in the universities and colleges in Karnataka and some parts of the country. In the modern time it flourished in the media and cinema also. There is a strong continuity between classical heritage and modern usage of the language. Kannada received the status of classical language in 2008, recognizing its long literary history, rich intellectual traditions, and cultural significance in the Deccan region. Kannada satisfies the criteria of antiquity, originality, and continuity with a recorded history of over 1,500 years. However, a critical analysis reveals both its achievements and contemporary challenges.

Among Indian languages, Kannada has one of the oldest literary traditions with inscriptions dating before the 5th century CE. *Kavirajamarga* (9th century), the earliest literary work, establishes a highly developed understanding of poetics, grammar, and aesthetics. Through Jain, Veerashaiva, and Vaishnava traditions, medieval Kannada literature flourished producing luminaries such as Pampa, Ranna, Basavanna, and Allama Prabhu. Kannada's earliest surviving texts are relatively later, compared to Sanskrit or Tamil, which sometimes leads to debates over the depth of its antiquity despite its undeniable historical continuity.

A pluralistic intellectual tradition is reflected Kannada literature, encompassing Jain ethics, Bhakti mysticism, social reform, and royal patronage. The **Vachana movement** (12th century) initiated was particularly revolutionary, emphasizing social equality, rejection of ritualism, and use of simple language. Limiting the scope of purely secular narratives, most of the early Kannada literature was still shaped by religious institutions. On the other hand, Kannada remains a living and vibrant language, primarily in Karnataka, spoken by 40 million people and modern Kannada thrives in education, administration, cinema, media, and contemporary literature. There is a growing disconnection between classical Kannada literature and everyday spoken forms, making classical texts largely inaccessible to the average speaker without formal education.

To shape cultural and political identity of Karnataka, Kannada played a crucial role, especially during the unification of the state. It encouraged academic research and manuscript preservation with its classical status through which it has reinforced its regional pride. At times, restricting Kannada's classical legacy from gaining wider national and global recognition, linguistic identity has been over-regionalized. The language is benefitted by the institutions such as Central Institute of Kannada Studies and some state sponsored academies. However, the language faces some challenges like declining interest among youth, limited translation into global level languages and insufficient integration with digital humanities. For scholars and students, classical status of the language has not automatically translated into popular engagement or economic relevance. Kannada's greatest strength lies in its ability to blend classical scholarship with a living linguistic culture and it rightly deserves its status as a classical language due to its historical depth, literary excellence, and social reformist traditions. However, bridging the gap between ancient texts and modern readership, promoting translations, and leveraging digital platforms are some of the ways to survive its classical heritage. Otherwise, Kannada risks being classical in name rather than in lived intellectual practice.

Telugu:

Telugu language and its literature is rich in its poetic tradition since eleventh century onwards (Nannaya, Tikkana). It is one of the most spoken languages in India. Classical texts in Telugu language are studied in the colleges and the Universities but everyday usage of the language is largely in Modern Telugu. Demographical use of the language is very strong but its classical form is mostly academic. The language is declared as a classical language in 2008 by the government of India.

Telugu (తెలుగు), recognised for its rich literary and cultural heritage, is one of the classical languages of India. It has a long tradition with a recorded history of classical literature of poetry, philosophy, and scholarly works dating back centuries. Telugu's cultural prestige which epitomises its emotional and cultural value in Andhra Pradesh and Telangana is reflected in symbols like the state song *Ma Telugu Talliki* ("To Our Mother Telugu"). The works of poets like Nannayya, Tikkana, Errana, and later literary giants who shaped its poetic and philosophical corpus includes in Traditional Telugu literature. This historical depth links contemporary society with its cultural roots and fosters a collective identity among native speakers.

Telugu, from a linguistic viewpoint, is known for its phonetic clarity, syllabic structure, and expressive capacity as a Dravidian language. It is flourished into multiple dialects reflecting regional variations across Andhra, Telangana, Rayalaseema, and diaspora communities. It often struggles to balance classical literary norms with contemporary usage and innovation but it has a strong literary tradition. A robust tradition of linguistic self-reflection and literary criticism from the 19th to 20th century is shown in the academic work on critical discourse in Telugu illustrating how the intellectuals themselves are engaged with evolving literary practices. It is necessary to mention its societal usage and identity and present status of the language. Telugu is the dominant first language for millions of people living in Andhra Pradesh and Telangana as a key marker of their identity. It's use in public life, education, and administration, arguing that language shapes thought and community values strongly promoted by the leaders and cultural figures of the state. However, the language, being its compulsory use in school level subject, has raised legal challenges and debates about fairness for non-native students. Though the language is historically dominated, some communities perceive Telugu as declining among youth and in urban spaces.

