



Possibilities of implementation of Kannada in National Education Policy.

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National education aims to provide a wide range of good citizenship and employment opportunities to the youth in India. In its nature, it has a global understanding of knowledge development, emphasis on indigenous education, use of science and technology, and assurances of continuous learning. Education in any country of the world is never the same, it is constantly changing. We can observe those subtleties from the ancient Gurukul system in India. It is a continuous process like in modern education. Along with traditional education, modern science and technology are a part of education. In particular, along with value-added education, vocational and skill education are growing as significant changes today. Today's education, which is moving forward with globalization, modernization, and collaboration with private partnerships, has to carry the challenges. Even language subjects are demanding unprecedented competition and quality today.

For that reason, in India, the effort of 2020 in the name of the National Education Policy is bringing special changes in its implementation. The Karnataka government has the honor of trying it out for the first time for the year 2021-22. Education in many different fields such as traditional, vocational skills, life values, knowledge of culture, indigenous heritage, geography, etc. has been implemented in the National Education Policy as a modernity. It is also equally true that it is an open mirror to multidisciplinary dimensions.

Although the British left India, the transparency of the important administration they formed, their culture, and the inspiration of their guidelines are exemplary. With that infatuation, we have unconsciously accepted their culture, believing it to be superior. Since our country is a multilingual country, eighteen major languages have been recognized as national languages. However, not all states can learn all languages. The Central Government has declared Hindi as the national language as the main language. But the southern states are not in a position to accept it. They have condemned the decision of the Center, asking whether we should also have a national language. Even the Tamils called Hindi a donkey language. Amidst all this conflict, the British did not make it difficult to get recognition for English as the administrative language of our country. The central government's major administrative departments, education policies, have given more recognition to Hindi and English as the medium of communication. Due to this, Hindi is being used in administration, which has given North Indians some breathing space. But South Indians, believing that English is superior to Hindi, are stubbornly determined to learn it somehow. Most of the departmental officers who rule in the states of the country are IIT, IAS, IPS, and even the KAS of Karnataka state are IAS. Since they have been educated in the same way, giving importance to English, the obsession with it has naturally grown.

Politicians who have gone from villages to Bangalore and Delhi are trying to master English because they feel inferior when they talk to and communicate with officials because of the dominance of the English language of the officials. They are also trying to become proficient in English because they are unable to face them. They have also become targets of the illusion that English is important in administration. Because of this, although they are shouting Kannada verbally, their souls are cooperating with English. This is ironic. The

Kannada cry of pro-Kannada associations, organizations, Kannada concerns, and the Kannada cry of the Sahitya Parishad that is held once a year is being sidelined. Due to this, there are several challenges to implementing vernacular languages, especially Kannada language, in the national education policy.

Philosophers and scientists like Mahatma Gandhi, Madanmohan Malaviya, Rabindranath Tagore, Dr. B. R. Ambedkar, Dr. Radhakrishnan, C. V. Raman, P. C. Ray and J. C. Bose had said that providing education in the mother tongue is scientific and natural. Dr. Radhakrishnan Commission and Kothari Commission had also made similar recommendations. Therefore, the central and state governments should review the existing language policy and provide education in the mother tongue or the state languages recognized in the constitution, and at the same time, they have suggested that Indian languages should be used in education, administration and judiciary.

But in this multicultural, multilingual country of globalization, we are growing infatuation with one culture and one language. Although we have been saying in our speeches that English is not important in Karnataka, that it is not needed, but in our country, which is mostly agricultural, due to urbanization and industrialization, we dream of a luxurious life in the dream of smart cities, the fierce propaganda of the language by high-tech media, advertisements, and the attraction of various industries, English is spreading across the country. Observing this situation, the Supreme Court has also issued an order that parents can get education in the language of their choice, creating concern. This is contrary to the insistence that primary education should be provided in the mother tongue. In addition, as part of globalization, privatization and liberalization policies, we are facing the fear of extinction or survival of local languages.

At the same time, it is not possible to teach Kannada accurately in our Kannada schools, and to teach English, which is a language, effectively and to develop harmonious proficiency in both languages, for some reason. We have the illusion that if English is learned in convent schools, communication will increase in English in the next medium of education and good jobs will be available. While the working class and the rich are falling prey to the English obsession and are seeing some success in securing jobs in this corrupt system with the power of their money and power, it seems inevitable that the farmers and the poor, who are facing shortages of rain and crops, will also imitate them. That is why the villagers are also falling prey to loan failures and becoming obsessed with convent schools. If these people, who are the breath of Kannada, also fall prey to the English obsession, the culture and language of Kannada will definitely be destroyed. English is not the only thing that is important for gaining knowledge from it. Learning the mother tongue is the most important medium, and it is also helpful for expanding knowledge. Along with that, knowledge of many languages or knowledge gained from translated literature is important. Not all those who have learned English are fully intelligent. Regarding our India, the knowledge learned in indigenous languages is being used in English. It is better to leave it and deal with our indigenous language, especially Kannada. It touches us as Kannadigas directly. We should not show off our sophistication to the common people by speaking in English and bewilder them. We should not frighten, scare or deceive them. In that regard, we should abandon the feeling that English is important in administration, education and business and believe that English is the main language only in primary business and try to save Kannada. We should also understand the importance of the linguistic region. It is very urgent for governments to take tough stances to stop the convent business of providing English education and the extortion of the common people that is done through it. It will not be that easy. For that, there is an inevitability of a militant struggle like the pro-Kannada Gokak movement. The urgent need today is to bring pressure on the Center for the recognition of indigenous languages, in harmony with the united cry of Kannadigas, along with neighboring speakers who suffer from the same problem.

It is a tragedy that today's India is falling into the vortex of politics. In politics, politicians are trying to consider the administration of the country as an entrepreneurial business from the service sector. Citizens from all walks of life are putting aside their original professions and businesses and are taking steps towards politics, which is becoming a symbol of power, money and luxurious life. Due to this, the voting citizens of the country are divided into groups named after religion, community, class, language and caste for the victory of their politics, creating the illusion that it is a specific class, community or linguistic progressive organization, and some of them are filling the people with the false idea of being a powerful majority and strong communities like opium. Due to this, the country is sliding into more loss than progress. The linguistic

community is one of them. The attempt to recognize Hindi, an Aryan language that was born from Urdu in indigenous languages and Sanskrit origin India, and which is currently spoken by the majority of people, as the national language, is continuing through the schemes of the Central Government. Despite the national languages recognized by the Constitution, the blind love of Hindi and showing a sense of national pride for Duryodhana, the love of Hindi by the people of North India, the threat of cutting the throats of a large number of ancient native speakers by creating a parallel position to English, is being implemented by the Central Government. There have been attempts to implement it quietly. This has also affected the Kannada language. English and Hindi are spreading global masked plans to reject South Indians and their languages. Among the speakers who are resisting it, except for Tamils, no Dravidian or South Indian is trying, we Kannadigas must also say together. Therefore, it is the duty of all of us Kannadigas to bring Kannada to the forefront in national education.

Kannada language is not just a form of words. It is a part of our life, a part of our culture, the essence of the essence of this land. If the language is destroyed, then our culture will also be destroyed. If we want to preserve and develop domestic harmony, love, trust, and kinship rather than foreign mechanical life and build a peaceful and healthy life, we need our Kannada. Kannada should be given first place in the medium of education, and government departments should breathe in Kannada in employment, administration, and government departments. If we want to do it at the national and international levels, there is no obstacle to using English. Today, that is also important for communication. But the need for indigenous languages in the states is inevitable. This is the medicine for smooth business. It seems inevitable that most North Indians will be in the central government. As already mentioned, since Hindi is the majority language in the north, they are constantly making up a plan to recognize it as the national language and give it importance. When faced with opposition from the Dravidians of the south, a weak excuse is usually given. Apart from the languages recognized by the Constitution, everything in this country, born, raised, and spoken here, is the national language, it cannot be called another indigenous language. While the languages of the Middle East and European languages have engulfed India, the constitution of the federal system has made provision for the representation of indigenous languages, and there is a need to do so. Beyond that, when any language selfishly interferes with the identity of the remaining languages, conflict will inevitably arise. Therefore, there is a need for the survival of the Kannada language in Karnataka. Kannada should be made mandatory in the medium of education. But while it is imperative for any Indian to respect and gain respect for the languages, races, and religions in India, they should not harm the original indigenous identity. Only then will the democratic system make sense.

