

PRESERVING AND DOCUMENTING THE GALO LANGUAGE THROUGH INTERGENERATIONAL LANGUAGE LEARNING

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Abstract : Indigenous languages across Northeast India are increasingly facing challenges due to rapid socio-cultural change, educational mobility, and the growing dominance of lingua francas such as Hindi and English. The Galo language, spoken primarily in Arunachal Pradesh, represents an important cultural and linguistic heritage that is gradually experiencing reduced intergenerational transmission among younger speakers. This study examines the role of intergenerational language learning in preserving and documenting the Galo language. Adopting a qualitative approach, the study explores language use patterns within families and communities, the role of elders in language transmission, and the challenges faced by younger generations in maintaining linguistic continuity. The paper argues that intergenerational interaction remains one of the most effective mechanisms for sustaining indigenous languages, as it facilitates cultural transmission alongside linguistic learning. The study further highlights the importance of community participation, documentation initiatives, and educational support in strengthening language preservation efforts. The findings emphasize that language preservation is not merely a linguistic concern but a cultural and identity-based process that requires collaborative engagement between families, communities, and educational institutions.

IndexTerms - Ethics; Literature; Moral Education; Moral Imagination; Ethical Pedagogy; Empathy; Literary Studies; Value Education.

1. Introduction

Education has historically been understood as a process that shapes not only intellectual competence but also moral consciousness and social responsibility. However, contemporary educational systems increasingly prioritize technical knowledge, professional training, and measurable academic outcomes, often leaving ethical development at the margins of learning. This imbalance has generated concerns regarding declining empathy, social responsibility, and ethical awareness among students. In this context, literature offers a meaningful and effective medium through which ethical understanding can be cultivated within educational spaces.

Literature presents human experiences in their emotional and moral complexity, allowing readers to engage with ethical dilemmas in ways that conventional moral instruction cannot achieve. Unlike prescriptive approaches that emphasize rules and behavioral conformity, literary narratives encourage interpretation, reflection, and critical engagement. Through stories, poems, and dramatic representations, readers encounter characters confronted with moral conflicts, social injustice, and personal responsibility. Such engagement enables learners to examine ethical questions from multiple perspectives and to develop empathy toward others. Martha Nussbaum argues that literature strengthens what she terms the “narrative imagination,” enabling individuals to understand the experiences and suffering of others and thereby fostering ethical citizenship (Nussbaum). Similarly, John Dewey emphasizes that moral education emerges through reflective experience and social interaction rather than through rigid instruction (Dewey). Literature aligns with these perspectives by providing experiential engagement with ethical situations, allowing learners to explore moral complexities through interpretation and dialogue. This paper argues that literature serves as a significant pedagogical tool for moral education by cultivating moral imagination, empathy, and ethical reasoning. Through theoretical discussion and analysis of selected literary texts, the study demonstrates how literature contributes to ethical awareness and social responsibility while supporting learner-centered pedagogical practices in contemporary education.

2. Scope of the Study and Research Significance

The present study explores the pedagogical potential of literature as a medium for ethical and moral education within contemporary academic contexts. The scope of the study is primarily conceptual and analytical, focusing on how literary texts contribute to the development of moral imagination, empathy, and ethical reasoning among learners. Rather than examining ethics through philosophical or religious prescriptions, the study approaches moral education through literary interpretation, emphasizing the experiential and reflective dimensions of ethical learning. The analysis draws upon selected literary works and theoretical perspectives to demonstrate how literature facilitates engagement with moral dilemmas and social values in educational spaces. The study is limited to a literary and pedagogical framework and does not attempt empirical measurement of ethical outcomes among students. Instead, it seeks to establish a theoretical and interpretive foundation for integrating literature into ethical pedagogy. The discussion remains focused on classroom contexts within higher education and humanities-based learning, although its implications may extend to broader educational settings.

