Linguistic Justice in India: Rethinking Language, Identity, and Education

Dr. Dipti Ranjan Maharana[1], Gourika Sharma[2*]

[1]Associate Professor, Department of English, Ravenshaw University, Cuttack, Odisha
[2]PhD Scholar, Ravenshaw University, Department of English, Ravenshaw University, Cuttack, Odisha

*Corresponding Email Id: sharmagourika02@gmail.com[2]

ABSTRACT

This paper attempts to understand the notion of linguistic justice within the educational context, especially as it relates to proper nurturing and development of children through appreciating and respecting native and home languages. It also critiques the polysyllabic nature of hegemonic languages taught in formal education systems and their ramifications on students as far as identity, cognitive development, and cultural affiliation is concerned. This research seeks to fill this gap by synthesizing the literature on multilingual education, linguistic rights, and teaching in the vernacular and proposing pedagogical practices that support the validation of students' new languages with the inclusion of students' languages in the teaching process.

The research articulates the urgency of addressing equity gaps in education by ensuring justice in the use of language. It also highlights the active roles that educators, policymakers, and communities need to assume in the transformation of classrooms into embracing linguistic and cultural diversity. When equitable power dynamics shift and home and native languages are embraced, the classroom can be repositioned as a site of power and justice for all learners.

Keywords: Linguistic, Indigenous, languages, multilingual, NEP 2020, justice

INTRODUCTION

In India, the classroom is a student's dream to achieve and becomes a space to derive class mobility in concerns towards socio-economic development, which is assumed to be achieved through educational success. English education is perceived as a complete English medium school, which satisfies the needs of an aspirational student who seeks transcendence over his socio-economic and linguistic barriers. English is viewed as an instrument for achieving developmental outcomes (or getting a job after studies) or a sign that one is properly educated. Even so, this vision ignores the reality of the multilingual fabric of India, where Indigenous languages, deeply rooted in structures of colonial discrimination, face tremendous neglect due to sociolinguistic inequalities and are not only subordinated but actively suppressed fostering further exclusion and oppression.

The widespread use of English in India created a framework where English is taught without the appropriate appreciation of the mother tongue; new native languages are considered second or irrelevant in formal education settings. The resistance to appreciate diversity of dialects within the classroom indicates ethnocentric tendencies that look down on regional languages, despite their cultural and historical value, in place of English. It cultivates a condition where learners from indigenous language backgrounds are expected to renounce their identity in favor of English domination, which leads to the loss of their cultural identity. As a result, learners endure the tragic struggle of living within a culture where the language they speak is not valid or respectable enough to be used in an educational context.

Although the English language is viewed as a means of empowerment for socio-economically disadvantaged students in the Indian context, it is important to notice how its imposition impacts existing social inequalities. The language policy practiced in several Indian schools not only caps the academic prospects of non-English speakers but also leads to the abandonment of their linguistic identities. Language embodies cultural heritage and identity, as pointed out by Ngugi wa Thiong'o (1986). Students adopting English over their native languages are losing critical aspects of their identity.

My aim in this case is to address concerns of linguistic justice in the Indian classroom by scrutinizing the uncritical veneration of English for social and academic achievements. I suggest the development of a pedagogy that promotes identity expression through native and English languages. The objective here is to challenge the supremacy of English as the 'standard' language, and instead propose a bottom-up approach to language education that respects and reflects India's multilingual composition.

METHODOLOGY

Research Approach

In conjunction with this research, the area of focus aligns with a qualitative research approach since it intends to examine the multidimensional aspects of linguistic justice within the Indian classroom, particularly the interactions between students and teachers. This different form of classification of the qualitative method provides insights into the influence of language in educational systems and student identities in a multilingual society like India.

Data Collection

The data for this study was obtained through a combination of semi-structured interviews, classroom observations, analytical review of the teaching materials, and English textbooks. English language interviews were conducted among learners across various ethnic groups to find out the general perceptions of justice and injustice in the education system. Observations of classes were done to evaluate the effects of language policies and teaching methods on student engagement, particularly how educators embrace or neglect the use of children's languages to foster English language instruction. Furthermore, an analysis was conducted on several selected textbooks and other instructional materials utilized in the instructional settings to analyze how language is presented and what messages it conveys about the cultural identity of the students.

Scope of Study

The research focused on the metropolitan and rural educational institutions throughout India so that the differences in linguistic practices in varied school types could be understood. Comparisons were made between urban schools that give preference to English and rural schools that emphasize regional languages. Through this research, the varying geographical and socio-economic conditions of the schools attended by students and teachers were aimed to address the conflicts between English and regional languages.

Analysis Framework

Thematic analysis was selected for the interpretation of the collected data, as this approach is useful to discover and make sense of qualitatively different data. This framework allowed the exploration of more complex issues components considering language practices in classrooms as parts of wider social relations of power. The analysis looked for dominant themes around the power relations of language, social and cultural identity, and representation. Furthermore, discourse analysis was applied to the portrayal of language described in the educational materials as well as the language mediums utilized by the educators and learners in a classroom during lessons. These approaches contributed to understanding the ideologies behind the practices of language for students as well as the teachings for students' self-expectation, belongingness, and identity.

Challenges to Linguistic Justice in Indian Classrooms

The classrooms of India can be described as a melting pot where the diverse linguistic heritage of the country comes to life with hundreds of languages existing within a single educational setting. At the same time, this is extremely paradoxical to the day-to-day classroom reality of the predominant use

of English as the medium of instruction which suppresses both regional and indigenous languages. The Indian classroom still does not achieve linguistic justice because of multiple systemic hurdles that continue to undermine native languages while neglecting the linguistic realities of a growing multicultural student body. This chapter analyzes the major identified challenges through qualitative data analysis, focusing on policy gaps, socio-psychological stigma, adequacy of training and resources, children's identity struggles, and more.

Barriers Due to Policy
In India, educational policies supporting multilingualism exist but tend to favor English. The "Three Language Formula" which promotes the study of English, Hindi and a local dialect aims to ensure linguistic pluralism. Nevertheless, it has been applied inequitably and inconsistently over time in more than one State and within different schooling systems. English is typically regarded as the principal language of instruction, with local languages being relegated to the status of learning subjects. In some urban or peri-urban school systems, for example, English is the medium of instruction for all subjects, while local dialects are taught as separate subjects devoid of meaningful interplay with the broader curriculum. In this context, there is a dominant-subordinate relationship, where English is viewed as more useful, resulting in improved academic attainment for those Fluent in English, whereas the more academically challenged, usually, those from ethnolinguistic backgrounds are less fluent in the medium of instruction.

This policy gap fundamentally compromises the educational opportunities of English language learners and deepens existing disparities, especially for students from vulnerable communities. Interviews with educators and students illustrate that within both privately and publicly funded schools, English language instruction is prioritized to the detriment of students whose home language is not English, thereby widening the educational gap.

Social Stigma
Native languages are overshadowed by a social stigma that is deeply entrenched in educational institutions. English is viewed as a language that opens doors to upward social mobility in many parts of India. In contrast, native languages, especially those of marginalised communities, are often looked down upon as backward or peasant languages. This is not only a societal problem. Students who speak indigenous or regional languages are often made fun of or face pressure in the classroom, where using non-English is not welcomed, leading them to abandon their native tongue.

Interviews conducted with students from diverse cultures show that they frequently bear the burden of shame associated with speaking their native language due to the perception that they will be considered less educated or intelligent. In some cases, even teachers, who should foster inclusive education, reinforce these misconceptions by using English more than regional languages in their lessons. These societal forces foster an environment where diversity in language is not embraced, but viewed as impediments to educational achievement and social integration.