This provides an opportunity to overcome the shortcomings in the learning of Kannada language under the National Education Policy 2020. Various courses have been introduced in Kannada and an opportunity has been given to develop Kannada globally. This needs to be done by Kannada professors, writers, cultural thinkers, and educationists. We believe that the curriculum in Kannada is of a high quality as per the Kannada model texts created under the current National Education Policy. In this education system, only Kannadigas need to teach Kannada, build Kannada knowledge, and develop Kannada globally in technology. No other speakers can do that. Let's continue with it and introduce student-friendly various courses, minor and major system, skill development, and a combination of professional skills. The importance of this national education is that Kannada is made mandatory and the vernacular culture is recognized within the scope of its respective regionality. It is very useful to adopt subtle, very subtle and broad plans while teaching Kannada in education. With the introduction of Kannada language, literature, culture, vernaculars, the innovative innovations of Kannada are introduced as part of literature. Apart from that, language learning and language material wealth should be created so that various fields such as judiciary, administration, industries, science and technology, computers, and commercial transactions can be conducted in Kannada. If not, then it should be done. The world is developing language competition globally. In that, Kannada too must run like a racehorse. We need to show the greatness of our relationship with the world. We need to shape the indispensability of Kannadigas. The essence of Kannada needs to win the trust of the world. How will Kannada relate to the world? What are its outlines? We, as Kannadigas, should do it ourselves. Kannada language learning means that the biochemistry of stories, poetry, drama, and poetry should not be the same, but scientific thoughts, business,

and scientific techniques should come out of Kannada today. It needs to be recognized globally. We should find out why Kannada is not being recognized as an employment-oriented language. In that regard, all preparations should be made to enhance Kannada machinery, technology, and cultural values and to become a global information center. The name of national education should be recognized to build the resource students, youth, and citizens. The hope is that in Kannada, the said education will not give recognition to any one type of literature, but will learn multifaceted literatures such as multidisciplinary subjects, media, business, science and technology together. But even though this has opened a door for Kannada in the national education policy, if we Kannadigas do not utilize it, we will have to suffer a big blow in today's competitive era. Teachers, college professors, and university thinkers should put aside the modern illusion of business entrepreneurship and embrace Hindi and English in the global illusion of national politics, before embracing Kannada, the global symbol of parenthood, blood relationship, and original identity. We should first identify ourselves as Kannadigas and introduce the mother language Kannada to today's children, students, and youth. We need to create opportunities for Kannada to be proud of, by promoting the glory of Kannada, the ideals of the Kannada family, and the greatness of its ancient heritage.

When it comes to the possibilities of implementing Kannada in the National Education Policy, it is not a process that can be decided once and pushed aside. It is a continuous journey. Like a ship that is ready to face the waves, tsunamis, and gusts of wind in the ocean, it has to be the result of a software that is always ready. Every wish for learning Kannada in education has to be a new invention for Kannada. Moving forward in projects that strengthen the essence of Kannada, strategies to involve the young community in it, learning Kannada language, learning culture, and learning new innovations, educational skills need to be acquired. Not only that, it is very necessary for any regional essence in India to align itself with other essences. Only then can a good platform be prepared for the implementation of the National Education Policy in India. Linguistic brotherhood can save Indianness. Through this education, global competition can be achieved from village to Delhi, that is, even the smallest, with good quality. Only then can Indian national education gain importance, and it can move forward globally. With this, India has taken a step towards the world.