



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Indian Politics: Language vs. Media

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This paper will throw light on how the language of Indian Politics has changed so far. This study of Language of Indian Politics is concerned not only with the literal meaning of language but will examine how different tools of mass communication whether print media or electronic media has changed the linguistic attitude in Indian Politics. Language creates a great problem in Indian political system. During independence it was difficult to communicate due to linguistic problem with different state ministers as in the country it was believed by a large section that English should be continued as the national language. These were the linguistic problems faced by the Indian political system during independence. Apart from these linguistic problems, in contemporary world the language of Indian politics changes according to the different tools of Mass Communication like radio, television, newspaper etc. The adjacent study is an aim to identify these different tools. The contemporary trend is an attempt to inform audience about how Indian political language has changed in past years. In this paper an effort has been made to find out how politicians manipulate the things in front of audience. This study is exploratory and the method used for research is qualitative. This paper will throw light on the language of Indian politics that has changed in years since independence.

Keywords: *Indian Politics, Language, Linguistic Issues, Tools of Media.*

Introduction:

What is the relation between English language and Indian Politics? This has always been a big question for every Indian as the British have always followed enlightening policy, without unambiguously “Imposing” their language. In early 1832, British were trying hard to produce individuals who were Indian by blood but British in morals, intelligence, understanding and opinion. During the late 19th century an anglicizing fashion swept upper class Indian for political and economical advantages to British or due to cultural shame and in some parts of the country due to the intelligence appeal of British culture.

The most persuasive force for the impulsive adoption of any language is its relation with the politics. In many cases the society may require a political base or may be bifurcated into two or more political bodies like first, linked dialects or a state with fewer or more same political values.

As a typical rule national and lingual boundaries are inclined to coincide; certainly, these two realms of customs and society may effectively strengthen each other development. India’s lingual diversity, on the other side, is paragon to the political disjuncture that has mostly same reasons. India was never free before English invasion; even the Gupta and Maurya dynasties brought together only main parts of the country also a perception of “National Unity under Akbar” is hazy undeniably in Dravidian South. A great division of English political and judicial actions and ideas, while genuinely promoted by many Indians, still require in many way of incorporation with the various traditional cultures and values. National and state government still remains threatened by the possibility of immense mass action and self-directed aggressive behavior of Indians “submissive conflict”.

There are so many speculative problems in the developing field of lingo and culture; out of these many the major problem is establishing a common language for the multilingual state. This linguistic issue is burdened with the cordial political allusion. Unity of language partakes to unite in other segments of culture too; for example, due to the presence of upper class who spoke English undoubtedly raised the national amalgamation of the Congress during the struggle of independence. On the other side, enmity of political and economic foundation will connect to the flagrant symbols of language differences. Due to

linguistic issues many Indians living in the slum area of Bombay now Mumbai have stabbed each other as one speaks Marathi while other Gujarati. India today is examining outrageous cases of language diversity. This language diversity is pooled with the weak chances for any of the national language. The important aspect is that this weakness and linguistic assortment is growing on regular basis. Researchers and observers think that this amalgamation is disrupting for which something has to be done. The situation is possibly a catastrophic waft as population is increasing at a rapid pace but the solution for the problems are yet not formulated.

India is a country which is serene of several semi national states, ethnocentric, bigotry and distinctive profile. Language is categorized into Verbal Language and Written Language. Verbal Language means a system of mutually intelligible vocal symbols by which the members of society communicate while Written Language is a special kind of language. Dialect is the speech system of a regionally or socially defined group, marked by a combination of shared linguistic features so that dialects may form a chain and the people from different dialect cannot understand one another.

If we look language through the lens of anthropology, it is a part of culture as it is derived from the different conscious and sub conscious patterns which are shared and transmitted by the members of any society. Also, language is unique in its own way be it as a part of code, as a symbolic of any organization of experience, all these are entwined in the most insidious way with other sub cultural systems like politics. Every society has its own language and its process, but many societies practically lack some systems like music, politics etc. Language a play a vital role for society as well as any individual, it helps them to define them and understand others how they define themselves.

The problems arise due to the number of languages and their importance in any country. India has twenty two official languages (Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Malayalam, Marathi, Oriya, Punjabi, Sanskrit, Tamil, Telugu, Urdu, Sindhi, Konkani, Manipuri, Nepali, Bodo, Maithili, Dogri and Santhali) out of which Hindi is spoken by 41% of the total population while English which is included as one of the official language is spoken only in major cities or metropolitan cities and around the famous tourist places. In India, there are many people who speak dozens of other languages which are actually

their mother tongue divided into four different phylogenetic categories: Indo European, such as Nepali; Dravidian, such as Tulu; Austroasiatic (Munda), such as Ho; and the last is a great number of “non-Indian” speaking Persian.

