

# Issues and Challenges of Multilingual Education in Tripura

**Dr.WINSTON DUNN**

Research

Scholar(Ph.D)

Department of Education, Assam University Silchar

&

**Dr.NATHALIE JOHN**

Department of Education, Assam

University Silchar

## **Abstract**

Language is the tool for expressing identity culture and is regarded as one of the prominent emblems of human diversity. Language is also a means of interpretation and elocution of the individuals cultural milieu. It is the bedrock of communities and groups and forms the substratum of cultural and national coherence. In the context of multi cultural and pluralistic society like India language has always been a critical domain as it forms the substructure of the political units of the nation state along linguistic identities.. In India, many native languages are spoken, and it's common to come across areas where people speak and recognize a range of languages or dialects, which may require the usage of several scripts. As scripts will assist in language acquisition and is essential for improving students career through basic education depending on the locality, primary education is provided in primary schools, elementary schools, or first and middle schools. In most of the primary schools in Tripura, Bengali is used as medium of instruction in the vernacular schools. There also have been some studies conducted on the correlates of School students' education A number of important studies have been carried out. As a result the indigenous linguistic communities of Tripura have no opportunity to pursue education in their mother tongue. As part of the government resolution of protecting the endangered indigenous languages, provision for home language education is there for ethnic groups like languages chakma , Halam, Manipuri but without proper facilities like teachers to instruct in these languages and which ultimately leads to predominance of mainstream languages .According to Turin (2017), politics of language in the Indian Northeast and neighboring countries are in need of a thorough analysis as expressions. This chapter acknowledges that the Indians Northeast is as linguistically

diverse and historically multilingual and strives to modestly rebalance the issue . The National Education Policy 2020 mandates that primary education be provided in the native language of the student, it signifies a positive move. When fully implemented, it will improve

students' ability to learn, make education a holistic experience, and address early dropout issues. The purpose of this study is to look into the status of multilingual education and to examine the challenges that learners have with reading, writing, and speaking in Tripura. The study is also an attempt to understand the attitude of an upper primary school teachers in a multilingual classroom environment. The study is eventually an effort to elucidate the ideas and pursuits to make multilingual education more relevant and a potential ground for the construction of new knowledge and conform towards multilingual domain of education among learners irrespective of their linguistic identity.

**Key word : Multilingualism, Multilingual Education. Teachers Attitude**

#### Introduction

Language is the tool for expressing identity culture and is regarded as one of the prominent emblems of human diversity. Language is also a means of interpretation and elocution of the individuals cultural milieu. It is the bedrock of communities and groups and forms the substratum of cultural and national coherence .In the context of multicultural and pluralistic society like India language has always been a critical domain as it forms the substructure of the political units of the nation state along linguistic identities. In India, many native languages are spoken, and it's common to come across areas where people speak and recognize a range of languages or dialects, which may require the usage of several scripts. According to the census 2011 in India, 121 languages are spoken as mother tongues, which are defined as an user's first language. The Indian Constitution recognizes twenty-one of these languages as legitimate or "scheduled" languages. Articles 344(1) and 351 of India's Constitution, known as the Eighth Schedule, recognize the following languages as authentic languages of India's states: Languages spoken in the country include Assamese, Sanskrit, Sanskrit, Santali, Sindhi, Oriya, Panjabi, Bengali, Bodo, Gujrati, Kannada, Kashmiri, Konkani, Maithili, Malayalam, Manipuri, Marathi, Tamil, Telugu, and Urdu are some of the languages spoken in India. India's multilingualism may be a product of its historical records as well as a reflection of its varied civilizations. Colleges have a vital role to play in maintaining and changing the face of multilingualism. The concept "multilingualism," the word , comes from two Latin words: "multi," which means "many," and "lingua," which denotes "language." As a result, multilingualism is described as a speaker's ability to communicate himself or herself fluently and effortlessly in numerous languages (Bussmann,1996).

## **Concept of Multilingual Education**

The goal of a multilingual education program is to help students acquire the cognitive and reasoning abilities necessary to function equally in their mother tongue and in their second and third languages. Multilingual education is the use of at least three languages in education, such as the mother tongue, a regional or national language, and an international language. The General Conference of UNESCO accepted the idea that multilingual education is the only way to meet the demands of culturally and linguistically diverse communities and global and national engagement. UNESCO supports bilingual and/or multilingual education at all educational levels as a method of advancing social and gender equality. In order to encourage multilingualism and national cohesion, the New Education Policy 2020 formula includes an innovative idea for the early adoption of the three-language policy 2020. According to the new education policy, the state may select any language as its official language. The three-language formula is made flexible by the NEP 2020 language policy since no state is required to choose a particular language. States, regions, and students are all free to select the three languages they wish to learn, provided that at least two of them are indigenous to India. The student may, however, choose to study one or more of the other two languages instead. If students are able to achieve a basic level of competency in all three languages by the conclusion of secondary school, they may do so in Grades six or seven. The home language, local language, regional language, or mother tongue will be the medium of teaching until at least Grade five but it may continue until eighth grade and beyond, according to the NEP 2020 three-language formula. Both government and private schools will need to comply with this.

## **Policy perspectives on Multilingual Education**

Language allows us to convey our feelings and thoughts, and it is unique to our species since it allows us to express other cultures' and communities' distinct beliefs and practices. You have the ability to comprehend ideas and thoughts that are outside of your own culture. You can learn about a society's conventions and how individuals interact with one another. Language not only aids in the preservation of civilizations, but it also allows us to learn about others and easily convey ideas. The policy viewpoints on Multilingual Education are as follows.

### **University Education Commission (1948-49)**

The first post-independence education commission was the University Education Commission (1948-49). It was largely concerned with higher education, but it also addressed issues concerning school education. Dr. S. Radhakrishnan, a renowned visionary, was appointed as chairman of the Commission.

- i. The Federal language would be produced by assimilating words from diverse sources and retaining terms that have already been incorporated into Indian languages from various sources.
- ii. Higher education should be taught in a regional language, and English be replaced as soon as feasible in favour of an Indian language, which cannot be Sanskrit due to significant obstacles.
- iii. The Devanagari script is used for the Federal language, with some of its flaws removed.
- iv. Students must be fluent in three languages: regional, federal, and foreign (English).

### **Secondary Education Commission ( Mudaliar Commission 1952-53)**

The Secondary Education Commission, also known as the Mudaliar Commission, was established by the Indian government in response to a resolution to improve the country's education system.

- I. In schools, three languages should be taught. At the secondary level, either the mother tongue or the regional language should be used as the medium of instruction.
- II. Every student in middle school must be taught at least two languages. After the junior basic stage of education, Hindi and English should be taught, with the restriction that no two languages should be taught in the same year. A student must be taught at least two languages in high school, one of which must be the student's mother tongue or a regional language.
- III. Hindi should, for the following reasons, be declared a compulsory subject for school study; Official language of the centre, languages of correspondence, an means of promoting national unity and integrity
- IV. English is a mandatory subject for secondary school study in all states for the following reasons: commonly known among trained people, means of national unity, valuable internationally and adverse effects on account of the exclusion of English.

### **The Education Commission (1964-66):**

In order to examine every aspect in India of the education sector, to develop a general pattern of education and to advice guidance and policies in developing education in India, the National Education Commission (1964-1966), commonly known as Kothari Commission, was set up by the Indian Government as an ad hoc commission.

- I. **Report of the Commission on Regional Languages:** During this period, the Kothari Commission and language instruction were important. It acknowledged the significance of Indian language and literature in Indian educational and cultural development. Its goal was to disseminate knowledge through regional languages and close the knowledge gap between the elite and the general public. It was proposed that immediate steps be taken to promote regional language as a medium of education at the university level, as it was already taught in primary and secondary schools.
- II. **Three language formula:** The Kothari commission on language education aimed for state governments to adopt a three-language formula at the secondary level. Its goal was to foster a modern Indian language, preferably a Southern language other than Hindi and English in Hindi-speaking states. Non-Hindi speaking states in India were to include Hindi and English, as well as regional languages. Hindi was meant to serve as a bridge language and a vehicle of expression for India's diverse culture.
- III. **Sanskrit and international language:** Sanskrit's importance in the growth and development of Indian languages, as well as its contribution to the country's cultural unity, were recognized by the panel. As a result, the commission proposed that Sanskrit be included in the study of Indian languages, history, ideology, and philosophy, among other things. In India, the commission underlined the importance of learning international languages, particularly English. This was also done to encourage science and technology education in India.

### **National Policy on Education (1986)**

The Government of India adopted the National Policy on Education in 1986. Its main goal was to impart education to people from all walks of life, with a special focus on scheduled castes, scheduled tribes, other backward classes, and women, who had been denied access to school for decades.