The degree of fluency in Telugu language among native speakers is sometimes limited, although Telugu is officially taught in schools. As per the surveys, significant proportion of students struggle to read and write Telugu at expected levels signalling gaps in foundational language education. Parental preference for English curricula due to global job market pressures and educational policy controversies regarding the prioritisation of subjects like Sanskrit or Hindi over Telugu are some of the challenges for the growth of the language.

Limited representation in digital and technical domains is one of the major contemporary challenges for Telugu Language. Although recent research is beginning to develop more Telugu-specific datasets and translation tools, it remains under represented in computational linguistics, NLP and artificial intelligence compared to languages like Hindi and English. Its use in science, technology, and professional contexts hinder due to the lack of systematic incorporation of modern vocabulary ("loan words" and technical terms). This affects on the ability of Telugu speakers to use the language in advanced fields without switching to English and everyday digital communication.

The role of Telugu in governance, courts, and media is active in public discourse. Critics are concerned about implementation challenges in increasingly multilingual and mobile societies. Advocates call for its use in official domains to strengthen linguistic rights is also appreciated. There is a wider tension to preserve regional languages on the one hand and global linguistic trends and national educational policies on the other.

Plenty of native speakers lack strong literacy in Telugu, even in regions where it's the first language. Educational literacy in the remote area of the state is necessary. Secondly, the language lacks robust digital infrastructure and standardisation of modern vocabulary which means that there is digital and technical gap between the language and its users. Thirdly, there is a preference for English for economic mobility and the pressure to learn other languages degrades Telugu in daily use. Additionally, due to regional dialects and variation in the language, there is no single unified standard in use of the language which complicating large-scale educational and media use.

Telugu has significant revival and reinforcement prospects despite all the challenges. To enrich Telugu literary traditions, cultural organisations and academics are actively documenting and criticizing the literature. There is an opportunity in NLP, digital corpora aim and translation technology to expand Telugu's presence in AI and digital communication by taking an initiatives. Government and community support language policy discussions and cultural movements. Telugu, facing modern pressures of globalization, educational reform, and digital transformation, today stands at a crossroads—rich in history, culture, and identity. A multi-pronged approach that balances tradition with

innovation, strengthens literacy, and integrates Telugu into contemporary technology and public life require preserving its vibrancy.

Malayalam:

Malyalam language is evolved from Tamil language. It has classical texts like Manipravalam literature. The language is actively spoken in Kerala state and Lakshadweep. Though the recognition of the language is relatively recent i.e. in 2013, its classical studies are existing. Its classical identity is still evolving and it has growing academic attention also. It is essential to see critical analysis of the language and its present status. Its literature is in academic, written in a balanced manner suitable for examinations, assignments or essays.

Malayalam (മലയാളം), a major Dravidian language, with a significant diaspora across India and the world, spoken predominantly in Kerala and the Union Territories of Lakshadweep and Puducherry, Malayalam occupies a unique position among Indian languages known for its rich literary tradition, phonetic precision, and adaptability. However, it faces challenges arising from globalization, linguistic hybridization, and changing educational and media landscapes in the contemporary era.

Around the 9th century CE, Malayalam evolved from early Tamil and developed its independent identity through literary and cultural influences. Malayalam language established as a language of philosophy, social reform, and artistic expression with classical works such as Ramacharitam, Adhyatma Ramayanam, and later the contributions by poets like Ezhuthachan, Vallathol, Kumaran Asan, and Ulloor. Malayalam literature is notable for strong social realism, progressive and reformist themes and early engagement with modern genres like the novel, short story and drama. This tradition positioned Malayalam as one of the most intellectually vibrant Indian languages.

From a linguistic perception, Malayalam is one of the most complete sound inventories among Indian languages with highly phonetic and systematic formation. It is rich in expressive syntax and compound words. Without losing structural integrity, Malayalam is capable of absorbing words from Sanskrit, Arabic, Persian, Portuguese, English and other languages. These features make Malayalam exceptionally flexible and expressive, suitable for both classical and modern discourse.

Malayalam as a language of everyday communication, education, cultural life and Kerala's high literacy rate has helped the language to sustain. Malayalam continues to be widely spoken across social classes and urban–rural divides unlike many regional languages.

Malayalam has a vibrant print media culture. It is one of India's most critically acclaimed film industries. It has active publication mechanism of novels, poetry, criticism and translation. By reinforcing the language's relevance, Malayalam cinema and literature frequently engage with contemporary social, political, and psychological issues. Malayalam has adapted relatively well to the digital space compared to many Indian languages. Simultaneously it has developed Unicode standardization. Availability of Malayalam keyboards, fonts and social media usage are also notable. In the field of content creation and its growing presence in online journalism are also praiseworthy.

Malayalam faces several structural and cultural challenges despite its strengths. In urban Malayalam, especially among youth, shows heavy code-mixing with English, often leading to destruction of vocabulary depth, reduced confidence in formal Malayalam usage and English language preference in professional and academic domains are some challenges the language faces. Decline of classical literature and poetry with serious reading habits can be seen though the literacy rate remains high. Popular digital content often replaces sustained literary engagement, weakening linguistic depth.

Emphasis on repetition learning rather than creative expression is observed although Malayalam is taught in schools. There is limited exposure to literary and modern linguistic criticism also. Diverse mentality towards English medium education of the people often marginalizes Malayalam beyond early schooling is one of the causes of its unimprovement. The language has many regional and social dialects which reflect cultural richness. It also raises challenges in creating standardized educational materials and maintaining balance between formal Malayalam and spoken varieties.

The diaspora of Malayali language plays a dual role especially in the Gulf countries, Europe, and North America. It also helps to preserve spoken Malayalam within the families. Simultaneously it accelerates linguistic hybridization and generational language loss. Second generation of the diaspora children can understand the language but they are unable to read and write properly.

Future of the Malayalam language remains largely secure but not immune to destruction. To strengthen Malayalam in higher education and research, encouraging creative writing, cinema, and

theatre in pure and innovative Malayalam, expanding AI tools, translation technologies and digital archives, and to focus on creativity and critical thinking and there should be reforming language pedagogy are some opportunities to improve the status of the language. Malayalam, sustained by high literacy, strong cultural institutions, and a socially conscious literary tradition, stands as one of India's most resilient and intellectually rich languages. However, tension between continuity and change reflects in its present status. It faces gradual dilution due to excessive English influence, declining literary engagement, and educational limitations, while the language is not endangered. The survival and vitality of Malayalam depend not only on its daily usage but on the depth of engagement—in literature, education, digital innovation, and everyday life. It is essential to take the form of informed cultural and institutional support and it should be preserved beyond the sentiments.

Odia:

Early inscriptions and literary works in Odia language can be traced back over thousand years. The language is widely spoken in Odisha. Its classical recognition, in 2014, has boosted linguistic heritage and research is the matter of pride. But there should be revival and documentation efforts should be strengthening. Odia is also spelled Oriya and one of the Indian Classical Languages and mother tongue of Odisha. Odia occupies a distinguished place in India's linguistic and cultural heritage with a documented literary history of over a thousand years. The language today faces significant challenges arising from globalization, educational practices, and sociolinguistic shifts despite of this the language has a rich legacy and constitutional recognition.

Among modern Indo-Aryan languages, Odia has one of the oldest continuous literary traditions. Its evolution can be traced from early inscriptions and palm-leaf manuscripts to a sophisticated medieval and modern literature. Odia is rich in its literature but key literary milestones include Sarala Das, who is popularized in Odia through her work of epic retellings, while Jagannath Das shaped Odia with cultural consciousness through his *Bhagabata.* Further more modern writers like Fakir Mohan Senapati, Gopinath Mohanti and Sitakant Mahapatra introduced realism, modernistic themes and nationalism. Particularly during the colonial period Odia literature has been instrumental in shaping regional identity, social reform, and political consciousness.

Odia belongs to the Eastern Indo-Aryan group from a linguistic perspective. It has a distinctive rounded script derived from palm-leaf writing traditions. The language also has a rich system of inflections and expressive vocabulary. Odia, demonstrating its structural adequacy and expressive power, is capable of conveying both classical philosophical thought and modern scientific or social ideas. Odia is widely spoken in daily life across rural and urban areas and the official language of Odisha. The policies of the Government made its use in administration, education, and public communication mandatory. However, English is highly used and dominates in higher administration and professional sectors. The language is often confined to informal or cultural contexts. There is a functional imbalance which weakens the language's institutional authority. On the other hand Odia is taught in schools but there is no compulsion on Odia-Medium education for the students. Among urban and middle class families, people insist to admit their wards into English medium schools. Furthermore it leads to weak reading ability and writing proficiency among younger generations. It can be also observed that the gap between spoken fluency and literary competence is widening, raising concerns about long-term linguistic depth. Still Odia is present in newspapers and television, cinema and folk theatre traditions. The language is also compared to other Indian languages. The publishing industry in Odia language is relatively small. And at the same time there is decline in contemporary literary readership. Continuous priorities to commercial appeal over linguistic richness by popular media are also observed. These are some limits in innovations and experimentations within the language.

English is increasingly dominates the language in the state. Higher education, Science and technology and corporate and legal domains sectors are already occupied by English. Odia, leading to linguistic insecurity among speakers, is often perceived as inadequate for upward mobility. Though the language enjoys legal protection, government officials in the state often prefer English for efficiency and official language laws are inconsistently implemented. This gap between practice and policy weakens language confidence. Odia has limited digital content compared to major Indian languages. There are very few resources in Artificial Intelligence, academic databases and translation tools. In various apps and software, the localization is not up to the mark. Negligence in digital sector threatens the relevance of the language among the younger and technology oriented users. The tradition of

reading serious literature—novels, poetry, criticism—is diminishing, replaced by short-form digital content and mixed-language communication.

Odia's future is not endangered but demands active intervention in various ways despite of all the challenges. There should be stronger odia medium in higher education as well as expansion of digital archives, development in language technologies and e-learning tools, promotion of contemporary writing and its translation and in governance there should be effective enforcement of using Odia as an official language. Civil society movements, universities, and cultural institutions can play a crucial role in revitalizing linguistic pride and functional relevance.

Odia's present status reveals a tension between tradition and modernity though it stands as a language of immense historical depth and cultural resilience. The language struggles for functional dominance in education, administration, and technology though it constitutionally protected and socially rooted. The survival of Odia depends institutional support, educational quality, and digital integration and not merely on the number of speakers. A language only thrives when it is not only spoken, but also thought in, written in, and innovated through will ensure and determine Odia's place in the future. Odia is continuously and rapidly losing its status due to some important reasons. These reasons can be considered positively. One of the major reason behind it is classical texts are not majorly readout by most of the people i. e. declining readership of classical texts. Another reason can be traced in its limited employability linked to classical language studies. There is one more reason i. e. the language has insufficient digitization and translations of classical literature. Urbanization in a large scale and dominance of English language is one of the challenges before the language. Youngsters of Odisha are not willing to take their own mother tongue in their day to day communication and official use. So lack of popular engagement among youth is one more challenge before the language.

Government and the institutions can take initiative to for the survival of the language by establishing the centres of excellence for classical languages. Funding to manuscripts preservation and its digitization is one of the better ways that can be chosen. Government can take an initiative by issuing scholarships, research grants to the scholars working for the language and those who are taking efforts for its international chairs. More initiatives can be taken by including the language and its use in schools and universities in their curriculum.

Conclusion:

The Indian classical languages are repositories of civilizational knowledge encompassing philosophy, science, art, and ethics and not merely linguistic systems. Sanskrit survives mainly through institutional and ritual support while languages like Tamil, Kannada, Telugu, Malayalam, and Odia remain socially vibrant. We must ensure that classical heritage of these languages must remain a living force rather than a museum artefact. So the future of these languages depends on innovative pedagogy, digital integration, translations, and cultural relevance at social and government level.

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Marathi as a Classical Language: Past, Present and Future

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Marathi is one of the major languages of India and the principal language of the state of Maharashtra, where it enjoys the status of an official language. Beyond Maharashtra, Marathi is widely spoken in the adjoining border regions of Karnataka, Gujarat, Madhya Pradesh, Chhattisgarh, Telangana, and Goa, reflecting its broad geographical spread and cultural influence. This extensive usage is not a recent phenomenon; rather, it is the outcome of a long historical process through which Marathi evolved, matured, and established itself as a language of administration, literature, culture, and collective identity. The recent recognition of Marathi as a Classical Language is therefore a moment of immense linguistic, cultural, and intellectual significance, as it formally acknowledges what scholars and speakers have long known: that Marathi possesses antiquity, continuity, and a rich, independent literary tradition worthy of classical status.

Marathi belongs to the Indo-Aryan branch of the Indo-European language family. Linguistically, it developed from Maharashtri Prakrit and later Apabhramsha, while remaining deeply influenced by Sanskrit. This dual heritage gave Marathi a unique character—rooted in the spoken traditions of the people, yet enriched by the philosophical, grammatical, and aesthetic depth of Sanskrit. The script used for Marathi is Devanagari, which itself has ancient roots in the Brahmi script, one of the oldest writing systems of the Indian subcontinent. The structural stability of the script and the expressive flexibility of the language enabled Marathi to evolve into a powerful medium of both oral and written expression.

Like other classical languages, Marathi is not monolithic but encompasses a range of dialects that reflect regional diversity while remaining mutually intelligible. Dialects such as Ahirani, Varhadi, Dangi, and Konkani illustrate the linguistic richness of Marathi and its ability to adapt to varied social and geographical contexts. These dialects have contributed significantly to folk literature, oral traditions, and regional cultural forms, thereby strengthening the overall literary ecosystem of the language. The coexistence of dialectal variety and literary standardization is itself a hallmark of a mature and classical language.

The early emergence of Marathi on the linguistic horizon can be traced to around the ninth century CE. Inscriptions, copper plates, and early literary references indicate that Marathi was already developing a distinct identity by this period. However, the mid-thirteenth century marks a decisive turning point in the history of Marathi literature with the composition of Dnyaneshwari by Saint Dnyaneshwar. This monumental work, a Marathi commentary on the Bhagavad Gita, is not only a masterpiece of spiritual literature but also a foundational text in the evolution of Marathi as a literary language.Dnyaneshwari occupies a central and revered place in Marathi literary history. Its significance lies not merely in its religious or philosophical content, but in its revolutionary linguistic vision. By rendering complex metaphysical ideas into lucid, rhythmic, and accessible Marathi, Saint Dnyaneshwar democratized knowledge and brought spiritual discourse within the reach of the common people. In doing so, he demonstrated the expressive power, intellectual depth, and poetic beauty of Marathi, firmly establishing it as a capable vehicle for serious literary and philosophical expression. For this reason, Dnyaneshwari is widely regarded as the true beginning of classical Marathi literature.

Following this foundational phase, Marathi literature developed continuously over the centuries, fulfilling one of the most important criteria for classical status: uninterrupted literary tradition. The Bhakti movement played a crucial role in this development, with saint- poets such as Namdev, Eknath, Tukaram, and Ramdas contributing immensely to devotional poetry. Their works combined spiritual insight with social critique, moral reflection, and deep emotional resonance. Written in simple yet powerful language, their abhangas and ovis continue to influence Marathi thought and culture even today. This sustained tradition of literature, spanning several centuries, clearly demonstrates the antiquity and continuity required of a classical language.

Marathi literature is remarkable for its thematic range and emotional depth. Like all great classical literatures of the world, it encompasses the full spectrum of human experience— love and longing, sorrow and suffering, heroism and sacrifice, humor and satire, devotion and rebellion. These emotions are not expressed in abstract or artificial forms, but are deeply rooted in lived social and cultural realities. As a result, Marathi literature achieves a rare balance between regional specificity and universal appeal.

From a comparative literary perspective, the classical stature of Marathi becomes even more evident. Literary parallels across cultures reveal that Marathi has developed independently, yet in ways that resonate with world literature. A striking example is the comparison between Shakespeare's King Lear and Vishnu Vaman Shirwadkar (Kusumagraj)'s celebrated Marathi play Natsamrat. While King Lear portrays the tragic downfall of an aging king betrayed by his daughters, Natsamrat depicts the emotional collapse of Ganpatrao Belwalkar, an aging actor abandoned and humiliated by his children. The anguish, loneliness, and loss of dignity experienced by the protagonists in both works evoke profound sympathy and reveal universal human truths. This parallel is not a matter of imitation but of parallel literary evolution, highlighting the maturity and depth of Marathi dramatic tradition.

The lyrical and romantic sensibility of Marathi literature finds powerful expression in modern poetic forms as well. The ghazals of Suresh Bhat, widely known as the "Ghazal Samrat," stand as a testament to the adaptability and refinement of Marathi poetry. By skillfully incorporating the ghazal form—traditionally associated with Persian and Urdu—into Marathi, Suresh Bhat enriched the language with a new aesthetic dimension. Ghazals such as "Malun tak deep chetavun ang ang" and "Kevha tari pahate ultun rat geli" express longing, tenderness, and gentle melancholy through simple language and musical rhythm. These poems demonstrate that Marathi possesses the sensitivity and sophistication required to absorb and transform global literary forms while retaining its own distinct identity.

Humor and satire constitute another vital dimension of Marathi literature. Writers such as P.L. Deshpande and V. P. Kale brought wit, irony, and keen social observation into Marathi prose, creating works that continue to entertain and enlighten readers. Their essays, sketches, and stories reveal everyday life with warmth and humor, while subtly critiquing social norms and human follies. The presence of such refined humor is yet another indicator of literary maturit

The spirit of heroism and valor occupies a prominent place in Marathi literary tradition, particularly in the form of povadas. These narrative poems celebrate historical heroes, most notably Chhatrapati Shivaji Maharaj, and have played a crucial role in shaping Marathi historical consciousness. Through powerful language and rhythmic narration, povadas combine literature, history, and performance into a uniquely Marathi art form. Alongside these, Marathi short stories and novels have achieved high standards of aesthetic excellence, addressing social change, psychological complexity, and moral dilemmas with remarkable depth.

Translation has also played a significant role in enriching Marathi as a classical language. Works from foreign languages such as English, German, and Russian, as well as from almost all major Indian languages including Urdu, have been translated into Marathi. These translations have not only expanded the intellectual horizons of Marathi readers but have also demonstrated the language's capacity to convey diverse ideas, styles, and philosophies. At the same time, Marathi works have been translated into other languages, allowing Marathi literature to reach a wider national and global audience. This active exchange further confirms Marathi's status as a fully developed and self-sufficient literary language.