On the other hand if we look the case of Sanskrit, though, while parallel to the language Hebrew and written Chinese, vary significantly in many ways. India being the diverse country in every sense also wobbles the immigration. The Christianity and Islamic religion contributes the total of 15% of the Indian population and out of this half of its population resides in South and are divided into numerous sub-groups. These group generally some together to oppose Sanskrit. Not only these religions but also Hindus oppose the use of Sanskrit language and many copies of the holy book Ramayana have been burnt publically by the low-class organizations for the communalist and racist explanation of the dark skinned monkeys in the book. Many Tamilians denied studying Sanskrit due to its origin from Aryans. Only few people were able to communicate in Sanskrit freely in different parts of the country using the complex variation and copious vocabulary. Still majority of Indians are still illiterate even in their mother-tongue, it should not be an issue to make Sanskrit the national language.

Politics vs. Indian Languages:

India is a diverse country, with 1635 mother tongues. There are other 33 languages which are spoken by at least one lakh people. Also, India has 22 official languages with English as one of the official language. These languages are included in Eight Schedule of the Indian Constitution. Initially, there were only fifteen languages in the schedule and later with few amendments rest 7 languages were added.

There are 29 states in India, with an ample array of languages, tongues, customs and traditions, and legacy. Numerous political parties have developed in the different regional parameters and framework. The major political parties in India which have nationwide support are Bhartiya Janta Party and Indian National Congress. With these there are many regional parties like Dravida Munnetra Kazhagam, All India Anna Dravida Munnetra Kazhagam, Telgu Desham Party, Bahujan Samaj Pary, Jammu and Kashmir National Congress, All India Muslim League, Peasnts and Workers Manipur People’s Party,

Samajwadi Party, Pattali Makkal Katchi, Marumalarchi Dravida Munnetra Kazhagam, Janata Dal, Janata Dal (United), Rashtriya Janata Dal, Shiromani Akali Dal, Communist Party of India, Revolutionary Socialist Party, Akali Dal (B) and BJI, Asom Gana Parishad, Kerela Congress, Telangana Rashtra Samiti etc.

These parties use regional language as the administrative language of a state and for the school instructions. Use of regional languages is an established policy of a state, but it is still not followed consistently in all the states of India. This policy was first incorporated by Mulayam Singh Yadav, the Chief Minister of Uttar Pradesh in 1991 and this resulted in a furious attack by the influential English-language press in India. More than eloquent, these issues mixed up with the policy in such a manner, that it brought the debate to the surface that changed the relation between the social political groups, and the discrepancy of perspectives between the opposing groups, the so called proponents and opponents of the English language policy in the name of nation building.

The word vernacular is used for language and custom. In the former means vernacular referred to all Non-English Indian languages as a diffused countervailing reality confronting the pre-eminence of English in India. Due to English the constitutionally recognized languages such as Bengali, Gujarati, Marathi, Tamil etc. had to compromise on the status of the language and are called as 'regional languages'. In this league Hindi is also referred as vernacular, though it is competing with English on national level to be recognized as the national language of the country. There are some other parlances which are yet to acquire the status of dialect like Dogri, Tulu etc.

The phrase vernacular, when referred for the large cultural milieu is known as cultural identity in politics, of people and social-political elites who are identified for their non-use of English in the national political conversation. The use of non-English Indian language or the regional language by the 'Vernaculars' is due to the inability to speak English as their first language. In the country like India non use of English is considered as lack of literacy, sophistication, education, parochialism and traditional underdevelopment. Hence, all the activities in Indian or Regional languages are seen as lack of authentic national perception

and modernist content. This has raised the multi cultural identification in politics, and the privileged not using English as their first language are considered as regional, provincial, local, aboriginal or vernacular.

Also, this article criticizes those Indians who speak English and oppose Hindi speaking people and create hostility between Indian linguals. It is not that the English cannot defy Hindi language in India, but this article proposes that the English strategists are actually trying to segregate Indian languages, following the same strategy of divide and rule. It's mythical to argue that the position and use of Hindi language as the national one expose other languages. There are few questions that arise in mind every time, "how can a language that is spoken by majority of people be an opponent to the regional languages like Malayalam, Bengali etc. it will same like Ganges have enmity for the Yamuna or Saraswati. Hindi language has integrated words of Bengali, Marathi and Gujarati also it has routed English language every time whether it is in advertisement, news or politics. Multinational Companies cannot get into the Indian market or cannot hold the Indian market without Hindi language and English leaders have been defeated badly on the political grounds.

This article also throw light on that being Hindi language a "ruling everywhere" and English flourishes only in places created by British rulers, whether it is file noting of administrators, proceedings of Court or policy making, English is set in fundamental places. But this strengthening of Hindi language will ultimately strengthen the realm and making place in policy building for Hindi language will encourage confidence in non-English speakers.

Caste System:

This article also adds one more aspect of politics that is Reservation Policy in India. This is the most sensitive issue which has been there in the country for so many years. Despite of reducing the reservation the number of reservations is increasing with every new government policy. In this article we have discussed about the discrimination that lower castes have gone through which is an excuse for reservation and everyone blames English for pushing many castes into backwardness. The English education system was difficult for lower castes to get education as the caste system was legal and rigid. This article also

criticizes the upper class and caste that were rigid and forgot about their moorings and basic spirit of scriptures. All castes came together to fight the invaders in the country for centuries.

It then highlights the flawed implementation of the reservation policy, which has caused the number of Scheduled Castes to increase from 1,208 in 1950 to 1,241 in 2011, the number of Scheduled Tribes from 664 to 705 and OBCs from 1,257 to 5,013. The fact that more castes are fighting for reservation confirms “that these communities are being further impoverished by government policies or there is a rush to fall backwards”.

The article asserts that Hindus have always aspired towards higher virtues and “never believed in living at the mercy of others”. Urging backward communities to relinquish their reservation benefits, it says that many have given them up as “it is for the communities to decide how long these privileges should continue”.

Politics vs. Media:

Media or rather independent media is a backbone for any noninterventionist democracy. It is very important that the media should not be controlled by the government as by controlling the information government may certainly escape from all the responsibility, liability and also can have the deplorable influential level over the population. This is the reason that free-press cannot be ignored. In a democratic country like India, it is important to have a free-press to continuously examine the government and provide the correct and unbiased information to the audience.

In India, media keeps a check on government powers and influence on the population. In the past few years, media has grown exceptionally with the declining price of radio, television, web services and satellite. This incident has facilitated to disseminate political information to the larger audience. Also, the bang in mass media services has helped different political institutions to reach the masses and targeted audience.

Today, there is a common blame on media that it is lacking in the values and ethics of objectivity and unbiased reporting. There are many major media institutes which take the side of the political gamut and provide partial coverage or acts like a virtual propaganda for meticulous political party.

Some of the common problems with the media and noninterventionist democracies can be identified and it is difficult to give some effective remedy. It is very complicated to completely abolish political sway and have a perfect unbiased position. Certainly, it would be counterproductive. In contemporary world media not only provides the news but also represents the different segments of the society. Many news institutes give liberal or conservative information about the different political parties.

Media has a vital role to play in democracy. Media of rather free media works as a watchdog for the administration. The media work is crucial because of their process of gate keeping and agenda setting. Every individual linked with media directly or indirectly is aware of the fact that media works as a gate keeper for making limits in political debates sometimes also for individuals involved in public sector.

Media is big market which has the power to influence the opinion of public. This is a distress in many independent democracies as very few individuals have the power to influence political views and attitudes ultimately weakening the political system.

This is very important that media should not set the agenda for the major business houses that always control media. This will eventually threat the political system of the nation and major business houses.

This kind of act will bring to an end the political structure of the country.

Conclusion:

The rise of media institutes, whose owners are very passionate to convey their political views, seemed to end the herald of media realm in yesteryears. But the nationalization of major broadcasting institutes or networks can build a bridge between the media and government and open new ways for intervention, which can be more damaging. Also, the language or the regional language used by different media need to be worked on to make a change in political system of the world largest democratic country like India. The power of media must be critically analyzed. The independent democracies must keep an eye on the major media institutes. This should be an constant effort for the influencers to keep a check that media not only manipulate the audience always but also provided the constructive and correct information to the public in order to make the correct opinion. Media is a practice and theory of influencing public opinion globally. Lastly, we can conclude that it is important to create a conducive atmosphere for a better control also media works as an instrument that created public perception an political system and authority.

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