Deficiencies of Resources and Training
The lack of resources and suitably trained educators competent to teach in or about indigenous languages poses one of the primary threats to achieving linguistic equity in the classroom. Numerous schools, particularly those situated in rural and semi-urban regions, are devoid of essential instructional materials like textbooks and aids that capture the students' linguistic backgrounds. Furthermore, these educator training programs do not provide adequate instruction on how to teach multilingual or multi-regional classrooms, where several different languages and dialects are spoken. As a result, most teachers, especially those in public schools, lack the requisite knowledge and skills necessary to assist learners who grapple with insufficient English language skills, deepening the socio-linguistic divide between fluent English speakers and those who struggle with the language.

The lack of instructional materials in students' first languages hinders students' opportunities to interact meaningfully with the curriculum. For instance, learners who speak Odia, Kannada, or Tamil may not possess educational resources that reflect their language and culture. This form of exclusion creates an educational gap between what students experience in their lives and what is taught in the classroom, which results in a depreciation of relevance in terms of education, thus, reducing students' motivation to actively engage with their learning.

Student Identity Struggles

Most students regard language as much more than a means of communication; it is an integral part of their self-identity. Marginalization of students' first languages in the classroom may lead to feelings of disconnection. Insights from student interviews suggest that those belonging to minority language communities feel increasingly isolated from their culture and community because their languages are not respected within the education system. In certain instances, students express anger at being socially coerced to use an English which they deem foreign instead of being empowered to use one's language. This disconnection can result in a drop in self-worth and motivation towards academics. Students who feel that their culture and language is not appreciated in a classroom context often have difficulties academically as well as emotionally. The process of code switching, in which students are expected to alternate between their mother tongue and English, is usually anxiety-provoking and adds to a sense of fractured self. These students may perceive themselves as stuck in the middle of two cultures: one that disregards their language and the other that compels them to adopt the standards of English-dominant culture.

Approaches to Recognizing Indigenous and Domestic Languages

The challenge of respecting native and home languages in education frameworks has received increasing focus in the past few years, especially as educators and researchers work to resolve the tension between multilingualism and educational equity. In India, a multilingual society, it is a matter of social justice that all students feel respected and affirmed in their linguistic identities. This part describes essential approaches for recognizing native and home languages in the classroom in terms of curriculum development, training of teachers, instructional methods, and community participation.

Inclusive Curriculum Design

An initial method to respect the native and home languages of learners is through the formation of an inclusive curriculum which utilizes both native and dominant tongues like English. Consider India, where students speak a variety of regional languages. English must not be placed above these languages in the hierarchy of languages taught. Research from Cummins (2000) and García (2009) supports the development of bilingual or multilingual education systems because these frameworks tend to offer greater cognitive and academic advantages for students. Schools can help foster an environment where students' linguistic identities are valued by incorporating their native languages into the curriculum.

For instance, a model of bilingual education in Indian classrooms may include teaching subjects like mathematics or science in the regional language and English. This enables students to engage with the material in their native tongue, ensuring that their linguistic competencies in the mother language are not undermined. Moreover, the inclusion of literature, poetry, and history relating to the students' language and culture enhances the relevance and personal connection to the learning process. The use of native languages is beneficial to learners' cognitive development and cultivates pride in their identity; this fosters greater linguistic and cultural diversity in the classroom.

Teacher Training
To effectively implement an inclusive curriculum, teachers must be trained to address learners from different language backgrounds. Their focus must be on the specific challenges teachers face in multilingual classrooms with students of different language proficiency levels. Teachers should be prepared with frameworks aimed at fostering the students' language abilities in both their native and instruction languages.

As García & Wei (2014) discuss, trained educators who purposefully include and respect a student's mother tongue during teaching activities tend to increase the student's academic performance and self-esteem. One necessary training is the implementation of language scaffolding, where teachers assist students in comprehending scholarly work irrespective of the instructional language through translations, explanations, and contextualization. Moreover, training programs must foster an appreciation for the linguistic backgrounds of the students as this will help the educator's mindset and address the diversity their learners present.