An important and often overlooked aspect of Marathi's cultural strength is its inclusive character. The Muslim community of Maharashtra has historically been equally proficient in Marathi, even though many Muslims speak Dakhani or Urdu at home. This linguistic harmony is beautifully expressed by the revolutionary poet Shahir Amar Shaikh, who played a vital role in the Samyukta Maharashtra movement. His famous lines—

"Jari janmane Musalman mi, Amar Shaikh bhai; Maharashtra maze ghar ani Marathi mazi aai."
—powerfully affirm that linguistic and cultural identity can transcend religious boundaries. Marathi, in this sense, functions as a unifying cultural force.Several Muslim Marathi litterateurs have made outstanding contributions to Marathi literature. The late Sayyad Amin of Sangli authored Mahapurush Chhatrapati Shivaji, a significant work that reflects deep historical understanding and literary skill. He

was the well known litterateurs during post – independence. Twenty to twenty-five books are at his credit. Unfortunately, such contributions have not always received the recognition they deserve Republishing these works through institutions like the National Book Trust would help restore their rightful place in literary history. Another eminent figure is Dr. Yusuf Khan Mohammad Khan Pathan, former Vice-Chancellor of Marathwada University, who was awarded the Padma Shri in 2007 for his exceptional contribution to Marathi literature and education. His election as President of the 63rd Akhil Bharatiya Marathi Sahitya Sammelan stands as a symbol of the inclusive and progressive nature of Marathi literary culture.

Popular culture has also contributed to the vitality of Marathi. The widely used Marathi expression "Lai Bhari" gained popularity through the one-act play Aamhi Kolhapuri, written by Aman Momin of Peth Vadgaon, a "Rajaramiyan," who also worked with the Voice of America. Such examples illustrate how Marathi continues to evolve organically, drawing strength from both tradition and modern creativity.

In the contemporary era, Marathi has successfully embraced electronic and digital media. Marathi journalism, blogs, online magazines, social media platforms, and digital publishing have enabled the language to reach a global audience. Notably, after English, Marathi has emerged as one of the most widely used languages on social media, reflecting its growing digital presence, expressive strength, and adaptability to modern modes of communication.

Today in Maharashtra, children are being quietly deprived of the sweetness and clarity of their own language, while English is imposed upon their tender and still-forming minds. At an age when learning should feel natural and comforting, this burden often creates confusion rather than curiosity. To the best of my understanding, no country other than India teaches its children from their mother tongue at the very foundation of education. If children are allowed to receive their primary education in Marathi, they will grow with stronger roots, clearer understanding, and deeper confidence. Such a thoughtful step would be received with heartfelt gratitude by the children and their families, and the organizers would earn the lasting blessings of young minds nurtured with care and respect.

A Comparative Study of Meaning and Language Cognition in Sanskrit and Ancient Greek Traditions.

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Abstract:

From the earliest stages of human civilization, communication, cultural continuity and intellectual development have been grounded in a single foundational faculty that is language. Beyond serving as a medium of communication, language enables social interaction, cultural preservation, identity formation, transmission of knowledge and global as well as economic exchange; it also plays a vital role in fostering empathy. However, a fundamental philosophical question arises: how is language understood by the human mind, and how does cognition emerge through linguistic expression?

This question has been explored in depth within both the Sanskrit and Greek philosophical traditions, each offering systematic and logically rigorous accounts of meaning cognition. In the Sanskrit intellectual tradition, grammarians and philosophers developed an elaborate theoretical framework known as Shabdabodha (verbal cognition), which explains how cognitive understanding arises through linguistic units such as words, syntactic relations, expectancy (Akanksha), semantic compatibility (Yogyata) and contextual proximity (Sannidhi). Language, in this view, is not merely a tool for expressing pre-existing thoughts but a primary means through which cognition itself is generated.

In Greek philosophy, thinkers such as Plato and Aristotle also engaged deeply with the nature of language and meaning. Plato examined the relationship between words, thought, and reality, while Aristotle analysed language through logic, categories and propositional structure, emphasizing the role of language in rational cognition and knowledge formation. This paper undertakes a comparative study of these two classical traditions to examine how meaning and cognition are conceptualized through language, highlighting both convergences and fundamental philosophical differences in their approaches to linguistic understanding.

Key words: Sanskrit philosophy, ancient Greek tradition, cognition, language, meaning.

Introduction:

The present research paper studies language at a deeper level. It does not only discuss about the importance, legacy or rich literary tradition of classical languages. Instead, it tries to understand by analysing various philosophers ideas of how language gets meaning and how that meaning is forms and understood by human beings. Meaning is not treated as something fixed inside texts, but as something that is formed and understood through human cognition.