- I. At the primary level, one language is taught, and at the upper primary and secondary levels, three languages are taught.
- II. Both the Delhi Centre of Kendriya Hindi Sansthan and the Central Hindi Directorate, New Delhi, provide regular classes and correspondence courses in Hindi to international students.
- III. The Commission for Scientific and Technical Terminology has issued a number of glossaries in Hindi that contain the Hindi equivalents of over 4 lakh technical terms in

the humanities, science, agriculture, engineering, medicine, forestry, sports, space, and electronics. These are widely utilized at university levels, and he has also translated 2000 original books into Hindi, covering a wide range of subjects. All of this will greatly improve non-Hindi speakers' access to science and technology.

### **National Policy on Education (1992)**

In 1990, the Government of India established a commission, directed by Acharaya Ramamurti, to examine the impact of the provisions of the National Policy on Education and to make recommendations. The Central Advisory Board of Education was afterwards established under the leadership of N. Janadhana Reddy. This Board discussed a few changes to NPE.

The NPE and POA discussed the subject of language development in depth, emphasizing the importance of using regional languages as a medium of instruction at the university level. In terms of language development, the NPE and POA considered and proposed a number of projects and endeavours, including the introduction of

- i. Improvements in linguistic competencies of children at various phases of school, according to the three-language formula
- ii. The provision and development of the hindi language as a link language, etc. for English and other foreign languages.

### **National Knowledge Commission (2009):**

The Prime Minister of India established the National Knowledge Commission (NKC) to help restructure knowledge-related institutions and infrastructure to meet the challenges of the twenty-first century. The National Knowledge Commission (NKC) was constituted as an advisory body to the Prime Minister to help restructure knowledge-related institutions and infrastructure to meet the challenges of the twenty-first century.

### **Regarding language the commission recommended that:**

- Introduce English, along with the first language starting from Class I in school
- Modify pedagogy of language learning/ teaching

- Train the nearly 4million school teachers regardless of expertise through vacation training programs or other short-term courses
- Induct graduates with high proficiency in English and good communication skills without formal teacher-training qualifications
- Develop pedagogically sound English textbooks from Class I-X

### **National Education Policy 2020**

The NEP 2020 prescribes the application of a three-language formula, but gives states some leeway in language selection, with the requirement that two of the three languages be indigenous to India. Earlier education strategies supported for the introduction of different languages in secondary school, whereas NEP 2020 calls for exposure to them beginning in the foundational phases. While some Hindi-speaking states have added Sanskrit as a third language, others, such as Tamil Nadu, have decided to abandon TLF. Moving forward, the 1986 education strategy discussed the promotion of link languages but made no mention of the Three Language Formula.

The application of the three-language formula is vital, according to the National Policy of Education 2020, to foster multilingualism and national unity. Multilingualism and the power of regional languages are strongly promoted in the NEP 2020. While the proposal made it mandatory for non-Hindi speaking states to include Hindi in the Three Language Formula, the clause was eventually removed due to non-Hindi speaking states' objections. The language of the state's choice shall be determined by the state. The NEP 2020 gives the three-language formula a new direction, as no specific language will be imposed on any state. States, regions, and students are allowed to choose whatever three languages they want to learn, with at least two of them having to be indigenous to India. However, students have the option of changing one or more of the three languages they are studying. They can do so as early as Grade 6 or 7, as long as they can grasp the fundamentals of all three languages by the conclusion of secondary school. The NEP 2020 goes on to say that until at least Grade 5, the medium of teaching will be the home or local or regional language or mother tongue, but that it may prefer until Grade 8 and beyond. Both private and public schools will be required to comply with this requirement.

After all, art and culture are intrinsically related to language. Different languages have different ways of seeing the world, and the structure of a language impacts how a native



speaker understands their environment. Languages, in particular, influence how members of a culture communicate with others, including family members, authority figures, friends, and strangers, as well as the tone of communication. Unfortunately, Indian languages have not received the attention and care that they deserve, with the country losing over 220 languages in only the last 50 years. The United Nations Educational, Scientific, and Cultural Organization (UNESCO) has designated 197 Indian languages as endangered. Various unscripted languages are especially vulnerable to extinction. When senior members of a tribe or group who speak such languages die, their languages often die with them; too often, no coordinated efforts or steps are done to preserve or record these rich languages/expressions of culture.

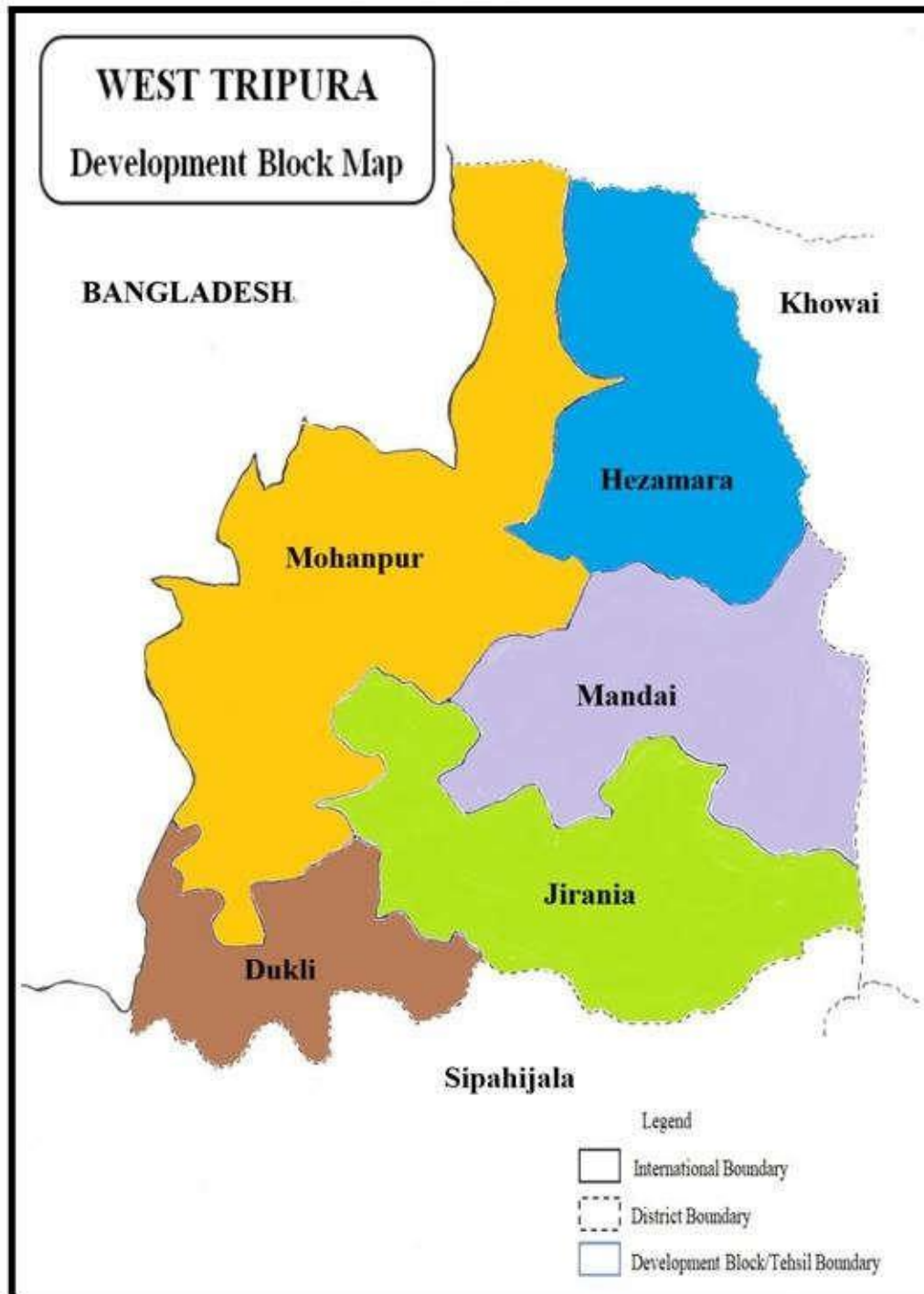
Additionally, even those Indian languages that are not officially on endangered lists, such as the 22 languages listed in the Constitution of India's Eighth Schedule are experiencing major challenges on a variety of fronts. The teaching and learning of Indian languages must be integrated into all levels of education, including school and higher education. Textbooks, workbooks, movies, plays, poems, novels, magazines, and other high-quality learning and print products in various languages are required for languages to stay relevant and lively. Languages must also have regular, widely disseminated official changes to their vocabularies and dictionaries so that the most current concerns and concepts can be discussed successfully in these languages. However, India has been slow to produce such learning and publishing resources as well as dictionaries to help keep its languages vibrant and modern while maintaining their purity.