The research holds significance in addressing the growing concern regarding the marginalization of ethical education in modern curricula. By foregrounding literature as a tool for moral reflection, the study contributes to ongoing discussions on value-based education and humanistic learning. It highlights the relevance of literary studies beyond aesthetic appreciation by

demonstrating their role in shaping socially responsible and ethically conscious individuals. Furthermore, the study contributes to interdisciplinary dialogue between literary studies, education, and ethics, thereby reinforcing the continuing relevance of the humanities in contemporary education.

3. Theoretical Foundations of Ethics and Moral Education

The relationship between ethics and education has long been central to philosophical and pedagogical discourse. Ethical education traditionally seeks to cultivate values, moral reasoning, and responsible behavior among learners, enabling them to function as socially conscious individuals. Classical philosophical traditions, particularly Aristotle's virtue ethics, emphasized the development of moral character through habit, reflection, and practical wisdom. In this perspective, ethics is not merely a system of rules but a process of cultivating judgment and moral sensitivity through lived experience. Such an understanding remains relevant in contemporary discussions of moral education, where ethical learning is increasingly viewed as dynamic and context-dependent. Modern educational thinkers further expanded this understanding by linking ethics with social experience and democratic participation. John Dewey argued that moral education cannot be separated from the social environment in which learning takes place. According to Dewey, ethical understanding develops through interaction, reflection, and participation in shared experiences rather than through authoritarian instruction or moral prescriptions (*Dewey*). Education, therefore, becomes a process through which individuals learn to negotiate values, responsibilities, and social relationships. Literature supports this experiential model of ethical learning by presenting situations that require interpretation and reflection rather than passive acceptance of moral conclusions.

Contemporary scholarship also highlights the importance of imagination and empathy in ethical development. Martha Nussbaum's concept of narrative imagination suggests that engagement with literary texts enables readers to understand the experiences and emotions of others, thereby strengthening compassion and ethical awareness (*Nussbaum*). Through narrative engagement, readers encounter diverse perspectives and social realities, which challenge narrow moral assumptions and encourage critical ethical reflection. Literature thus becomes an effective medium for ethical education because it situates moral questions within human experiences rather than abstract theory. Wayne C. Booth further contributes to this discussion through his idea of the "ethics of fiction," which emphasizes the moral relationship between readers and narratives. Booth argues that literary texts shape ethical perception by inviting readers to evaluate characters' intentions, actions, and consequences, thereby influencing moral judgment (*Booth*). This interpretive engagement transforms reading into an ethical activity, where readers actively participate in constructing moral meaning. Such engagement aligns with contemporary pedagogical approaches that emphasize critical thinking and learner participation.

Taken together, these theoretical perspectives demonstrate that literature provides a unique framework for ethical education. By combining emotional engagement with intellectual reflection, literary texts enable learners to explore moral complexity in ways that traditional ethical instruction often fails to achieve. Theoretical foundations drawn from philosophy, educational theory, and literary criticism therefore support the argument that literature functions as an effective medium for cultivating ethical awareness and moral reasoning in educational contexts.

4. Literature and the Development of Moral Imagination

The concept of moral imagination occupies a central place in discussions concerning the ethical function of literature. Moral imagination refers to the ability to perceive ethical dimensions within human experiences and to imagine the perspectives, emotions, and circumstances of others. Literature plays a significant role in cultivating this capacity because it allows readers to engage with lives and situations beyond their immediate social reality. Through narrative engagement, readers are encouraged to question assumptions, reconsider moral judgments, and develop empathy toward diverse human experiences. Unlike direct moral instruction, literary narratives rarely provide clear or definitive ethical conclusions. Instead, they present complex situations in which characters confront conflicting values, responsibilities, and desires. This ambiguity encourages readers to participate actively in ethical interpretation. Martha Nussbaum argues that literary engagement strengthens ethical understanding by enabling readers to imagine the suffering and aspirations of others, thereby fostering compassion and moral sensitivity (*Nussbaum*). Literature thus functions as a space where ethical awareness develops through emotional and intellectual engagement rather than through imposed moral lessons.

Shakespearean tragedy provides a compelling example of literature's capacity to develop moral imagination. In *Macbeth*, the protagonist's moral decline illustrates the destructive consequences of unchecked ambition and ethical compromise. Readers are not merely observers of Macbeth's actions but are invited to reflect upon the psychological and moral processes that lead to his downfall. Similarly, *King Lear* presents ethical conflicts rooted in power, loyalty, and responsibility, compelling readers to confront the fragility of moral authority and human relationships. These texts demonstrate how literature encourages reflection on ethical complexity rather than offering simplified moral judgments.

Modern literary works also contribute to ethical reflection by engaging with social and political concerns. George Orwell's *Animal Farm*, for instance, exposes the ethical corruption associated with power and ideological manipulation. Through allegory, Orwell invites readers to examine the relationship between authority, truth, and responsibility, thereby encouraging critical awareness of political ethics. Such narratives extend ethical inquiry beyond individual morality to include social and collective responsibility. Indian literary traditions similarly emphasize moral imagination through humanistic and philosophical engagement. Rabindranath Tagore's works often explore ethical tensions between individual freedom and social expectation, encouraging readers to reflect upon compassion, dignity, and social harmony. Tagore's humanism underscores the idea that ethical understanding emerges through empathy and self-reflection rather than rigid adherence to social norms. In this sense, literature becomes a medium through which ethical awareness is continuously negotiated and reinterpreted.

By enabling readers to inhabit multiple perspectives, literature challenges moral absolutism and encourages reflective judgment. The development of moral imagination through literary engagement therefore contributes not only to individual ethical growth but also to broader social understanding. In educational contexts, this capacity becomes particularly valuable, as students learn to approach ethical questions with sensitivity, critical awareness, and openness to diverse viewpoints.

5. Ethical Dimensions in Literary Traditions

Literary traditions across cultures have historically served as important mediums for ethical reflection and moral inquiry. Literature does not merely represent social realities but also interprets human conduct, responsibility, and values through narrative and symbolic expression. Ethical concerns such as justice, duty, compassion, and moral conflict have consistently appeared in literary works, demonstrating the enduring relationship between storytelling and ethical understanding. By engaging with diverse literary traditions, readers encounter varied moral frameworks that expand their understanding of ethical complexity.

Western literary traditions frequently explore ethical dilemmas through individual conflict and psychological struggle. Classical and Renaissance literature, particularly the works of William Shakespeare, presents characters confronted with competing moral obligations. In plays such as *Hamlet* and *King Lear*, ethical decisions are shaped by uncertainty, emotional conflict, and social responsibility. These narratives resist simplistic moral categorization and instead reveal the consequences of human choices within complex social contexts. Such representations encourage readers to recognize the ambiguity inherent in ethical decision-making and to reflect upon the relationship between intention and action.

Modern Western literature further extends ethical inquiry into social and political domains. Writers such as George Orwell use fiction as a means of critiquing power structures and exposing moral corruption within political systems. Orwell's *Animal Farm* demonstrates how language, authority, and ideology can be manipulated to justify injustice, thereby inviting readers to question ethical responsibility within collective social frameworks. Literature, in this sense, becomes a vehicle for ethical critique, encouraging readers to examine not only personal morality but also institutional and societal ethics.

Indian literary traditions similarly emphasize ethical reflection, often integrating moral philosophy with cultural and spiritual discourse. Classical Indian epics such as the *Mahabharata* and the *Ramayana* present complex moral situations in which characters must negotiate competing duties and responsibilities. The ethical conflicts faced by figures such as Arjuna illustrate the contextual nature of morality, where right action is determined through reflection, dialogue, and situational understanding rather than absolute rules. These narratives highlight the idea that ethical judgment is shaped by circumstance and moral reasoning. In modern Indian literature, Rabindranath Tagore's works embody a humanistic approach to ethics that emphasizes empathy, freedom, and social harmony. Tagore's stories frequently portray individuals confronting social conventions and moral expectations, encouraging readers to question rigid social structures while affirming compassion and human dignity. His literary vision reinforces the idea that ethical awareness emerges through sensitivity to human experience rather than through moral enforcement.

The ethical dimensions present in both Western and Indian literary traditions demonstrate the universality of moral inquiry in literature. By engaging with texts from diverse cultural contexts, readers develop a broader ethical perspective that transcends cultural boundaries. In educational settings, this exposure enables students to appreciate ethical plurality while cultivating critical and empathetic understanding. Literature therefore functions not only as artistic expression but also as an enduring space for ethical dialogue and moral reflection.

6. Literature, Empathy, and Social Responsibility

One of the most significant contributions of literature to ethical education lies in its capacity to cultivate empathy and social awareness among readers. Empathy, understood as the ability to understand and share the feelings and experiences of others, forms the foundation of ethical behavior and responsible citizenship. Literature enables readers to engage emotionally with characters and situations that differ from their own lived realities, thereby expanding moral understanding beyond personal experience. Through this engagement, readers develop sensitivity toward suffering, injustice, and human vulnerability.

Martha Nussbaum emphasizes that literary imagination plays a crucial role in democratic societies because it encourages individuals to recognize the humanity of others and to respond ethically to social differences (Nussbaum). Literary narratives create spaces where readers encounter marginalized voices, moral conflicts, and social inequalities, prompting reflection on issues such as justice, responsibility, and compassion. By presenting ethical concerns through personal stories rather than abstract principles, literature makes moral questions more accessible and emotionally resonant.

Literary texts often portray the consequences of moral choices within social contexts, allowing readers to understand how individual actions affect broader communities. For instance, novels and short stories addressing themes of poverty, discrimination, or political oppression encourage readers to critically examine social structures and their ethical implications. George Orwell's works, for example, highlight the dangers of ideological manipulation and the erosion of moral responsibility within authoritarian systems, thereby reinforcing the importance of ethical awareness in public life. Such narratives encourage readers to recognize the relationship between personal ethics and social responsibility. In multicultural educational environments, literature also functions as a bridge between diverse cultural experiences. Exposure to narratives from different regions, traditions, and historical contexts helps students develop tolerance and respect for diversity. By engaging with unfamiliar perspectives, learners are encouraged to question prejudice and develop inclusive ethical attitudes. This aspect of literature is particularly relevant in pluralistic societies, where ethical education must address cultural diversity and social coexistence.

From a pedagogical perspective, literature-based ethical learning encourages reflective dialogue rather than moral prescription. Classroom discussions centered on literary texts allow students to articulate ethical viewpoints, engage in debate, and reconsider assumptions through collective interpretation. Such engagement strengthens critical thinking while fostering emotional intelligence and social awareness. Literature thus supports holistic education by integrating cognitive, emotional, and ethical development. Ultimately, literature's ability to cultivate empathy and social responsibility demonstrates its enduring relevance within moral education. By encouraging readers to engage with human experiences in their complexity, literature prepares learners to navigate ethical challenges with sensitivity and reflection. In educational contexts, this process contributes to the formation of individuals who are not only intellectually capable but also ethically conscious and socially responsible.

7. Pedagogical Implications for Contemporary Classrooms

The integration of literature into ethical education has significant implications for contemporary classroom practices, particularly within humanities and language education. As educational environments increasingly emphasize skill-based learning and measurable outcomes, the inclusion of literature offers opportunities for holistic development by addressing emotional, ethical,

and social dimensions of learning. Literature-based pedagogy encourages students to engage with ethical questions through interpretation, discussion, and reflection rather than through prescriptive moral instruction.

One of the primary pedagogical advantages of teaching ethics through literature lies in its dialogic nature. Literary texts invite multiple interpretations, allowing classroom discussions to become spaces of ethical inquiry where students actively participate in meaning-making. Instead of presenting morality as a fixed set of rules, educators can use literary narratives to facilitate debates on character motivations, ethical dilemmas, and social consequences. This approach aligns with John Dewey's emphasis on experiential and participatory learning, where ethical understanding emerges through interaction and reflective engagement (Dewey).

Literature also supports learner-centered pedagogy by encouraging students to connect textual experiences with their own social realities. Through reflective writing, group discussions, and comparative analysis, students develop the ability to analyze ethical situations critically and articulate reasoned moral perspectives. