



An Insight INTO THE Out-TURN OF THE National Education Policy OF India, 2020.

Dr Upasana Roy Barman

Assistant Professor

Department of Political Science

Serampore Girls' College

Abstract: This study is an attempt to comprehensively understand the National Education Policy of India, 2020 in the aspect of the usage of the Mother Language in primary education. The article in its first half looks into the conjunction between Language and Education. In the second half, the discussion takes a turn with a discussion on tribal rights and tribal education in India. The third half of the article deals with the advantages and disadvantages of the National Education Policy of 2020 and a look into the attempts made by the central and state governments to function the policy.

Keywords:- Languge, Parole, Policy, Mother tongue, Education

Introduction- What is Language? Language is a combination of spoken and written symbols that allows human beings to participate and express themselves. Language is a tool for communication, expression of identity, participation in a culture, and a string that creates and unites a social group or an identity. "Thoughts are represented by linguistic symbols, or "signs" as coined by Saussure (1916). The linguistic symbols are then articulated and presented from one to others through speaking or writing; and received through listening or reading. The symbols are then decoded and interpreted. For communication to work, the linguistic symbols are to be shared by the community (termed as "speech community") and used by the people where communication occurs". (Kieu, 2022).

In the Rwanda Conflict, the broadcast of the Hutu Radio station in Kigali from the end of 1993 to July 1994 acted as a catalyst for stirring up the hatred of the common mass against the Tutsi minority. Labeling the Tutsi (translated as cockroach) and being involved in a conspiracy with the Rwandan government to mass kill Hutus- created the podium for imprinting the Tutsi as criminals and Hutus as the voice of salvation in Rwanda. In the Bangladesh liberation war, the whole conflict centered on asserting the existence of the Bengali language. "Language activist Nirmal Paul, who is an organizer of the [Mother Language Movement](#) in Australia, claimed this was the "first time" that people were shot dead protesting for the right to speak their mother language. The government of Pakistan finally relented under the pressure of the language movement and recognized the Bangla language as an official language in 1956." (Hasan, 2023)

In education, language is a multifaceted and essential tool that acts as the primary means of communication, transfer of knowledge, cognitive development, creative expression, and socialization. The primary level teaching-learning in the mother tongue develops a child's cognitive skills, improves communication skills, and helps a child to create an emotional connection between them and their learning environment. The learner-centered pedagogical model, shaped by Northern scholars (John Dewey and Carl Roger) stated that if the language is new to a student then there is a flaw in the policy. "The Right to Education Act and the Constitution of India – Article 350A mandates "medium of instructions shall, as far as practicable, be in child's mother tongue." (Ahmad, 2024) . In India, the falling graph of Tribal Education is a result of the Language barrier. " ... according to a study conducted by Bagai and Nundy (2009) it is often overlooked. In their qualitative study, to understand the key issues challenging educational development in Tribal areas, they found out that government schools use the state's official language as the medium of instruction, which is unfamiliar for the children from tribal hamlets, making learning hard for them. " (Ottaplackal, 2022) .

Need of the study:

The above discussion on the aspect of Language was to understand the significance of Language in different aspects of Life. The primary motive is to understand the linkage between Language and Education in respect to Tribal Education in India. Out of many stated reasons regarding the plummet of Tribal Education- Language stands as an important factor. In light of the National Education Policy 2020, the study will explore how much the veil of the Language barrier has been uplifted by the Government of India to combat the falling graph of Tribal Education in India. "The NEP 2020 reaffirms that bridging the social category gaps in access, participation, and learning outcomes in both school and higher education will continue to be one of the major goals of all education sector development programmes".(Ministry of Education, 2021).

Objective:

- 1- To have a brief idea about the interrelationship between Language and Education
- 2- To have a comprehensive look at the aspects or factors that are considered the reason for the retrograde of Tribal Education
- 3- To have an understanding of India's Education Policy, where the focus will be on Tribal Education
- 4- A most integrated understanding of both the plusses and pitfalls of Language and Education for the Tribal community for National Education Policy 2020.

Methodology:-

The study will be conducted primarily based on Secondary sources of data. But Gazettes, Government Policy documents, and other Government and organization documents may be referred to when undertaking the study, which falls under Primary source of the material.

Discussion:

1- The Conjunction between Language and Education:-

Ferdinand Saussure stated that Language different versions of the same reality rather in effect they produce different realities of the world. "In Welsh, the color *glas*, though often translated as "blue," contains elements that English would identify as "green" or "grey." Because the boundaries are placed differently in the two languages the Welsh equivalent of the English "grey" might be *glas* or *llwyd*. In Saussure's theory, language is mostly the means of social communication with the help of "signs," where the linguistic sign—a word—makes and defines the relationship between the acoustic image of the set of sounds or "signifier" (for instance: f, a, m, i, l, y) and the actual image (or "signified") of a "family" in our consciousness. This relationship, the bond between the signifier and signified... " (New World Encyclopedia, 2016) . "Language comes out of our natural need or natural capacity to communicate with each other (our "faculty of speech"), and it's the set of conventions that have evolved over time to aid this communication." (Dennen, 2022). He also marks a distinction between Language (*Langu*e) and Speech (*Parole*). "*Langu*e may be defined as a collective system of 'conventions' that is necessary for social transaction in a specific language. *Parole* is the individual realization of the system by using the conventions of the said language. While *langu*e is the shared system of rules that a speaker 'unconsciously' draws from, *parole* is the actual utterance of the speaker. All *parole* makes sense within the

entire system, the *langue*, and not as independent carriers of meanings”. (Debnath, 2010). In a more simplified sense, Language is not merely a tool of representation and communication. But it provides us with a conceptual map to organize and put an order to what we speak and experience.

Education or Literacy and Language have a symbiotic relationship to expand the horizon of knowledge within its receptor. Every child develops a sense of curiosity to understand their immediate natural environment and other social situations and their language needs are also enhanced. The activities of reading and writing help the child to get a command over the use of language. The education system must take care of this process of infusing curiosity providing opportunities for self-expression and knowing the environment through language. However literacy becomes a particular challenge when children do not know the language used to teach reading and writing. So literacy can be described as the process of linking the ideas associated with spoken words to written text. If a child does not understand the meaning of a word because it is in an unfamiliar language, learning to ‘read and write’ that word does not constitute literacy it affects the aspect of knowing. It is because of this teaching children at the primary level in their mother tongue or the language in which they interact in their home. The complexity arises when the child keeps moving back and forth to translate the language used by the school as the medium of instruction and the language to which the child is familiar. This complexity reduces with the increasing familiarity with the unfamiliar language. “As Trudell quotes, pointing out a group of people-

“Look outside”

“Those adults are talking in their mother tongue, and the child is actively participating in the discussion. But if you bring him to a meeting that has a different language, he will act like he doesn’t know his right from his left. You can even see it in your own child, when he comes home from a day in English school, he is in shock and you can see it!” (Sardana, 2022).

2- The Retrograde of Tribal Education in India:

Karl Marx while designing the relationship between Freedom and state, he stated that Freedom can only be achieved in such a conducive environment where we can develop the Human potential as an end in itself. Freedom for Marx is the environment- the space whose end can only be received through emancipation and development. He also stated “ life is not determined by consciousness, but consciousness by life” and what he meant by life was actual living everyday material activity. Human thought or consciousness was rooted in human activity, not the other way round ...” (Burke, 2000). Education sharpens, broadens, and enlightens Human thoughts and consciousness to ascertain the individuality of an identity. This education is not merely the classroom teaching or mugging up the pages of a textbook. This education is a holistic attempt at the teaching-learning process to develop academic, creative, emotional, social, and psychological knowledge about the environment where a learner inhabits.

In India, the graph of Tribal education has mostly remained on the back foot for various reasons. Out of those noted reasons- one reason that can be narrowed down is the aspect of Language. As we have discussed earlier Language is the means of communication between the deliverance and receptor. In the case of Tribal education in India- the aspect of Language acts as a hindrance to create communication in real-time. In Odisha” face language-related problems during initial years of schooling (class- I and II); they fail to understand and communicate in Regional language, which is their second language, with their classmates, inmates, and teachers (Pradhan and Pattanaik, 2011). Government schools use the state language for teaching and communication, which is most often not familiar to a tribal child at the pre-primary and primary levels. They are, thus, unable to fully comprehend classroom teaching and activities, read in the state language, or understand the texts properly. Gradually introducing the state language can improve the child’s potential in mainstream education systems. The use of the tribal language in the initial years can develop a sense of comfort for the tribal child.” (Upmanyu, 2016). Language has a social, and cultural background that reflects the identity of Who I am. Apart from in the primary section learning in their mother- tongue or the language which is

practiced in their home helps them to relate between the word/ meaning and the subject. “. The singling out of some languages as the 'standard' and appropriate media of education sets aside the rest as 'non-standard' and inappropriate for schooling. As Pattanayak observes, "where multiple languages and cultures co-exist, the notion of one dominant language as the medium of instruction leaves thousands illiterate in their mother tongue and fosters low achievement level in the dominant language itself" (Shah, 1979) Dongria Kondh- one of the primitive tribal group of Odisha has "... less than 10 percent, with female literacy at just three percent. This is when the national tribal literacy stands at 47 percent and Odisha's general literacy is close to the national level of 74 percent. This exclusive primary school, which started in 2008 with 123 students, has grown to have 225 girls aged 6 - 16 years. "Every year, around 20 girls take admission, while 15 drop out," Simadri Trinath Row, a special officer with the Dongria Kondh Development Authority (DKDA), which manages the school, tells IPS. Primary school dropout rates in Odisha's tribal communities are 6.4 percent - more than twice the state dropout rate of 2.8 percent, according to the government's 'Annual Plan 2011-12'. One problem is language. Dongria Kondh speak the Kuvi language which is of Dravidian origin and unrelated to Oriya, the state's official language which is derived from Sanskrit. Lessons are taught in the similar Kondh dialect, which many Dongria students cannot follow. Dongria girls with better language skills help translate the lessons into Kuvi," Jayanti Sabar, a teacher at the school, told IPS" (Jena, 2012).

3- Indian Education Policy in respect to Tribal Education

The Indian Constitution enshrines the idea of Equality in the Preamble and which is reflected in the various Articles of the Constitution. "Article 46 of the Indian constitution lays down that, the state shall promote, with special care, the educational and economic interests of weaker sections of the people, and in particular, of the scheduled caste and scheduled tribes, and shall protect them from social injustice and all forms of exploitation. Article 154(4) empowers the state to make any special provision for the advancement of any socially and educationally backward classes of citizen or for SCs or STs. Article 275(1) provides Grants in-Aids to states (having scheduled tribes) covered under the fifth and sixth schedules of the constitution. The Article 350A states that „It shall be the endeavor of every state and every local authority within the state to provide adequate facilities for instruction in mother-tongue at the primary stage of education to the children belonging to the minority group. “(Daripa, 2017).

Along with the Constitutional provisions, the Government of India has also undertaken different activities to address the declining status of Tribal Education in India. Some of the commissions are stated below

1- The Kothari Commission Report (1964-66) also known as the National Educational Policy 1968 emphasized the need to eradicate illiteracy and provide vocational adult education and to achieve that called for free and compulsory education for all 6 to 14 years of children. It paid serious attention to scholarships for students as a mechanism of the programs of scholarships for the backward classes, Formed a Residential school in each community development block, supplied free textbooks at the primary stage, supplied Mid-Day-Meals at the primary stage, and focused on the learning of regional languages and outlining the "three language formula" to be implemented in secondary education. But it didn't single out or made any special emphasis on Tribal education.

2- National Education Policy- 1986-The main focus of National Policy on Education 1986 was universal access to education, common educational structure, equal opportunity of education, education for all, etc.. The education for SC and ST was considered essential in this policy. Retaining students through scholarships was focused along with recruitment of SC/ST teachers to tribal areas. Opening residential schools and other schemes for the upliftment of tribal people. The policy talked about informal education, and different types of vocational education which should start after class VIII

3- National Policy on Education 1992 it was formulated based on the recommendation that the Right to Education will be a Fundamental right of the Indian Constitution. The priority will be to open primary schools in tribal areas and this underlines the need to develop the curriculum and devise instructional materials that will be provided in tribal languages at the initial stages, with arrangements for switching over to the regional language. Residential schools, including Ashram Schools and Mid-Day-Mill Program, will be established on a large scale in Tribal areas.

4- Eklavya Model Residential School (EMRS): In the Union Budget of 2018-19, the Government of India announced that to provide quality education to the tribal children in their environment, EMRS schools will be established in every block having more than 50 percent ST population and at least 20,000 tribal persons to provide the students with the environment for excellence.

5- Sarva Shiksha Abhiyan (SSA-2002) The National Programme of Sarva Shiksha Abhiyan (SSA), aims to achieve Universal Elementary Education (UEE) since the Right to Education is stated as a Human Right. It has a special focus on the education of the tribal children. The government of India set up the Education Guarantee Scheme (EGS), an alternative program objective to provide schools within one kilometer of all habitations under the SSA program. Even in small tribal hamlets to achieve Universal education. Under the provision, SSA provides for Rs. 1.5 million per district per year for specific interventions for the education of SC/ST children. It also provides free textbooks up to one hundred fifty rupees for girls and SC/ST children.

6- Right to Education (RTE) Act, 2009- The Constitution, Article 45 stated that ‘the State shall endeavor to provide within a period of 10 years from the commencement of the Constitution, free and compulsory education to all 6 to 14 years children’ (RTE, 2009). The state government has given various incentives to the children and their parents for getting enrolled in schools as well as the local bodies engaged in this mega campaign

7- National Education Policy- 2020- The focus on mother tongue in the National Education Policy 2020 has been grounded. Home language/mother tongue or the local language will remain the medium of instruction for students up to Grade 5 wherever possible, preferably beyond it till Grade 8 and even going forward, and the policy says that it may continue to be taught as a language after that too. Proficiency in the mother language at the primary level is seen as a necessity to reduce the dropout rate. While the three-language formula and the place of English as a medium of instruction continue to be debated, the NEP does lend primacy to education in tribal-dominated areas of the country. Students from the Indigenous populations are introduced to academics but through a system and curriculum that is almost alien as they do not factor in, or at least make light of their need for, their native language

The NEP 2020 also proposes connecting skills in these sectors directly with employment opportunities to develop the local culture and knowledge and create new areas of employment. This knowledge of technology can be used to preserve and promote languages, arts, and cultures. The policy also proposes to connect all Indian languages with artificial intelligence to meet the timely challenges of maintaining linguistic and cultural diversities and the culture of the Land.

Decision and Out-turn of National Education Policy 2020

What boils down is that the National Education Policy of 2020 has emphasized the aspect of the Mother tongue as the Language for the deliverance of instructions and to continue the teaching-learning process at best in the Primary section. As per the official record in the Eight Schedules of the Indian Constitution, there are 22 official languages of India and multilingualism is a way of life in India. The Peoples Linguistic Survey of India has identified 780 languages, of which 50 are extinct in the past five decades. As per the Fundamental rights of the Indian constitution, minorities have the right to conserve their distinct language, culture, and scripture. The 1991 Census of India has listed 1576 mother tongues with separate grammatical structures and 1796 speech varieties which can be classified as Mother tongues. The NEP policy of the mother tongue is quite a commendable work since it will help students in the primary section to understand what is taught to them-creating communication between home- -school partnership of learning and deliverance and reception of knowledge. “Even research by Yared Seid which was done by him in Ethiopia and published in Economics of Education Review showed that when children were taught in their primary schools with their mother tongue as the medium of instruction, it did improve their education outcome” (Pursue, 2021) . Kavita Pathak, director, of RSCERT, says, “Most students in government schools in these districts do not speak Hindi or English at home. Additionally, they can only follow their mother tongue which is not the medium of communication in schools. Introducing the mother tongue for teaching and classroom learning will make schooling inclusive and induce confidence at a young age.” While the mode of teaching will be Hindi, teachers will use the common words and expressions of local dialects to make students comfortable. “The dictionaries are a list of words or

expressions that are commonly spoken in the area and are popular among students. Once the teachers speak these words, the students will not feel alienated, says Pathak Bhera Ram Genwa, Block Elementary Education Officer (BEEO), Sam, Jaisalmer, says, such initiatives help in grasping concepts effectively, particularly when they encounter difficulties in a different language. For example, students in Jaisalmer who speak Marwari at home will comprehend concepts better when taught in Marwari. Since the teaching will be in Hindi, incorporating local words while explaining specific topics will benefit the students. It will give them space to adapt to other languages, such as Hindi and English, once they move from primary class ” (Khan, 2024). So what steps has the central government and the states has undertaken to implement the guideline of education in mother tongue. “The Ministry of Education in India is taking significant strides to enhance the learning experience for students by prioritizing the development and implementation of a curriculum framework that emphasizes learning in one’s mother tongue. This initiative aligns with the recommendations outlined in the National Education Policy of 2020 . An exemplary initiative by the Indian Government is the DIKSHA portal, which offers course materials for Grades 1-12 not only in Indian Sign Language but also in 32 other Indian languages. The DIKSHA portal plays a crucial role in supporting inclusive education by providing a comprehensive library of resources, including textbooks and teaching materials. This initiative simplifies the process for teachers to create inclusive learning environments, allowing students the valuable opportunity to learn in their native language. By embracing linguistic diversity, the education system aims to empower students, foster cultural pride, and create a more accessible and inclusive learning environment. The NIPUN Bharat Mission, Vidya Pravesh, and NISHTHA FLN emphasize the importance of teaching and learning in the mother tongue. As per UDISE+ 2020-21, teaching is conducted in 28 languages from grades 1-5. Recognizing linguistic diversity, the policy emphasizes e-learning, with the DIKSHA portal offering course materials in Indian Sign Language and 32 other Indian languages” (Malik, 2024). “ The Jharkhand government and UNICEF initiated a pilot programme for multi-lingual education in 259 schools. This initiative involved the development of resources and content in the Ho, Mundari, Khariya, Santali and Kurukh languages spoken by Tribals. Among other steps, standard operating procedures were issued for classrooms, bi-lingual books were placed in libraries, and local stories, poems, and crafts were offered as learning resources. This pilot initiative had many positive outcomes that led the state government to expand it to cover 1,000 schools.

Odisha’s Department of Women and Child Development, with UNICEF, created ‘Nua Arunima,’ (New Horizons) a mother tongue-based early childhood education curriculum available in 21 languages. It is designed to serve children aged 3-6 years attending Anganwadis (child development centres)” (McCafferey & Jhingran, 2024) . Karnataka government became the first state to implement the NEP and primarily the language aspect in its state. In the 3 years of pre-school Kannada will be taught as a first language mother tongue. If any child doesn’t share Kannada as their mother tongue, in that case, the language of the child will be used as a medium of instruction. In a crux from class 1- 8 Kannada will be taught as compulsory language 1, any local or classical language as 2, and English or any language as part of 8th Scheduled as language 3. From class 9- 12 have the option of studying a foreign language as language 3. In the Grade 11-12 they have the option to chose Kannada or Indian language as language 1. If they haven’t chosen Kannada then they have to go for a communicative course in Kannada language. In fact, the stand of mother tongue of NEP has more been strengthen with Kannada Language Comprehensive Development Act 2022 which has the mandate of using 60% (upper portion) of sign board in Kannada language- thought the law has been in a fixture. In West Bengal, the State Education Policy of 2023 stayed in the spirit of the NEP and put forth the three language formula in educational structure. The policy document states that the three-language formula is to be introduced in schools for the students of classes 5 to 8, which depends upon the availability of infrastructure and resources. The policy recommended Bengali as a subject from Class 1 to 12 in schools that employ languages other than Bengali. The difference between the NEP and SEP (State Education Policy) is the grade and introduction of three language formulas. While the Centre proposes that “the medium of expression until at least grade five – but preferably till grade eight or beyond – shall be the student’s mother tongue, or the local or regional language, the state policy only wishes to introduce the three-language formula only at the upper primary level. Three language formulas to be introduced in schools, for the students of classes 5 to 8 depending upon the availability of infrastructure and resources. It is suggested that the first language (mother tongue) would be the medium of instruction of the school e.g. Nepali in Nepali medium school, Santhali in Santhali medium school, Rajbanshi in Rajbanshi medium school, Bengali in Bangla Medium school, English in English medium school, Urdu in Urdu medium school, Hindi in Hindi

medium school, Kurmali in Kurmali medium school etc. The second language may be English (in a non-English medium) or any language other than 1st language depending upon the choice of the student. The third language may be any other language opted by the student, other than the first and second languages. It, however, adds a rider: - The Three-Language formula shall be applicable for upper primary level only as the language learning ability in the primary stage should not be burdened, keeping in mind the development needs and abilities of students at that age.” (Mukhopadhyay, 2023). The ‘three-language formula’ will continue to be implemented in schools, where two of the three languages shall be native to the culture. In the sense of capital generation, this process will also promote the development, conservation, and capitalization of new areas of employment to local culture and language. The visionary pillar of Atmanirbhar Bharat Abhiyan will also get its foothold by generating employment through the preservation and celebration of the culture of India.

But this visionary of NEP of integrating mother tongue in the teaching -learning process do faces certain challenges that are pertinent and needs to be understand in order comprehend the feasibility of the program. First problem comes with the fact that the Indian system of recruitment of teachers has not yet integrated this process of skill in the mother tongue of a definite region as a criterion for employment. Even if the DIKSHA portal not only in 32 Indian languages but also in Indian Sign Language and NISHTHA 3.0 has incorporated a teacher training module on multilingual teaching in early grades. The Vidyanjali portal also invites volunteers familiar with the mother tongue to assist teachers and learners. But not only more textbooks, workbooks, videos, plays, poems, novels, magazines, etc. in local languages are needed. We also need more teachers to deliver that knowledge to the students. This issue is more noted in the case of the deliverance of the teaching-learning process in Tribal languages where the literacy rate among the Tribes is 59% much lower than 79% of the average. The Eklavya Model Residential Schools (EMRS) were formed in India to give tribal students a high-quality education in outlying locations was established under the Ministry of Tribal Affairs 1997 has not been a promising one in increasing the graph. Learning a language, and its dialect is necessary for communication that is better possible if the person on the other end is Tribe himself or herself rather than a Diku. Secondly, this whole act of mother tongue in NEP is also seen as a Language imposition act of the central government. “The draft of the NEP of 2019— based on a three-language formula— made the study of the Hindi language compulsory in schools till Class 8 in non-Hindi-speaking states. Following protests by the All India Anna Dravida Munnetra Kazhagam (AIADMK) and Dravida MunnetraKazhagam (DMK), the leading regional political parties in Tamil Nadu, the NEP draft was revised, allowing students to choose another language as their third language instead of Hindi.... Tamil Nadu Chief Minister M.K. Stalin criticised the report of the Parliamentary Committee on Official Languages. The committee, headed by Union home minister Amit Shah, reportedly recommended that Hindi be made the common language across India. It also recommended replacing Hindi with English as the medium of instruction in all Central universities. In response to the report, Stalin alleged that the Union government was “*imposing Hindi*”, disregarding the Constitution that recognizes 22 languages under its Eight Schedule. In September last year, Shah remarked, “*Hindi unites the diversity of languages in the world’s largest democracy*. In response, the AIADMK warned that if the Union government imposes Hindi unilaterally, there would be an adverse reaction not just in Tamil Nadu but also in states such as Bengal, Karnataka and Andhra Pradesh”(Thanawala, 2024) .

In light of the current event Karnataka has made Kannada language as compulsory, Tamil Nadu has made Tamil language compulsory and West Bengal has made Bangala as compulsory. Thirdly Language compulsion is not mentioned in the NEP act and in respect to that a PIL was placed challenging government order of making Kannada language as compulsory subject for degree students. The petitions challenged the government orders dated August 7, 2021, and September 15, 2021, and claimed that compelling students to learn Kannada as a language is contrary to the very objective of NEP-2020. “There is no mention of any compulsion of language in National Education Policy 2020 and the provisions of NEP 2020 are clear. Therefore, there is no need for re-articulation of provisions. It is reiterated that chapter 4 of part 1, chapter 9 of part 2, and chapter 22 of part 3 are in the form of broad policy of the Union of India. The NEP 2020 is designed to achieve a comprehensive educational system for providing easy access to citizens keeping in mind the aspirations of local, regional and national levels. As such, the policy has to be understood, interpreted and implemented keeping in mind, broad objectives enshrined in the constitution,” (Deccan Herald, 2023). The Court has passed an interim order restraining the government from taking any actions in respect to it.

Conclusion:- The National Education Policy of 2020 promulgated Section 29(f) of Chapter V under the Right to Education Act, 2009 which unquestionably states that the *medium of instruction shall, as far as practicable, be in the child's mother tongue. It framed this understanding along with Article 350 (A) and formulated the Three language formula for developing cognitive abilities and learning outcome and preserving the cultural heritage of the mother land.* UNESCO has been leading the way for multilingual education based on the mother tongue from the earliest years of schooling. It states that education in the mother tongue is a key factor for inclusion and quality learning, and it also improves learning outcomes and academic performance, especially in primary school most importantly, multilingual education based on the mother tongue empowers all learners to fully take part in society. It also fosters mutual understanding and respect for one another and helps preserve the wealth of cultural and traditional heritage that is embedded in every language around the world. But what is pertinent is to understand that Policies are what is written or coated on paper. The reality is about implementation and that too in a country which is multi-linguistics in nature. Policy implementation is the stage in the policy process where policy actions occur which is directed at the achievement of the goalmouth of the Policy. So, the need of the hour is about the implementation of the National Education Policy in order to attain the objective it has set forth. As Socrates says “Education is the kindling of a Flame, not the Filling of a Vessel”.

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