In Chapter 4, a number of initiatives to promote languages, arts, and culture in school children are discussed, including a greater emphasis on music, arts, and crafts at all levels of education; early implementation of the three-language formula to promote multilingualism; teaching in the home/local language whenever possible; and conducting more experiential language learning.

### **Tripura's demographic sphere**

Language and regional identity have been one of the fundamental basis of Indian federal structure. Tripura's indigenous communities are diverse in terms of both language-specific cultural patterns and ethno cultural variations geographical divisions. The state has its unique demographics and hints at a multicultural and multilingual environment. The range of diversity with regard to race and languages is one of the salient features of Tripura's

Socio- cultural life. Tribal people make up the majority of Tripura's population. Tripura is a multilingual and multicultural state in North East India with a great demographic profile. The district headquarters is Agartala, which also serves as the state capital. It is Tripura's most populous district as of 2012. The district now has a total area of 983.63 square kilometres after the establishment of four new districts in Tripura state.



**Fig. 1. Block wise Map of West Tripura District**

## Language Spoken in Tripura

Tripura's culture is a mix of Bengali and Tripuri customs. This state has a lengthy and illustrious history dating back to the Mahabharata era. Bengali and Kokborok, a Tripuri dialect, are the official languages of this state. The remaining has been distributed among tribal languages. Bengali is the major language spoken in Tripura, with 65.72 % of the population speaking it. The table below displays the number of languages spoken in Tripura along with their linguistic families.

**Table 1**

**Language Spoken in Tripura according to 2011 Census**

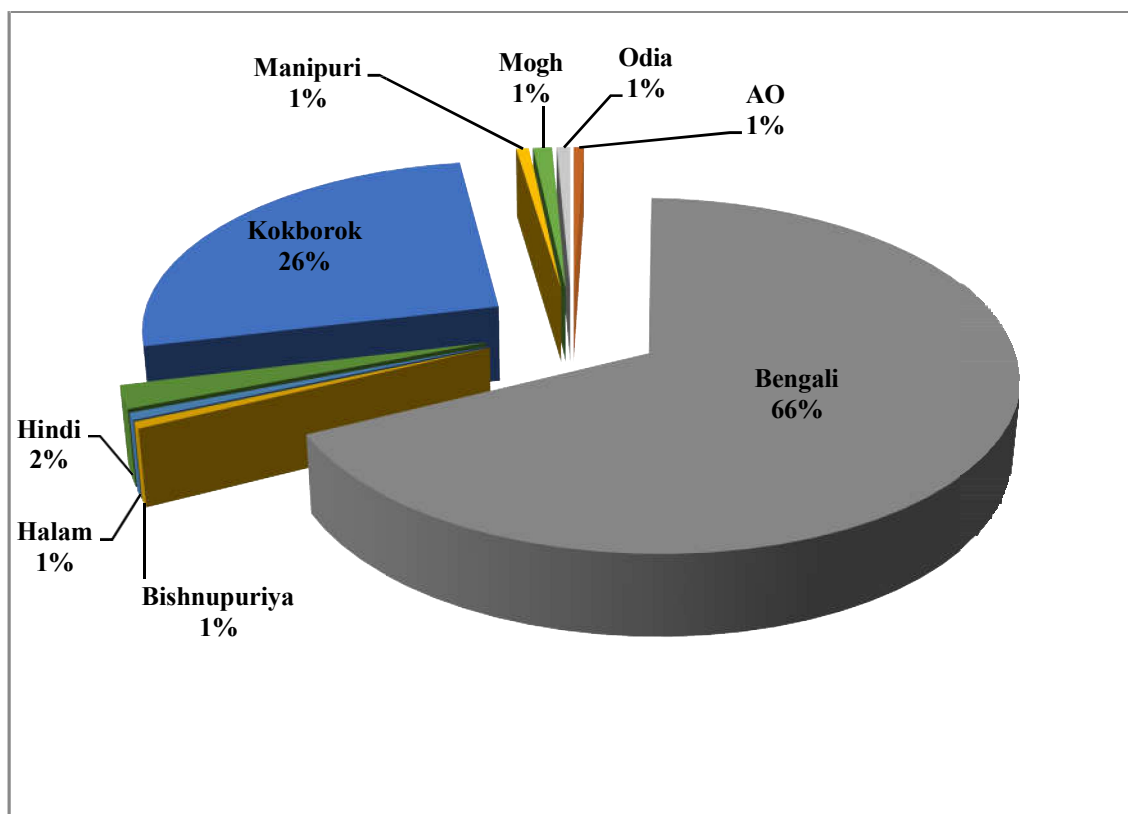
Language	Population	Percentage as per total population	Rural Population	Urban Population
Assamese	2,129	0.0579	1,041	1088
AO	19316	0.5258	19235	81
Bengali	2414774	65.7275	1532133	882641
Bishnupuriya	22112	0.6019	20400	1712
Halam	23089	0.6285	21778	1311
Hindi	77701	2.1149	56503	21198
Kokborok	950875	25.8818	915423	35452
Kurukh/ Oraon	7145	0.1945	6785	360
Manipuri	23779	0.6472	16894	6885
Mizo	5639	0.1535	5389	250
Mogh	35722	0.9723	34895	827
Munda	9644	0.2625	9570	74

<b>Nepali</b>	2787	0.0759	961	1826
<b>Odia</b>	25967	0.7068	23911	2056
<b>Savara</b>	4620	0.1258	4272	348
<b>Santali</b>	3975	0.1082	3864	111
<b>Telegu</b>	3845	0.1047	3398	447

Source: Language and Mother Tongue: Census 2011

Figure 2

Distribution of Language Spoken in Tripura



### Review of related studies

A comprehensive analysis of related literature would serve as a perfect foundation for any type of study. A detailed review of the linked literature would provide the investigator with

an overall picture of the work that has been done so far in the selected area. The previous investigator's findings would give the investigator insight into the essential need for a new study, the research gap, the irrelevant and relevant components of the study, and the areas where additional research is expected.

In the following paragraph, a number of relevant research have been reviewed and presented in a systematic way. The investigator has thoroughly gone through a number of references. A number of related studies have been reviewed and presented systematically in the following paragraph. The investigator has thoroughly gone through a number of references. A review of linked literature includes books, magazines, periodicals, websites, scientific papers, journals, encyclopaedias, and other people's study as research resources.

Pattanayak P.D. (1981), Tove Skutnabb-Kangas & Phikkipson Robart(1998) It was emphasized that linguistic diversity challenges are as necessary for the sustainability of our world as biodiversity, and both of which are linked. The protection of linguistic diversity depends on linguistic human rights (but not on enough). Violations of linguistic human rights in particular in education could lead to conflicts of ethnicity and a decrease in linguistic and cultural diversity in the world. The significance for the different people of language learning and production is different. For indigenous peoples, minorities and endangered languages, multi language education is incompatible. Mohanty K. A(1990), M. Susan(2007), Cummins, J (2009)conducted a study and it was emphasized that Bilingual education, at its most basic level, refers to the use of two(or more) languages of instruction at any stage during a student's school career. Many who have access to education but do not speak the official language find that their expertise, experience, and language serve as a barrier to learning. Saikia J. & Mohanty K. A.(2004), Bilingualism and intergroup relationships in different language and culture-contact circumstances in India. This paper examines attitudes toward the protection of one's language, as well as positive intergroup ties, among members of the Bodo tribe in Assam and nontribal Assamese people. Saikia J. & Mohanty K. A. (2004) In this study, the relationship between intergroup relationships and multilingual is investigated. There are several circumstances in which Indian language and culture are present. Under a range of minority-majority group scenarios, the attitudes of members of the Bodo tribe in Assam (India) and nontribal Assamese people toward the preservation of one's language and culture, as well as substantial intergroup relationships, are explored. The findings are contrasted with earlier research on the topic of social integration of tribal and non-tribal people in Orissa (India). The sociolinguistic features of language contact in the two settings of tribal and nontribal interaction differ greatly, as will be covered in more detail in this paper. It should be

highlighted that the Bodo-Assamese communication dispute at the moment is focused on preliminary findings from a Bodo research project being conducted in Assam. It is necessary to have a fundamental awareness of the Bodo situation in order to comprehend the concepts of linguistic and cultural interaction between Bodo tribals and non-tribal Assamese people. MacKenzie P. (2005) carried out when the students move on to secondary school, where the second language will be the medium of instruction. If, as the research suggests, it takes between 5 and 7 years to master a second language well enough to use it as a medium of teaching, Minority language native speakers must attend preschool, elementary school, and secondary school in order to flourish in the current system. The difficulties to minority language communities' linguistic and cultural rights will be lessened with the inclusion of mother tongues in the classroom. As a result, other challenging social and economic issues might be resolved. Magga O. H. , et al(2005) conducted a study and focused educational methods for indigenous and underrepresented children that use dominant languages as the primary teaching languages can and can have seriously detrimental effects on achieving fundamental human rights goals and, consequently, the right to education. One of the most important direct causes of this departure, along with the global political, economic, techno-military, and social forces, is education. The length of mother-tongue medium education is more critical than any other factor (including socioeconomic status) in predicting bilingual students' educational performance. Current methods of educating indigenous children run counter to both solid ideas and empirical findings on how to better achieve the goals of good education. Mohanty A. K. (2006) The study found that low status linguistic minority children are required to take instruction in a foreign high status language. Submersion happens frequently in schools with mixed mother tongues, typically without native speakers in the language of instruction, as well as in classes with similar linguistic backgrounds. there is a another study by Agnihotri R. K. (2007), examined that the book here is the product of language policies and traditions in Asian countries which fascinates everyone. The book offers persuasive analysis of some of the paradoxes created by shapes of national cultural identities through language and the identification of stakeholders. The report provided a detailed and extensive analysis of the different links that were previously understudied or disregarded in literature between linguistic policies, communities and identities. M. Susan (2007) Focused on many children from ethno linguistic cultures face a two-fold educational challenge. Many who have access to education but do not speak the official language find that their expertise, experience, and language are seen as a barrier to learning. Their language skills are useless in the classroom because their language has no place there. The dominant society's culture pervades the classroom, teachers, and textbooks. According to this study, our

children are moved to an unfamiliar environment when they go to school. They give up everything that makes up their way of life, including their parents, gardens, and homes. They study subjects in a classroom that have little to do with their immediate environment. Because they have only studied other things, they later reject their own. Due to their perception that digging sweet potatoes is filthy, kids also refuse to help their mother get water. They hate all of those things. There have been dramatic changes in the kids. When children disobey their parents, they turn into rascals. They left our possessions behind when they left for school, Jessner U (2008) revealed that the dynamic systems theory (DST) is a useful metaphor for discussing the expansion of multilingualism. The process of learning many languages is nonlinear and dynamic, and it is influenced by many different things. Variability becomes more crucial as the multilingual system develops. A number of multilingual studies have found qualitative differences between learning a second and third language, which can be connected to having a deeper awareness of metalinguistics. From a DST perspective, metalinguistic expertise and comprehension are crucial to the development of human multilingualism. Mohanty A. K. (2008) The paper examines the link between tribal and poverty languages in India, showing that several layers of discrimination – in Indian constitution and governance, the poor instrumental vitality of tribal languages, exclusion, and non-accommodation in education for minority mother tongues – all result in poverty. The paper examines the link between tribal and poverty languages in India, showing that several layers of discrimination – in Indian constitution and governance, the poor instrumental vitality of tribal languages, exclusion, and non-accommodation in education for minority mother tongues – all result in poverty. Illiteracy, lack of education and deficiency of capacity - restricting the freedom to choose and to receive services, resulting to analphabetism, lack of education and deprivation of skills and language. This paper proves how tribal children engage in subtractive language learning, a type of immurement education in a dominant language, leading to low education performance and further enhancing inequality, as a result of a discrepancy between the home and school languages as well as neglect of mother languages. Early childhood learning in India, starting with the child's mother tongue, is supposed to support a form of additive multilingual expansion. MLE research and the challenge and promise of recent multilingual education studies in India have been briefly discussed.. Pamela J. M. (2009), One of the greatest ways to improve minority language speakers' academic performance, according to studies, is to assist students become skilled in their second language before utilizing it as a teaching tool. As a result, there are less linguistic and cultural hurdles for new students. The results of this study also showed that several Indian state governments have chosen to build and include education programmes in

minority-language communities that use local languages, tribal contexts, and locations to address these difficulties. In an effort to deliver a higher level of education, this study discusses the obstacles to growth and sustainability in the creation of multilingual education programmes. It also discusses how the government's efforts to address the educational demands of the nation's tribal populations are complicated by India's bilingual, multicultural society. While enrollment and access to schools have increased, dangerously high dropout rates persist, and success levels are low when compared to non-tribal peers. One explanation for this is that instruction is given to them in a language and a culture that they are unfamiliar with.

Mohanty, A. (2009) In a research entitled "Overcoming the Language Barrier for Tribal Children: Multilingual Education in Andhra Pradesh and Orissa, India Chapter 15," it was found that the most urgent educational problem in multilingual settings is still minority children being immersed in classrooms where the dominant or majority language is spoken, which has a negative impact on their MTs. In state educational policy, there are frequently two implicit responses to minority languages.

Mohanty A. K. (2010), According to a study entitled "Languages, Inequality, and Marginalization: Implications of the Double Divide in Indian Multilingualism, there are still injustices and prejudices against people who speak minority languages, despite the fact that there are numerous reasons that favour their preservation. The primary regional languages (vernaculars), which serve as the elite language of power, and the regional languages, which are the ones that prevail, are said to make up India's hierarchical multilingualism, similar to that of other South Asian nations. The research indicates how multilingualism has resulted in a general loss of linguistic diversity, but also how the marginalization and increasing domain contraction of indigenous and minority languages significantly impact the dynamics of language-linguistic group interaction. It is hypothesized that minority linguistic groups suffer from educational failure, capacity deprivation, and poverty as a result of the gap between language policy and practice.

Naheed S. (2011), This study's objective is to offer a descriptive and critical analysis of multilingualism in India. To ascertain the statistical support for attitudes toward linguistic variety and multilingualism, a preliminary investigation was employed in the study.

Charles E. Grimes, (2011), This is a straightforward observation that has been backed up by several studies. Indigenous children, like all children, need good schools staffed by well-trained teachers who can move them from their current location to their destination. As Indigenous educators, we believe that when the mother tongue is valued and understood, school becomes a place where children can discover and broaden their cultural understandings while studying English and other important aspects of Australian culture. They also find out that As mother tongue education becomes a reality in Australia's Indigenous schools, 'two-way' schools, as



Indigenous people have come to call them, will emerge. These schools will act as community hubs for a language and accessible information, ensuring that their students have access to both English and the skills and learning styles found in the wider community. Nath P. K. (2013), the study focused on the Mother Tongue-Based Multilingual Education Program (MTB-MLE) for the children of the Singpho community in Assam. The current investigator's realistic engagement with the community during the phases of mobilization, preparation, and implementation of the Singpho MTB-MLE program in Ketetong, Margherita, Tinsukia district, Upper Assam, was a significant part of this study. This work is focused on the investigator's experience working with the group at the grassroots level to facilitate the MTB-MLE program. This paper presents the investigator's observations about the MTB-MLE program's functional applicability in the local context as a result of his participation in the program. The current work is divided into two parts. Part I, which is divided into three chapters (Chapters 1-3), provides a comprehensive overview of MTB-MLE and its various aspects. The section discusses the factors that contribute to children from minority language communities' educational failure, as well as the global initiative underway to facilitate Multilingual Education for these children. Part II focuses on Mother tongue Based Multilingual Education in the context of the Singpho culture. This section is divided into six chapters (Chapters 4-9) that cover various aspects of the Singpho MTB-MLE software. The investigator is supposed to work with and for the language users, taking into account their social and linguistic background. In this context, it is worth noting that the current study is an example of a investigator taking into account the Singpho community's social and ethnic context when deciding on certain aspects of the program. Ratti L. (2015) Outlined that multilingualism in general, including its different forms and underlying concepts. It also looks at some of the countries where multilingualism makes it difficult to provide language education to students from various linguistic backgrounds. It also focused on educational policy and The Three Language Formula, as well as the Indian Multilingual Situation and Learner Linguistic Diversity (TLF). It tries to understand the difficulties that TLF has encountered, as well as the reasons for its inability to be implemented properly around the world. It also sought to determine whether all learners could achieve literacy and communication competence by concentrating on mother tongue education and creating opportunities for official and regional languages in higher education and the economic framework, as opposed to market-dominated languages. They also find out that, If we consider the multilingual characteristics of classrooms across India, it is easy to see how important MLE is in the development of linguistic and social competency, which is expected of every child in order to receive equal educational opportunities at every level.

Balasubramanian A., et al (Jan 2020) Outlined that Language use and classroom teaching techniques are likely to be intimately linked. More research into the specific translanguaging practises used by teachers and students is needed. This study provides an overview of the multilingual realities of classrooms – and how teaching practises and language use may interact.

### **Scope of the study**

In most of the primary schools in Tripura, Bengali is used as medium of instruction in the vernacular schools. As a result the indigenous linguistic communities of Tripura including the learners from Chakma Community have no opportunity to pursue education in their mother tongue. As part of the government resolution of protecting the endangered indigenous languages, provision for home language education is there for languages chakma , Halam, Manipuri but without proper facilities like teachers to instruct in these languages, predominance of mainstream languages . These factors have led to increase in the dropout rates of children from such communities. According to Sharma (2018) A feeling of detachment from one's own culture and origin can sometimes arise from learning a second language. If students are taught in their mother tongue, they will have a greater understanding of their social heritage. Providing primary education in the mother tongue, as mandated in the National Education Policy 2020, is a step in the right direction that, if implemented properly, will improve students' learning capabilities. The Tripura government's Directorate of Kokborok & Other Minority Languages began teaching the local language in primary schools in Bengali script in 2004. Bengali is the primary language of instruction in most Tripura secondary schools. As a result of the language's difficulty, most students drop out of classes in the middle of the semester. Another possibility is that a teacher's disciplinary plan would work to keep students from dropping out of classes in the middle of the semester. Of course, there are several more possibilities inside various disciplinary strategies for teachers, which this study would attempt to uncover. the study is limited to upper primary school instructors and students from several blocks in West Tripura District's indigenous community.

### **Objectives of the study are**

The paper rely on the following objectives

- a. To examine the status of multilingual Education at the upper primary level in West Tripura.
- b. . To find out the attitude of teachers towards multilingual education.

## **Need and significance of Multilingual Education in the context of Tripura**

In most of the primary schools in Tripura, Bengali is used as medium of instruction in the vernacular schools. From Chakma Community have no opportunity to pursue education in their mother tongue. As part of the government resolution of protecting the endangered indigenous languages, provision for home language education is there for languages Chakma, Halam, Manipuri but without proper facilities like teachers to instruct in these languages, predominance of mainstream languages. These factors have led to increase in the dropout rates of children from such communities. According to Sharma (2018) A feeling of detachment from one's own culture and origin can sometimes arise from learning a second language. If students are taught in their mother tongue, they will have a greater understanding of their social heritage. Providing primary education in the mother tongue, as mandated in the National Education Policy 2020, is a step in the right direction that, if implemented properly, will improve students' learning capabilities. The Tripura government's Directorate of Kokborok & Other Minority Languages began teaching since 2013. Bengali is the primary language of instruction in most Tripura secondary schools. As a result of the language's difficulty, most students drop out of classes in the middle of the semester. Another possibility is that a teacher's disciplinary plan would work to keep students from dropping out of classes in the middle of the semester. Of course, there are several more possibilities inside various disciplinary strategies for teachers, which this study would attempt to uncover.

### **Methodology**

The methodology used in the investigation, including the variables considered in the survey, operational definitions of key terms, the method used, the population and sample, the tool used in data collection, data collection methods, and the techniques used in data processing and interpretation. The primary goal of the research is to learn about teachers' attitudes regarding multilingual education in both private and Government schools in Tripura's west district.

### Description of Tools

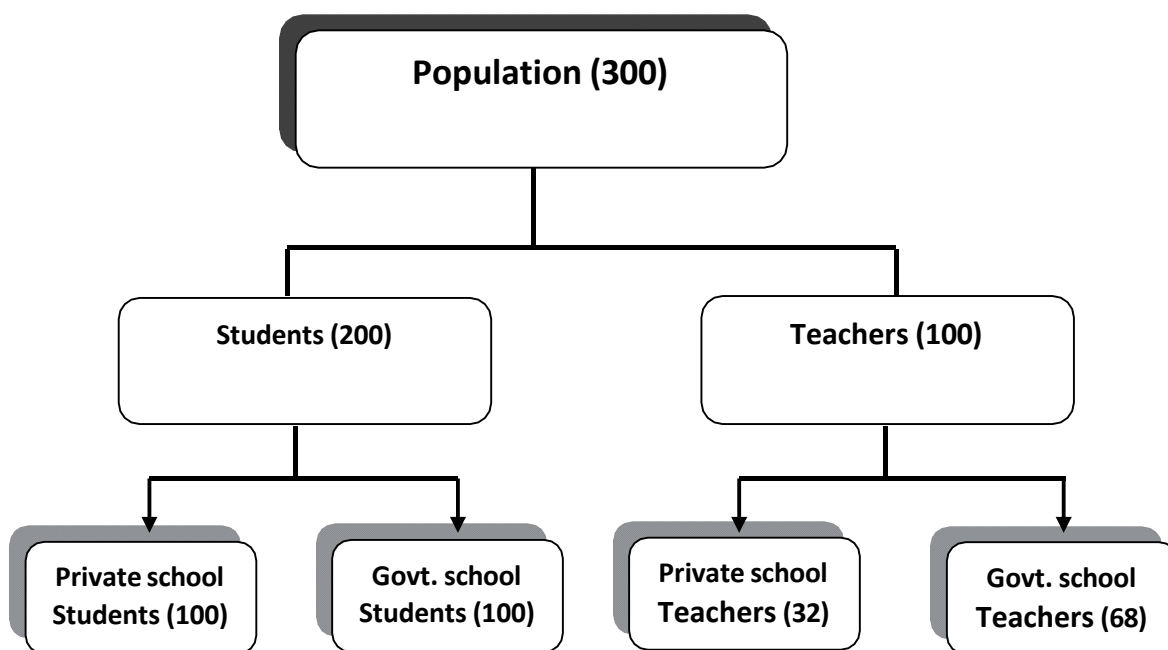
For the purpose of collecting information Attitude scale, writing exam, and reading test questions are utilized. Attitude scale is using to assessed the teacher's attitude toward multilingual education. Under the direction of the Experts, this questionnaire was created.

### Details of the sample

The study's sample consists of upper primary school teachers and students from the West Tripura District. The sample includes both public and private schools. The sample includes all Upper Primary school instructors and students who were present on the day of the inspection. Tripura is divided into eight divisions for the purpose of selecting districts, one district has been chosen from the eight divisions.

The current study's population consisted of upper primary school teachers and indigenous pupils from the West Tripura District. The investigator has used the Incidental and Purposive sampling method for selecting the School for the study. Out of (112) private Schools of west Tripura district , (8) private Schools are selected, and out of (592) Govt. Schools of west Tripura district , (27) Govt. Schools are selected for the study; The sampling procedure can be discussed as follows:

**Figure 3. Presenting the sample's selection**



**Table 2 Block wise representation of school under the West Tripura District**

Sl. No.	Name of the Bolck	No. of School in West Tripura		Grand Total
		Private School	Govt. School	
1	AMC	45	119	164
2	BAMUTIA	9	33	42
3	BELBARI	7	43	50
4	DUKLI	8	67	75
5	HEZAMARA	8	79	87
6	JIRANIA	7	50	57
7	LEFUNGA	4	27	31
8	MANDAI	7	82	89
9	MOHANPUR	6	54	60
10	OLD AGARTALA	11	38	49
Grand Total		112	592	704

**Source: UDISE 2020-2021**

A total of 100 respondents were chosen for the current study. These informants include groups of people who speak several languages from various language families. Telegu, Santali, Savara, Odia, Nepali, Munda, Mizo, Kurukh/ Oraon, Manipuri, Kokborok, Hindi, Halam, Bishnupuriya, AO, Assamese and Bengali are among the 17 speech communities. The multilingualism level of the 100 respondents from the upper primary school students in the West Tripura District is presented in Table.3.

**Table 3 Multilingualism Level Of The 100 Respondents From The Upper Primary School Students In The West Tripura District**

<b>Bilingual</b>	<b>15</b>
<b>Trilingual</b>	<b>10</b>
<b>Multilingual</b>	<b>75</b>
<b>Total</b>	<b>100</b>

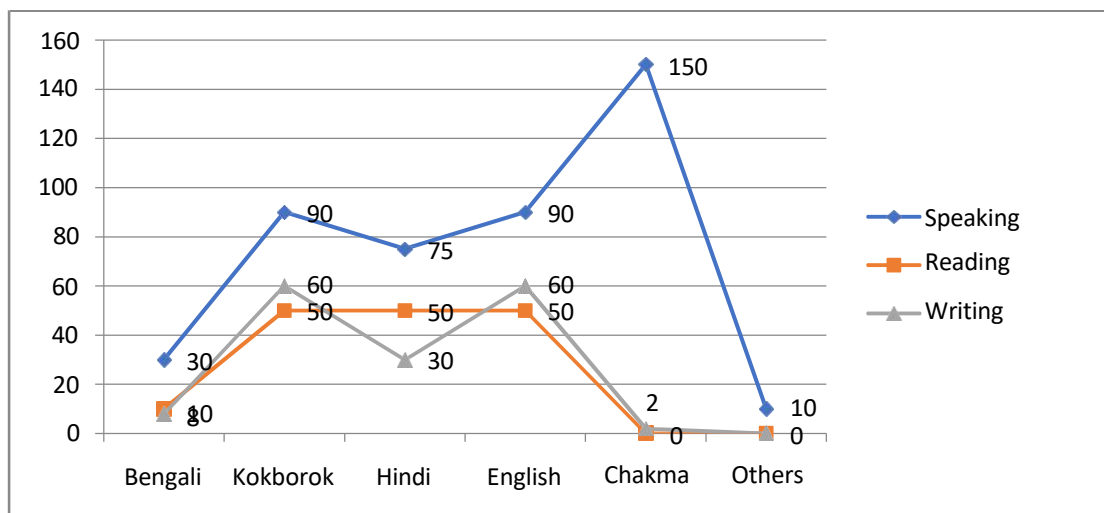
According to the aforementioned data, there aren't any monolingual speakers in this area— that is, people who can only speak and comprehend one language. The data also shows that there are 15 bilingual speakers. There are eight women from the Santali group among these speakers. These 15 informants are fluent in Hindi as well as their mother tongues. It has been found that 10 speakers are trilingual. Of the 10 trilingual speakers, 1 is from the AO speech

community, 2 are from the Manipuri speech community, 5 are Assamese speakers, 1 is a Savara speaker, and 1 is an Odia speaker. The remaining 75 informants, or speakers of many languages, are multilingual. The 75 speakers are from many linguistic families. There are 75 speakers in the multilingual group, and they come from 17 different linguistic communities. Out of the 75 multilingual informants, 40 speakers are from the Kokborok speech community, 15 speakers are from the Halam speech community, 9 speakers are from the Bishnupuriya speech community, 3 speakers are from the Manipuri speech community, 3 speakers are from the Assamese speech community, 1 speaker is from the AO speech community, 2 speakers are from the Bengali speech community, 1 speaker is from the Nepali speech community, and 1 speaker is from the English language community. The fact that 75 out of the 100 informants are multilingual indicates that the high level of multilingualism exists in this area. Scales are used to discuss the languages that the informants are familiar with and to what extent they are familiar with them for the second objective. All four skills are considered for each language, with various ratings allotted to each. This can be seen in the table below.

**Table 4 Languages known by the informants**

Languages	Speaking	Reading	Writing	Total
Bengali	30	10	08	48
Kokborok	90	50	60	200
Hindi	75	50	30	155
English	90	50	60	200
Chakma	150	00	2	152
Others	10	00	00	10

**Figure 4. Languages known by the informants**



It is clear from the above table that the total sample size is 200. There are a total of 48 informants who know Bengali. Of these 48 informants, 30 are able to speak Bengali, 10 are able to read Bengali, and 8 are able to write Bengali. There are 200 people who know Kokborok and English in total. 90 of the 200 informants can speak Kokborok and English; 50 can read Kokborok and English; and 60 can write in that language. In Hindi there are 155 informants in total, with 75 able to speak Hindi, 50 able to read, and 30 able to write in that language. There are just ten informants who can only speak other languages and all of the informants are representatives of the indigenous community.

### Attitude Of Teachers Towards Multilingual Education

The success or failure of the teaching learning process is largely determined by one's attitude. Attitude is an important aspect of a person's personality. All seem to agree that attitudes are learned instead of innate. This research examined at teachers' attitudes about multilingual education. Because Attitude is essential for education, this study was undertaken to determine the attitudes of upper primary school teachers.

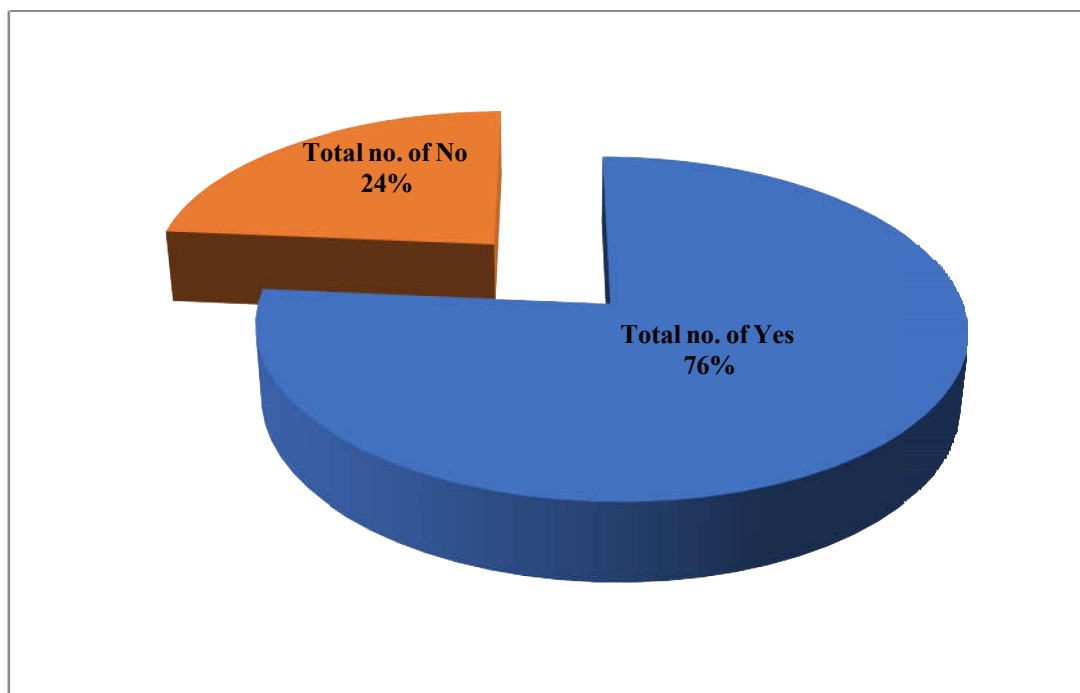
**Table 5**

#### Total Upper Primary School Teachers' responses to items wise

SL No	Items	Total no of Yes	Total no of No
1	Do you want to learn any of the Indian languages other than what you know?	70	30
2	Do you understand or speak any languages other than your mother tongue?	100	00
3	Do you think learning Cakma language will benefit your children	10	90
4	Whether knowing multiple languages make teaching learning easier?	75	25
5	Whether linguistic diversity of learners affects their Academic achievement?	60	40
6	Whether linguistic background of teachers has any impact on learning?	02	98
7	When concepts are explained in mother tongue learners learn first?	100	00
8	Does multilingualism affects class room environment?	85	15

9	Do you think that the government should provide some facility for the development of indigenous language?	92	8
10	Do you think that India's minority languages should be Protected and developed by the government?	90	10
11	Whether there is any national language in India?	85	15
12	Whether Hindi is the official language of India?	87	13
13	Do You think that listening, speaking, reading, writing are all important in learning?	100	00
14	Whether it's a natural tendency among learners to use mother tongue?	90	10
15	Do you think that teaching in the mother tongue will promote Self-learning?	100	00

Figure no.5. Total Upper Primary School Teachers' responses to items wise



It is clear from the above table5 that the table represents the total score of positive and negative teacher attitudes toward multilingual education. The total number of positives is 1146, where positive implies Yes, while the total number of negatives is 354. Positive attitudes account for 81% of the total percentage, whereas negative attitudes account for 19%. The numbers 2,7,13, and 15 in the item show teachers' overall positive attitudes towards multilingual education. Apart from these four items, every other item has both a positive and

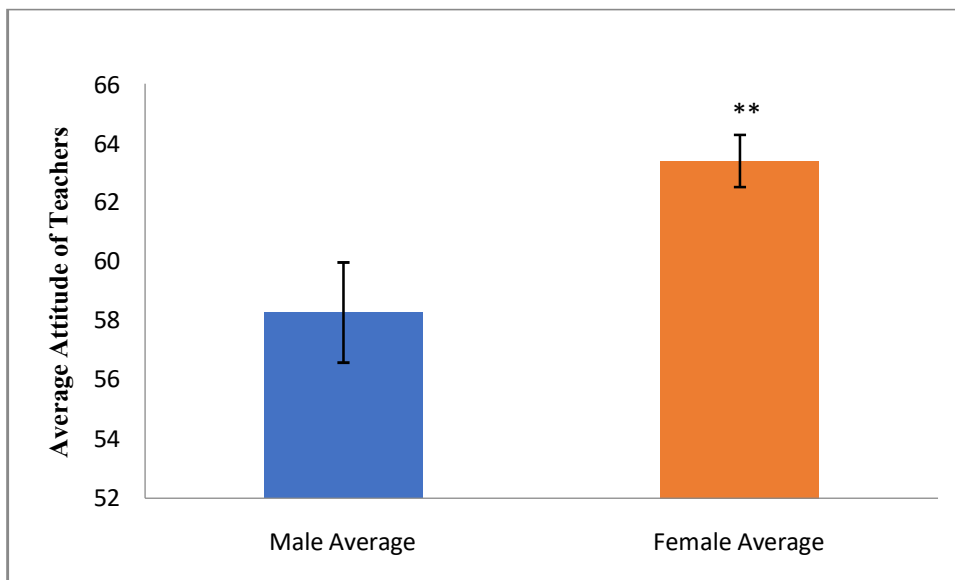


negative attitude. The above table also shows the informants' attitudes or ideas about language learning. According to Table 4.3.1, in the **item no 1** Do you want to learn any of the Indian languages other than what you know? 70 of them respond positively. This is due to their ability to master various languages. In the **2nd item** the total of 100 informants has given positive responses. In **item number 3**, a total of 10 informants respond positively, while about 90 informants respond negatively. This is due to the fact that the majority of respondents are not from the indigenous community. A total of 75 positive responses were collected from upper primary school teachers for **item 4**. Around 25 respondents are pessimistic, believing that knowing numerous languages does not make teaching and learning easier. In response to **item number 5**, 60 respondents responded positively and about 40 respondents responded negatively, indicating that they believe language variety among students has an impact on their academic progress. The majority of teachers have a negative attitude about **item no. 6**; around 98 respondents believe that a teacher's linguistic background has no impact on learning. In the **item no 7** all the teachers believe that when things are presented in the mother tongue, learners learn better. In this **item no. 8**, 85 respondents respond positively because they believe multilingualism has an impact on the classroom atmosphere, whereas 15 respondents respond negatively. In response to item no. 9, 92 respondents responded positively because they believe the government should provide some support for the development of indigenous languages, while only 8 respondents responded negatively. In response to **item no. 10**, 90 respondents responded yes, believing that India's minority languages should be protected and nurtured by the government, while only 10 respondents responded negatively. In response to **item 11**, 85 respondents responded favorably, while 15 respondents responded negatively, believing that India does not have a national language. In response to **item 12**, 87 respondents replied yes, believing Hindi is India's official language, while only 13 replied no. In response to **item 13**, 100 people replied yes, believing that listening, speaking, reading, and writing are all significant in learning, whereas only 10 people said no, believing that listening, speaking, reading, and writing have no effect on learning. In response to **item 14**, 90 people replied yes, believing that it is a natural trend for learners to utilize their mother tongue, while only 10 people said no. Last but not least in **the item no 15**, all 100 respondents agreed that teaching in the mother tongue promotes self-learning, while all the teachers disagreed, believing that teaching in the mother tongue does not encourage self-learning among indigenous students.

The difference in scores on teachers' attitudes toward Multilingual Education between male and female in upper primary school was calculated to see if there was any difference in scores on teachers' attitudes toward Multilingual Education between male and female. The

difference between the two contrasts was discovered after computing the score. The outcome is shown below.

**Figure: 6 Bar diagram Showing comparison of responses of Upper Primary School Teachers' on the basis of Gender**



**Table 6 Average Attitude of Upper Primary School Teachers' on the basis of Gender**

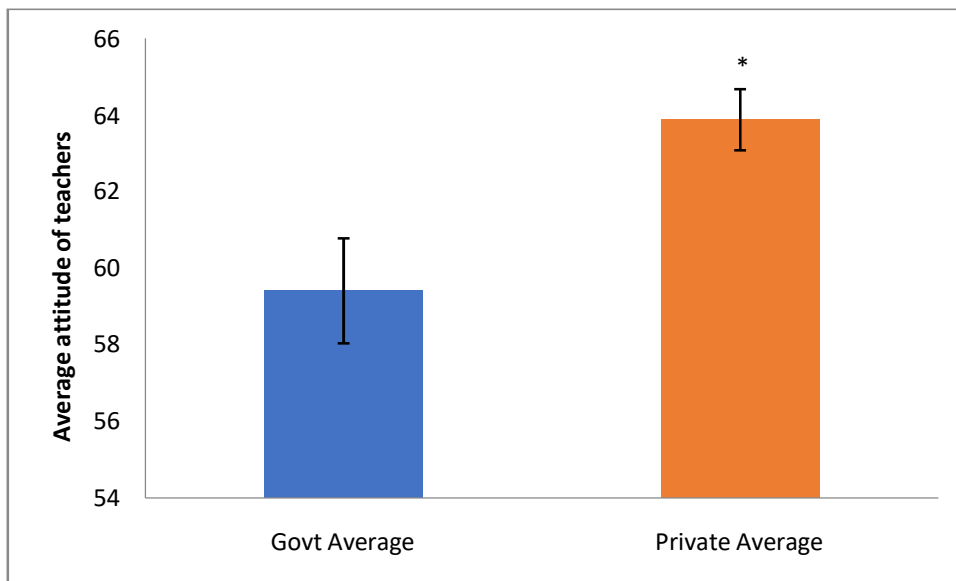
**Gender**

**Difference in Gender**

Gender	N	Mean	SD	SE	t	p value
Male	50	58.28	11.97	1.69	-2.67	0.0087**
Female	50	63.40	6.27	.88		

In the case of gender variation, it was discovered that there are 50 males and 50 females in total. As the p value is 0.0087 which is less than 0.05 ( $p < 0.05$ ) hence there lies a significant difference in attitude between male and female at both 5% and 1% level of significance. Here females are having significantly higher attitude than males.

**Figure: 7 Bar diagram Showing comparison of responses of Upper Primary School Teachers' on the basis of School Management**

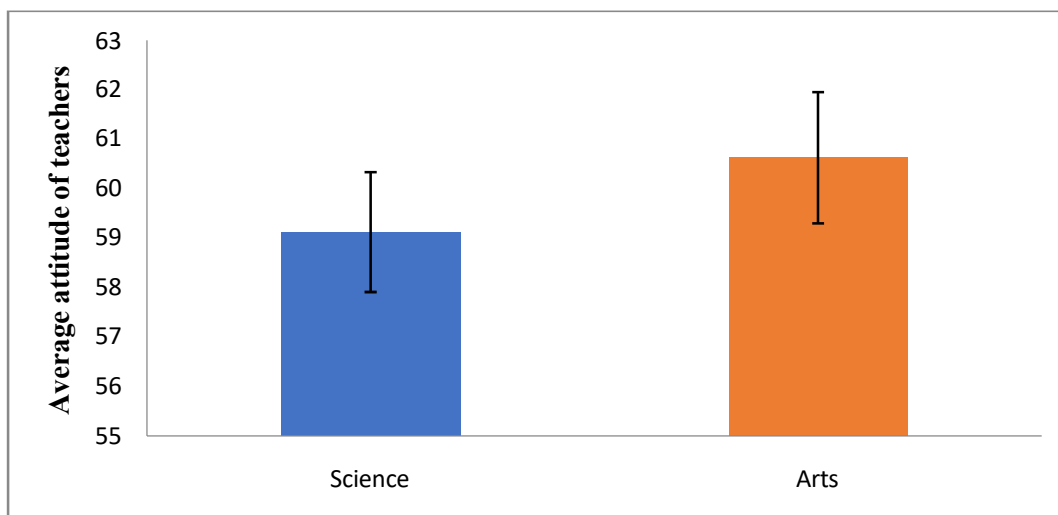


**Table 7 Total Responses of Upper Primary School Teachers' according on the basis of School Management Difference in Institute**

Institute	N	Mean	SD	SE	t	p value
Govt	68	59.41	11.29	1.36	-2.15	0.034*
Private	32	63.87	4.51	.79		

From the above table 7 it is clear that in the case of School Management, it was determined that there are 68 government school teachers and 32 private school teachers in total. As the p value is 0.034 which is less than 0.05 only ( $p < 0.05$ ) hence there lies a significant difference in attitude between Govt and Private Teachers at only 5%. Here Private school Teachers are having significantly higher attitude than Govt. school Teachers.

**Figure no 8 Bar diagram Showing comparison of responses of Upper Primary School Teachers' on the basis of Stream**



**Table 8 Total Responses of Upper Primary School Teachers' on the basis of Stream**

**Difference in Stream**

Institute	N	Mean	SD	SE	t	p value
Science	32	59.13	6.85	1.21	-1.19	0.234
Arts	68	61.65	10.94	1.33		

From the above table 8 it is clear that in terms of subject taught, it was found that there are a total of 68 Arts teachers, 32 from science As the p value is 0.234 which is greater than 0.05 only ( $p > 0.05$ ) hence there lies no significant difference in attitude between Science and Arts Teachers.. As a result, it can be stated that the subject taught had no impact on the attitude of upper primary school teachers toward Multilingual Education.

