



Indigenous Culture And Languages: In Study Of Karnataka

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Introduction: “Languages, just like people, are world within themselves. They have the incredible ability to provide us with a clearer, more profound and detailed perspective of a culture and its views on life, nature and death.” By Orge Castellano.

Countries like India, doesn't have a specific official language. There are twenty-two scheduled languages out of 29 states and there is no specific count on indigenous languages of the country. Therefore, government given the provision to educational institutions and legal proceedings where usage of more than two languages is recommended, such as English, Hindi and Native language.

This paper deals with the ingenious languages and cultures related to Karnataka and also tries to throw the light on its multilingualism, schooling, legal and translation system and its nature of pros and cons. So totally Karnataka is like mini-India where we can see all type of culture and languages.

Multilingualism in Karnataka: The formation of Karnataka as a state is based on linguistic unification, the state shares common borders with other states such as A.P (Andhra Pradesh), Tamil Nadu, Goa, Maharashtra and Kerala. According to **B .Mallikarjun (2015)**, like India, Karnataka state is too a multi-ethnic, multi-religious and multi-lingual pluralistic in its nature. People of Karnataka not only speak Kannada but also Tamil, Urdu, Marathi, Telugu, Konkani, Tulu and so on, which they share with their neighbouring states, especially people of bordering districts are at least bilingual in nature.

Especially in the border areas people easily learn two-three languages. When people started speaking two-three languages very easily, they slowly stop using their native language and adopting other dominant language to speak and write. This is a dangerous issue for the native language which is already collapsing because of other language influence. So, if it ever happens one day, we will have trouble tracing our native speaker of that language and because of this, the native language is losing its value.



U R Ananthamurthy states in '*globalization, English and 'other' languages*' that "*We are searching for ways to remain a civilization with pluralities of culture, and formation of linguistics states was one such step. But we must realize, for instance, that even Karnataka is mini India and in an overall ambience of Kannada languages culture other linguistics cultures in Karnataka-our own language like Tulu, Konkani, Kodava and Urdu should not feel alien in our land. This is true for almost all other Indian linguistics states*".

U R Ananthamurthy divided a language into three types 'Mane Maatu', 'Beedee Maatu' and 'Attada Maatu'. Mane Maatu means the language which we speak in our home. Beedee Maatu means the language which we speak in road or in public places. Attada Maatu is the language we study and use for legal purpose. For instances we are studying in English so, our AttadaMaatu is English. These are the common nature of multilingual Kannadigas.

Karnataka's indigenous culture:

Karnataka is the land which is known for its cultural and traditional practices and it celebrates in the form of fairs and festivals. One of the indigenous cultural practices of Karnataka is "Buta kola". This form of art is prominent in the coastal regions of Karnataka. Few interesting things about that dance form are its origin; the buta kola of Karnataka has its origin from Tulu Nadu. It is a highly stylized dance held in honor of the deities worshipped by the Tulu speaking population." Buta" in *Sanskrit* meant "free spirits" and "Kola" in *Tulu* meant "play or performance", In short, it meant *dance-worship*, done in order to honor spirits and deities of that land. It is believed, that solutions are delivered in their performance when asked questions regarding troubles of the people in the village, it is believed to be delivered by deities and spirits of that land and the performer are guided and energized by the spirits.it is not just a fair but a ritual performed in that land.Similar to Buta Kola,there are other indigenous art forms such as Gigi-Pada, Dollu-Kunithawhich are practiced in Karnataka, just like buta kola these forms are used to express their devotion to the Gods and Goddess of the land.

Karnataka has many indigenous cultural dance forms like suggi-kunita, masti-kunita, halage-kunita, and so on. Here not only dance forms we can also see the indigenous song forms like suggi-pada, bisu-pada, lali-hadu, and specially in Uttar Karnataka is known for its folk songs (janapadasahitya) and folk dance. In Karnataka the janapada song not written by any writer or poet it's just the day today life of common people they creat it into in the song forms and they are singing this songs in the working time (ex : in the field,in time of suggi, and when children were crying that time etc) whenever they are having free time they started singing songs and specially bhajana songs in night time.

So it shows that culture creates language because our grandfathers and mothers generation did not have any proper education but they know all the tradition and culture. So our indigenous culture is not less than any other western culture.It is not that easy to explain



our Karnataka culture because in introduction only I said Karnataka is mini India our culture is so rich and adorable.

These practices are being greatly influenced by western culture; people no longer are showing interest in these practices and they perform art which is not indigenous culture.

Schooling System in Karnataka:

Education in Karnataka for a child starts at the age of 5-6 years. Their schooling can take place in either English medium or in vernacular schools (Kannada medium) or in English-vernacular schools. Students studying in vernacular and English-vernacular schools are taught in Kannada language, and they end up growing with very less knowledge and interest in global language like English. English medium students end up growing without much knowledge about their own culture. Kannada medium students are bound to work only in Karnataka because they do not know any other languages to make a living. Only a native speaker will face of difficult such as failure of making a proper living because they are unable to connect outside their native land. Language like English though connecting the world together it also influences indigenous languages in such a way that people have no other choice than learning English which leads to end of indigenous languages which is no more in use. In order to not face problem by language boundaries, government can make schooling system in such way that all these above schools are teaching them their native language in order keep the cultural influence intact till 4th standard and also teaching them global language like English in order to connect them to the world. By doing so both people and indigenous language remains intact.

As a translator:

Translating a work of author would not only bring a new meaning to the world but also to the indigenous writers. It's a bridge which connects 'them' to 'us' wherein 'them' are the indigenous speakers and 'us' are the people among the mass. Translations works beautifully as it connects two different world. Work of translator though beautiful, it also is difficult and necessary in order to connect people. If a translation is ever attempted on indigenous language, the very essence of the culture is lost because of the limited vocabulary, even though translating makes it easy to understand the culture but the true meaning of it can never be translated it almost demeans the language. Present translators are using a technique in which they keep the word intact than explain the meaning of that word which makes sure that the essence of the language is reaching the reader and allowing them to understand culture represented.

So the language has changing its nature day by day. In this case Karnataka its basically multi-faces state so the impact of globalization we can see in the literary text of Kannada language and social, cultural, economic and political condition also impacting on language. For instance, the Dalit writers were using their native language in their work the famous



writer Devarnuru Mahadeva's 'Edege Bidda Akshara' he wrote his all work to using his native language which are spoken by villagers.

But there is no such thing as final translation, which ensures the ever changing nature of language to go through many translating work making translators job harder than it already is.

Conclusion:

“Language, our primary tool of thought and perception, is at the heart of who we are as individuals. Language is constantly changing, sometimes into entirely new varieties of speech, leading to subtle differences in how we present ourselves to others. This is exploring relationship between culture, language and social interaction.” Are the words said by Jourdan and Tuite in ‘Language, culture and society’.

Learning language should be a choice not by force. Language learning starts from family with a child learning mother tongue and other languages through its surroundings. Teaching it a language which helps them learn more about their culture and traditional practices for them to carry in the future is best way of preserving an indigenous language.

In order to protect indigenous languages and culture from depleting, Academics should make native languages a compulsion till 5th standard so that children know which culture they are coming from and to know what rich knowledge they have in their community.so, that the language and the cultural stay intact. Documenting the language is also one way of preserving the indigenous culture and also to let the future generation knows what their culture is and where do they belong to.

This paper is just our research, ideas and prediction. We don't actually know claim them as the fact but we can assure you this that following little of our ideas will get us somewhere if not zero results. We just want to convey the difficulties faced by indigenous language and people.

Reference:

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