This study looks at language not only from a literary point of view but also from a philosophical and analytical perspective. The research explores different aspects of classical language traditions and focuses mainly on Sanskrit and Ancient Greek. It examines how meaning is constructed and how language is cognitively processed.By comparing Sanskrit and Greek ideas, the study identifies common points as well as differences in their understanding of meaning and language cognition. Through this comparison, the paper aims to understand the depth of meaning cognition in two different classical traditions. Finally, by bringing these ideas together, the study attempts to show how classical theories of meaning can provide a strong base for modern research in linguistics and cognition.

- **Language cognition in Sanskrit tradition :**

Many Sanskrit philosophers believes that language is deeply connected with consciousness. Language is not separate from thought rather it is one of the ways through which thought become clear. Understanding language is therefore a conscious experience. Not a mechanical decoding process.

- **Concept of Shabda and Artha :**

In the Sanskrit tradition, there are different interpretations of Shabda and Artha, but the understanding of meaning finally comes as one complete idea in the mind. Shabda is not seen only as a spoken sound. It is a meaningful expression that has the power to create understanding. In Mantrashastra, Shabda is described as a vibrational expression, while artha is the meaning or the object that is evoked by that sound. This shows that sound and meaning are closely connected and work together in the process of understanding.

The concepts of shabda and artha form the base of Indian linguistics, Kavyashstra, and the philosophy of language. They explain how language is able to convey reality, not just through words, but through intention and context. Meaning is understood through the power of words, known as shabda shakti

Abhida - refers to the primary, direct meaning of a word.

Lakshana – Lakshana is the secondary meaning,used when primary meaning does not make sense in context.

Vyanjana- It expresses suggested or implied meaning, especially in poetry.

Tatparya – author's or the speaker's intended meaning, guides the listener toward the correct understanding. Together, these ideas show that meaning is not fixed inside words but is formed through mental and contextual understanding.

- **Shabdabodha as a cognitive process**

In the ancient Sanskrit framework of Shabdabodha, the process of verbal cognition was studied as a deeply psychological and cognitive phenomenon. It explored how the human Mind perceives sound (shabda) connects it to internal memory and contextual cues, and Finally produces bodha (understanding)

According to Sanskrit linguists and philosophers, Shabdabodha represents the moment of meaning realization that occurs when a listener hears a sentence. The theory emphasizes three major schools of thought:

Abhihitanvayavada – words give their meanings first and then these meanings combine.

Anvitabhidhanavada – Words express meaning only within their syntactic and contextual Relation.

Dhvani Theory – Suggests that implied or secondary meanings (vyanjana) are central to true Understanding.

Each of these models reflects a distinct cognitive operation of the human mind such as Segmentation, association and inference.

- **Conditions of verbal cognition (shabdabodha)**

Shabdabodha requires three conditions:

Akanksha(expectancy) : Akanksha is the mutual expectancy between words, when one word needs another to complete the meaning. Without akanksha the sentence remains incomplete.

Yogyata (semantic compatibility): The ability of words to fit together logically

Sannidhi (Proximity): Sannidhi is the closeness or proximity of words in utterance. If words are spoken too far apart in time, the connection between them breaks so sannidhi means prevents a sentence meaning

Sphota theory : this theory is stated by bhartruhari, according to Bhartruhari the sentence meaning arises as a single, indivisible cognitive flash called sphota.word by word division is artificial.real understanding happens holistically.

- **Language cognition in Greek tradition**

- **Concept of logos and meaning -**

The Greek word "Logos" has many meanings in the ancient Greek tradition. It commonly refers to word or speech, that is, how thoughts and ideas are expressed through language. At the same time, logos also means reason or logical thinking, showing the human ability to think, understand, and explain things rationally.

In philosophy, especially in the ideas of Heraclitus, logos has a deeper meaning. It is seen as a universal principle that gives order and meaning to the world. According to this view, logos is the underlying reason or structure that holds everything together and makes the world understandable. Even though people may not always recognize it, this principle is always present.

Because of this, logos is important not only for language but also for understanding thought, knowledge, and reality. It connects speech, reasoning, and the way humans make sense of the world.

- **Plato on Language and Meaning -**

Plato believed that language is closely connected to thought and reality, but he was cautious about words. According to him, words are names given to things, but they do not always perfectly language. In his dialogue Cratylus, Plato discusses whether words are natural or conventional. He suggests that while some words may have a natural connection with things, language is largely shaped by human

agreement. For Plato, language helps in communication, but meaning is finally grasped by the mind, not by words alone. Thus, cognition is more important than speech.

❖ **Aristotle on Language and Meaning -**

Aristotle gives a more systematic explanation of language. He states that spoken words are symbols of mental concepts, and these mental concepts are representations of real objects in the world. This means language works in three steps:

Objects - mental concepts – words.

For Aristotle, meaning arises in the mind first, and words express that mental understanding. He emphasizes logic and structure, especially the role of sentences and predicates in conveying meaning. Language, for him, is a rational system closely connected with human cognition.

❖ **Stoic View on Language and Meaning -**

The Stoics developed a unique theory of meaning. They explained language through three elements:

Sound (word), meaning (lekton), and object (thing).

According to the Stoics, the lekton is the meaning that exists in the mind and is expressed through words. It is not a physical sound and not the object itself, but something understood mentally. This shows that meaning is a cognitive entity. The Stoics strongly connected language with reason (logos). For them, understanding language is part of rational thinking, and meaning arises through the mind's grasp of what is expressed.

➢ **Areas of Similarity in Sanskrit and Greek Theories of Language and Meaning Cognition**

1. **Meaning arises in the mind**

Both Sanskrit and Greek traditions agree that meaning is not just in the sound of words. Understanding happens in the mind of the listener. Sound acts as a medium, but cognition completes the process.

2. **Distinction between sound and meaning**

In Sanskrit, shabda and artha are treated as related but distinct. Similarly, Greek thinkers distinguish between spoken sound and meaning (such as logos or lekton). This shows awareness that sound alone does not carry meaning.

3. **Role of reason and intellect**

Sanskrit philosophers emphasize buddhi and dnyana in understanding language, while Greek thinkers stress logos and rational thought. In both traditions, intellect plays a central role in meaning cognition.

4. **Importance of context and intention**

Indian theories discuss tatparya (speaker's intention) and context, while Greek philosophy also considers intention and logical coherence. Meaning depends on more than isolated words.

5. **Language as a tool, not the source of truth**

Both traditions recognize that language helps express knowledge but does not always fully capture reality. True understanding goes beyond words, whether through philosophical insight (Greek) or deeper cognition (Sanskrit).

6. **Systematic reflection on language**

Both traditions developed structured theories to explain how language works. Sanskrit thinkers did this through grammar, philosophy, and poetics, while Greek thinkers approached it through logic, rhetoric, and philosophy.

7. **Connection between language and reality**

Language is seen as connected to the world and human experience in both traditions. Words are meaningful because they relate to objects, concepts, or universal principles.

➢ **Key Differences between Sanskrit and Greek Theories of Language Cognition**

1) **Approach of language**

In the Sanskrit tradition, language is seen as deeply connected with understanding and knowledge. It is not only a way to communicate but also a means to know reality. In Greek thought, language is mainly seen as a tool to express reasoning and logical thinking.

2) **Importance of sound**

Sanskrit thinkers give special importance to sound (shabda). Sound itself is meaningful and powerful in the process of understanding. Greek thinkers give less importance to sound and focus more on meaning and reason (logos).

3) How meaning arises

In Sanskrit theories, meaning arises through a combined process involving words, context, intention, and the mind of the listener. In Greek theories, meaning mainly arises through rational thought and logical structure.

4) Relation between language and reality

Sanskrit philosophy often sees a close link between language and reality, where words can reveal the nature of things. Greek philosophy usually treats language as a representation of reality, not reality itself.

5) Overall goal of language study

In the Sanskrit tradition, the study of language is connected with deeper understanding and sometimes spiritual insight. In Greek tradition, the study of language aims more at clarity, logic, and correct reasoning.

Conclusion:

Language is not just a surface or static system, nor is it limited only to communication or literary expression. As per my understanding, language carries a deep philosophical foundation and has its own theories of cognition and meaning formation. In the Sanskrit philosophy literature, language is understood as a cognitive process that moves through stages such as shabda, smriti, anvaya and finally bodha, showing how understanding gradually arises in the human mind.

In general discussions on language, we often focus on its rich heritage, literature, and cultural importance. However, from this study, I personally observed that the deeper questions that how language is understood, what verbal or linguistic cognition means, and how meaning is mentally formed are discussed less. This paper attempts to bring attention to these foundational aspects of language rather than only its outward expressions.

Through my exploration of Sanskrit philosophical Literature and ancient Greek thought, I found that both traditions offer deep and logical reflections on language and meaning. This comparative study helped me understand how philosophers approached cognition, how ideas developed over time, and how meaning was explained through careful reasoning. From this paper, it becomes clear that classical languages are not only carriers of literature but also powerful systems for understanding human cognition and the process of meaning-making. This research paper will help modern language studies look beyond surface communication and engage more deeply with the mental processes behind linguistic understanding.

This research shows how ancient linguistic and philosophical traditions are still meaningful for the modern world. It explains that many ideas about language, meaning and cognition were deeply studied by ancient thinkers long before modern linguistics developed. By studying Sanskrit and Western classical traditions

Thus, the study connects ancient wisdom with modern linguistic thought in a meaningful way.

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