**Issues and Challanges of Multilingual Education in Tripura**

According to the 2011 Tripura census, the major languages by a number of speakers are mentioned. The majority of people speak Bengali, followed by Tripura kokborok and Hindi speakers. In Tripura, there are 2,330,452 Bengali speakers, with Bengali accounting for 63.48 percent of the population and Tripuri accounting for 25.90 percent. As a result, Kokborok is now taught as a language subject in Tripura schools and institutions up to the degree level, and Tripura (Central) University has also launched a short-term Kokborok course. In west Tripura, there are 704 various types of schools, with 145 being upper primary schools. The four stages of education in Tripura are pre-primary (before class 1st), primary (from class 1st

to 5th), secondary (from class 9th to 10th), and higher secondary (from class 9th to 10th) (it includes classes 11th and 12th).

Few pupils can read and write Bengali at an upper primary school in west Tripura. However, 200 pupils are fluent in both Kokborok and English. Students in both private and public schools speak English, kokborok, and Hindi. The majority of private and public school teachers prefer Hindi as well. West Tripura has a total of 704 schools, of which only 325 are primary, 145 are middle senior, that is, upper primary, 121 are higher secondary, and 113 are high school, for a total of 379 schools that provide education from Classes VI to VII. The investigator selected a total of 35 schools for this study. Only 8 private and 27 government schools were chosen by the investigator out of the 35 schools. The schools that teach English, Bengali, and Kokborok were chosen for this study.. Few private upper primary schools in Tripura teach Kokborok, as most private schools are English medium, with Bengali and Hindi taught as a second language.

It reveals that there is an issue with the upper primary student's ability to write in Bengali. So they use the Bengali script to write their first language, Kokborok. They can recognize the Bengali script, but they are unable to read or write it accurately. It can also be seen in the majority of the private school students' responses, who stated that they are unable to write this item in Bengali.

It reveals that there is a minor issue with upper primary school students' ability to write in English. Some students had a problem with writing English, but the majority of students performed well on the English written test. Because the majority of these high-scoring students are from English-medium schools, English is their preferred subject. On the other hand, government school students are not fluent in English. They are unable to write in this language correctly. It also reveals that there is an issue with the upper primary school student's ability to write kokhorok. For students from private schools, writing in Kokborok is quite tough.

It is clear that upper primary school students suffer from a language barrier in school because, first and foremost, there is no school in west Tripura where the native language is taught at the upper primary level. As a result, Bengali medium school students must choose Kokborok or Bengali as their first language, whereas private school students must choose English as their first language and Hindi or Bengali as a second language.

A total of 81 percent of teacher responses are positive. The teacher should build a good attitude toward teaching as a profession and build self-esteem as a teacher. Whereas 19% reply negatively because there is a need for increased understanding of research efforts in School education so that teachers can respond appropriately using various scales and questions.

Female teachers' attitudes are found to be more positive than male teachers' attitudes, it was discovered that there are 50 males and 50 females in total. As the p value is 0.0087 which is less than 0.05 as well as 0.01 ( $p < 0.05$  and  $p < 0.01$ ) hence there lies a significant difference in attitude between male and female at both 5% and 1% level of significance. Here females are having significantly higher attitude than males. As a result, gender differences in teacher attitudes toward Multilingual Education in Upper Primary School were significant.

**3.** In the context of school management, it was discovered that both government and private school teachers support multilingual education. As the p value is 0.034 which is less than 0.05 only ( $p < 0.05$ ) hence there lies a significant difference in attitude between Govt. and Private School Teachers at only 5%. Here Private school Teachers are having significantly higher attitude than Govt. school Teachers.

**4.** In terms of subject taught variation, 32 Science teachers and 68 teachers from Arts had a positive attitude toward multilingual education out of a total of 100 teachers. As the p value is 0.234 which is greater than 0.05 only ( $p > 0.05$ ) hence there lies no significant difference in attitude between Science and Arts Teachers. In upper primary school, the subject taught did not influence the teacher's attitude towards multilingual education. It can also be seen in the majority of the private School Student responses, who stated that they are unable to write this item in Bengali.

It is clear that the Students of upper primary have less opportunity to learn in their native language. However, the majority of students perform well in the English written test. Because the majority of these high-scoring students are from English-medium schools, English is their preferred subject. On the other hand, government school students are not fluent in English. They are unable to write in this language correctly.

## Conclusion

The study based on reviews suggests that the state of language dilemma is an ongoing narrative and is a matter of contestation in India in general and North East and Tripura in particular. Endurance of majoritarianism in all social domains including education is compelling. The historical anecdote of any multi ethnic; multilingual and multicultural society indicate acumination of conflict among groups on ethnic and linguistic ground. Therefore it is important to understand that in a pluralist society each and every cluster has the equal right of representation and proliferation. Education indeed can be used as a means of great equalizer by creating opportunities as per as linguistic diversity is concerned. This will ultimately lead to the realization of the constitutional provision of rights to equality and protective discrimination veritable. To resolve such dilemma diverse educational approaches need to be designed. For instance civil society organizations in Odisha demonstrated models of MTBMLE by providing free and quality education from kindergarten to post-graduation for tribal children. Mohanty (2020) similer initiative may be taken up in Tripura by the different stake holders

## . REFERENCES

- Acharya, R. (Dec-2007). Development of Tribal Languages: A Hope for the Mission. Tribal Research & Cultural Institute, Tripura.
- Agnihotri, R. K. (August 2007). Towards a Pedagogical Paradigm Rooted in Multilinguality. International Multilingual Research Journal , 79-88.
- Ajit K. Mohanty, M. P.-K. (2009). Social Justice through Multilingual Education. Multilingual Matters.
- Ajit Mohanty, T. S.-K. (2010). MLE as an economic equaliser in India and Nepal: mother tongue based multilingual education fights poverty through capability development and identity support.
- Bedamatta, U. (2014). The MLE Teacher: An Agent of Change or a Means to an End. The Australian Journal of Indigenous Education .

- Coleman, H. (2015). MULTILINGUALISMS AND DEVELOPMENT. 11th Language & Development Conference, New Delhi, India, 2015.
- Debnath, R. (2013). Kokborok Language Planning and Development. Report of the Seminar on Language Planning for Development of Kokborok (pp. 32-40). Agartala: Tribal Research and Cultural Institute,.
- Derince, M. Ş. (2012). Mother Tongue Based Multilingual Education. Istanbul: Diyarbakir Institute for Political and Social Research.
- Grimes, C. E. (2009). Indigenous languages in education: what the research actually shows . Australian Society for Indigenous Languages, Inc.
- Hoque, F. (Oct. 2014). Kokborok: A Major Tribal Language of Tripura. IOSR Journal Of Humanities And Social Science (IOSR-JHSS) , 30-35.
- Kumar, M. (December 2021). "Recognition of tribal languages and literature" Need for Protection". International Journal of Research Publication and Reviews , 1079-1082.
- Lakyntiew, S. (2013). Multilingualism in byrnihat area with reference to Harlibagan locality. <http://hdl.handle.net/10603/169673> . North-Eastern Hill University Created and maintained by INFLIBNET Centre.
- Mohanty, A. (2010). "The Multilingual Reality: Living with Languages". Linguistic Diversity & Language Rights Series by Multilingual Matters.
- Mark W. Post, G. H. (2013). North East Indian Linguistics Volume 5. New Delhi: Cambridge University Press India .
- Nath, P. K. (2013, 12 31). A multilingual education programme for the Singpho language in North East India. Gauhati University, Created and maintained by INFLIBNET Centre.



Ole Henrik Magga, I. N.-K. (2005). Indigenous Children's Education and Indigenous Languages. <https://www.researchgate.net/> .

Ole Henrik Magga, I. N.-K. (2005). Indigenous Children's Education and Indigenous Languages. [https://www.researchgate.net/publication/255571823\\_Indigenous\\_Children's\\_Education\\_and\\_Indigenous\\_Languages](https://www.researchgate.net/publication/255571823_Indigenous_Children's_Education_and_Indigenous_Languages) .

Pattanayak, D. (2015). "Multilingualism and Development"., (pp. 11-14). New Delhi.

Post, M. W. (2017). The Tibeto-Burman languages of Northeast India. In E. In Graham Thurgood and Randy J. LaPolla, *The Sino-Tibetan Languages* [Second Edition]. (pp. 213-242). London: Routledge.

Rao, G. (May 2010). Linguistic Human Rights in India: Policy and Practice. *Languaging: A Journal of Language Teaching and Language Studies* , 1-17.

Subhash Sarkar, D. D. (2020). *Socio-Economic Status and Educational Achievement of Tribal Students in Tripura*. Agartala: Kalika Publisher Pvt. Ltd, Kolkata.