Classroom Practices
Using native languages in classroom activities means giving students opportunities to participate in discussions, projects, and assessments in their home language. Participation in one's home language greatly helps in improving student's motivation and comprehension of content. An adaptive stance to language in the classroom creates opportunities for those learners who encounter silencing because of the predominating language of wider communication, but possess complex ideas and rich vocabulary in their first language.

A good instructional practice is allowing students to engage in home language peer-to-peer interactions during group work. This promotes understanding at many levels, as well as the learner's confidence in the language skills that they possess. Instructors can also create rubrics that incorporate language choice, for example, students may be allowed to submit written work in their native languages or oral presentations can be delivered in a mix of the two languages.

Classroom posters as well as student-created posters can be tailored to showcase student cultural diversity and inclusion at the same time. For example, an English as an Additional Language classroom can be set up with English and students' first languages on vital instructions and cultural images where the students can see them and feel validated and included. Furthermore, reinforcing the native languages can be done through the use of language games, songs, and storytelling in creative ways.

Community Engagement
Establishing educational environments that respect and incorporate local languages requires the collaboration of parents and the surrounding community. Schools must partner with families and community members to ensure there is alignment between what is done in the school and the language practices in the home. Schools can foster participation by engaging parents with the school's educational processes and inviting them to present elements of their languages and cultures. This way, the home and school environments can be unified and provide integrated support for children.

In areas where a strong ethnic language identity exists, the schools can collaborate with relevant local community organizations to acquire additional resources in the local languages, including books, instructional resources, and various cultural activities. Even local audio-visual industries can play a role in the development of these languages. For instance, educational institutions can adopt regional language content provided by some online platforms to enrich students' access to learning resources in their mother tongues.

Integrating Linguistic Justice Within the Framework of Nep 2020
Mother Tongue as Medium of Instruction

The National Education Policy (NEP) 2020 signals a historic transformation in the education system of India, particularly in terms of inclusivity, diversity, and accessibility. One of the primary focuses under NEP is the language policy for Indian classrooms. The unique challenge India faces in education policy is its remarkable linguistic diversity, with more than 122 languages and thousands of dialects. NEP 2020 seeks to honor and advocate for this diversity while attempting to provide a form of linguistic justice in education policy.

A critical aspect of NEP 2020 is the policy recommendation to foster the use of the mother tongue as the main medium of instruction in schools, particularly at the initial levels. The policy strongly recommends children in the foundational years (up to Grade 5, and preferably till Grade 8) learn in their mother tongue or at least a regional language. It is accepted in cognitive science that primary education administered in the vernacular enhances the chances of a child developing robust cognitive, and academic skills and learning achievements. There is ample evidence indicating students instructed in their first language tend to acquire literacy, logic and general academic skills at a higher rate. This is a critical policy gap for India where a large segment of the student population do not speak Hindi or English as a first language.

For example, in the countryside or in smaller towns, where students come from families that use regional languages, the transition to English for teaching and other subjects often causes a gap which leads to disinterest, resulting in below-average academic performance. Through the reversal to a mother tongue instruction-driven approach, NEP 2020 attempts to address this gap and aim towards equal academic opportunity for students from different language backgrounds.

Multilingualism Promotion

Multilingualism is another key pillar of NEP 2020. The policy does not treat multilingualism as a challenge but rather an advantage. It supports the Three Language Formula, which ensures that students learn at least three languages: the mother tongue, a regional dialect, and a foreign language, most often English. This formula accommodates the reality of multilingual India and motivates learners to become proficient in several languages. Even though English has a dominant place in international and national interactions, NEP 2020 aims to foster an environment where students are not compelled to adopt a monolingual perspective.

Teacher Training and Resource Development

One of the most important issues facing the implementation of such linguistic policies is the readiness of teachers to manage a multilingual classroom. NEP 2020 understands this challenge and proposes tailored and comprehensive training programs aimed at preparing teachers specifically to work in multilingual environments. Educators must cope with the language diversity present in their classes, employing pedagogical approaches that include students' languages and the cultures inherent to their languages.

Effective educator training is necessary to ensure that teachers have the skillset required to teach students in their mother tongues and motivate them to learn other languages. Furthermore, the policy (NEP 2020) highlights the relevance of having educational materials, including textbooks and digital resources, produced and published in various languages accessible to students, irrespective of their languages.

Protective Measures of Curriculum Construction and Social Backing

The NEP 2020 provides guidelines on how to attain linguistic equity in the classroom by recognizing the role of curriculum inclusivity. This inclusivity must include the promotion of the national languages alongside space for the indigenous and regional languages of India. Such a curriculum

takes into account the various languages that students speak, allowing the learners to see their culture and languages within the classroom. Such a curriculum recognizes the learners' backgrounds and identities, thus motivating them through meaningful education.

In addition, NEP highlights the need for the parents and the community to take part in the student's education. Parents and the wider community help in meeting the language requirements of the children. There is scope for partnership of schools and the communities which fosters better educational services. For instance, community members like language practitioners, leaders, and even parents can be involved in preparing educational materials such as storybooks, teaching programs, and audio cassettes in the local dialects. These efforts could enhance the educational process by ensuring that the materials are culturally relevant and language-sensitive.

Obstacles and the Way Ahead

Despite NEP 2020's stronger endorsement of linguistic justice policies, there are still numerous difficulties to overcome in enforcement. The lack of adequate resources in rural or underserved regions may restrict access to essential educational materials in local dialects. Furthermore, the use of non-English languages is often socially stigmatized. This attitude undermines the acceptance and use of native languages by learners. In metropolitan settings, where English is commonly regarded as a symbol of progress and increased social status, regional languages tend to be neglected. As a result, the society would face the threat of reduced linguistic diversity.

Additionally, instructors, particularly in the countryside, may not be appropriately trained to manage multilingual classrooms. The effectiveness of NEP 2020 relies on the proper allocation of funding for teacher training, textbook creation, and infrastructural development. Without these resources, the policy may not successfully meet the educational requirements of a linguistically diverse population.

DISCUSSION AND FINDINGS

Synthesizing Results

This research is instrumental in understanding the practical aspects and the challenges of implementing linguistic justice in the Indian educational landscape, especially with NEP 2020 in focus. One of the principal themes from the data resonates with the literature bolstering bilingual education. There are numerous literature demonstrating that bilingualism enhances cognitive development, improves problem-solving abilities, and increases linguistic agility (Cummins, 2000; Baker, 2011). Our data confirms these findings, especially for the regions where mother-tongue-based instruction has been espoused. It was found that both, the educators as well as the learners attained a much greater comprehension of complicated concepts when instruction was given in the learners' languages, which supports Cummins' Interdependence Hypothesis that proficiency in a child's first language can significantly aid in the acquisition of a second language (Cummins, 1981).

For example, the primary school which implemented mother-tongue instruction reported greater student participation and improved overall performance which corroborates international research on the impact of education conducted in the student's first language. Students showed greater levels of self-esteem, and their participation in class activities was higher than before. These effects are in line with other studies on the impact of language on cultural identity and the ability to assert oneself (Kramsch, 1998).

Yet, the literature also focuses on the challenges of expanding bilingual education frameworks, particularly in the context of diverse, under-resourced sociolinguistic settings (Heugh, 2000). The research indicated that there is a positive impact of bilingual education on cognitive development, but this impact is dependent on the availability of basic resources, trained teachers, and enabling policies. Where these elements were absent, the execution of bilingual programs faced major obstacles such as a lack of teaching materials published in local languages, or untrained teachers for

multilingual settings. This gap, which has been discussed in literature, is a core issue in the development and implementation of effective bilingual education policies (Skutnabb-Kangas, 2000).

Broader Implications

This study emphasizes the need for linguistic justice as a foundation for inclusivity in the education system. One key finding is that embracing and leveraging linguistic diversity can help in the reduction of educational inequality. Tollefson (2008) and other scholars have proposed the concept of linguistic justice for the imbalances in educational achievement within marginalized groups. Considering the Indian context, students from a particular language group are at a severe educational disadvantage relative to their peers, and multilingual education facilitates access to opportunities.

Additionally, the results indicate that native language preservation through education is not simply an effort to curb linguistic imperialism; it also significantly aids in cultural heritage preservation. While children acquire skills in their first language, they also unlock access to culturally important practices, tales, and traditions that shape their identity. This agrees with Fishman's (1991) argument regarding the relation of language and culture in defining individual and collective identities. Therefore, achieving linguistic justice in education can serve as a means of cultural diversity preservation by enabling future generations to retain their linguistic heritage while learning to engage with the world.

Critical Reflections

The data vigorously argues for the advantages that come with linguistic inclusion. However, this study uncovers a number of issues and obstacles that have yet to be overcome. One of the most prominent challenges is sheer resistance to change, both in the context of the educational system and society as a whole. In the case of mother tongue instruction, the overrides tend to persist due to the fostered elitist inclination towards the use of English as a medium of instruction in urban centers and even educational strongholds. The hegemony of English is also deeply rooted in the fact that English is regarded as a class and economic divide, posing the danger of identity crisis that has to do with language and economic development.

In addition, practically enforcing NEP 2020 has its own set of obstacles. The gap in professionally training educators is profound. We often find teachers who are ill-prepared for working in multilingual situations, and some even have an aversion to teaching in their mother tongue or regional languages. Teachers' attitudes and training have been clear gaps in bilingual or multilingual education programs, as is the case in India, as Grabe (2001) pointed out, in many places, and I would argue India is a prime example, teacher attitude and training has always been overlooked.

CONCLUSION

This research highlights the importance of making linguistic justice as fair as possible within educational frameworks, particularly in a multilingual and multicultural context like India. It was found that when there is respect for diversity of languages, there is also equity, inclusion, and greater cognitive development among students. With proper implementation, bilingual and multilingual education systems strengthen students' abilities to learn through their first languages and later mastered ones like English. This research is in line with literature supporting education done in the mother tongue to increase academic participation, cognitive flexibility, and cultural identity retention. At the same time, this research also emphasizes the unaddressed challenges of resource scarcity, teacher training, and societal backlash, especially in English-advantaged regions where English is considered a ticket to economic opportunities. The NEP 2020 document offers some prospects of achieving linguistic justice, but these documents also say that without addressing adequate support structures and shifting the prevailing attitudes toward fostering linguistic diversity within classroom settings, those goals cannot be reached.

Practical Recommendations

To Educators: Teachers should be trained in how to operate in a multilingual setting. This includes instruction in multilingual pedagogy as well as the development of instructional materials in multiple languages. Teachers must actively promote and support the use of students' home languages so that students can cognitively integrate them with the language of instruction.

To Policy Makers: Focus on developing bilingual and multilingual education policies across the board, as well as in remote and underserved areas. This includes the development of legislation that supports the production of educational resources in indigenous languages, financial sponsorships for educational personnel training programs, and community engagement initiatives. There is also a need to actively work to reverse the dominant-subordinate language policies that give preference to English over other languages and appreciate the richer multicultural and multilingual educational policies.

For Communities: Community engagement is needed to ensure the achievement of linguistic justice. Grassroots patrons such as parents and community leaders should work with educators to foster an environment that enables learners to actively engage with and employ their languages. Communities should support policies that aid in gap-minded language preservation through education since this bolsters cultural identity while arming children with invaluable educational resources.

For Educational Institutions: Schools must create an environment that is supportive of students who speak different languages and actively encourages them to use their mother tongues. Educational institutions have the responsibility of teaching students the culture of the community in which they reside so that students can relate their schooling to their lives and the lives of their families and communities.

Future Research Directions

This research focused on the gaps that exist in linguistic justice in education; however, some aspects would benefit from further research. One such possibility is examining the impact of mother-tongue education on students' overall academic performance and language skills years down the line, especially in countries with complex multilingual populations like India. Exploring the potential of technology to foster multilingualism in education presents another research opportunity. The emergence of digital educational platforms provides the opportunity to develop flexible and unlimited content delivery systems that offer quality educational services in various languages. Research can investigate the role of digital resources in strengthening the educational practices of teachers and learning outcomes of students in resource-poor settings.

REFERENCES

1. Baker, C., (2011). Foundations of Bilingual Education and Bilingualism, Multilingual Matters, Clevedon. p. 78.
2. Baker-Bell, April, (2020). Linguistic Justice: Black Language, Literacy, Identity, and Pedagogy, NCTE, New York. p. 95.
3. Cummins, J., (2000). Language, Power, and Pedagogy: Bilingual Children in the Crossfire, Multilingual Matters, Clevedon. p. 112.
4. Fishman, J. A., (1991). Reversing Language Shift: Theoretical and Empirical Foundations of Assistance to Threatened Languages, Multilingual Matters, Clevedon. pp. 154-160.
5. Grabe, W., (2001). Reading in a Second Language: Moving from Theory to Practice, Cambridge University Press, Cambridge. p. 58.
6. Kinzler, Katherine D., (2020). How You Say It: Why You Talk the Way You Do and What It Says About You, Mariner Books, Boston. p. 50.

7. Tatum, Beverly Daniel, (1997). Why Are All the Black Kids Sitting Together in the Cafeteria?, Basic Books, New York. p. 22.

8. Skutnabb-Kangas, T., (2000). Linguistic Genocide in Education—Or Worldwide Diversity and Human Rights?, Lawrence Erlbaum Associates, Mahwah. pp. 112-118.

9. Ngugi wa Thiong'o, (1986). Decolonizing the Mind: The Politics of Language in African Literature, James Currey, London. pp. 25-30.

10. Heugh, K., (2000). "The Case against Bilingual and Multilingual Education in South Africa," Language in Education (hereinafter LIE), Vol. 14, No. 3, Philadelphia. pp. 187-199.

11. Hornberger, N. H., (2008). "Multilingualism and Bilingual Education in India: The Multilingual Education Policy Debate," Journal of Multilingual and Multicultural Development (hereinafter JMMD), Vol. 29, No. 2, London. pp. 177-193.

12. Ndemanu, Michael Takafor, (2015). "Ebonics, to Be or Not to Be? A Legacy of Trans- Atlantic Slave Trade," Journal of Black Studies (hereinafter JBS), Vol. 46, No. 1, Los Angeles. pp. 21-39.

13. Singh, P., & Verma, S., (2023). "Language as a Tool for Inclusive and Equitable School Education," SAGE Open, Vol. 13, No. 1, Thousand Oaks. pp. 145-157.

14. Kramsch, C., (1998). "Language and Culture," The Modern Language Journal (hereinafter MLJ), Vol. 82, No. 4, Madison. pp. 499-509.

15. Kumar, S., & Singh, R., (2022). "The Significance of Mother Tongue in the National Education Policy (NEP) 2020," in ResearchGate,https://www.researchgate.net/publication/377656165_BRINGING_MULTILI NGUALISM_TO_SCHOOL_EDUCATION_WITH_NEP_2020(Accessed: 5 August 2022).

16. Ananthakrishnan, S., (2015). "Critically Evaluating the Uprising in the Tamil Country" in G.J. Sudhakar (ed.), Popular Uprisings in India with Special Reference to Tamil Nadu 1750-1857, CPR Publications, Chennai. pp. 43-51.

17. Reddy, P., & Rao, K., (2022). "Bringing Multilingualism to School Education with NEP 2020," ResearchGate,https://www.researchgate.net/publication/377656165_BRINGING_MULTILI NGUALISM_TO_SCHOOL_EDUCATION_WITH_NEP_2020(Accessed: 5 August 2022).

18. Garcia, O., & Wei, L., (2013). "Transglossia and Education: Resisting the Monolingual Bias in Multilingual Education," in P. Auer & L. Wei (eds.), Handbook of Multilingualism and Multilingual Communication, Mouton de Gruyter, Berlin. pp. 79-98.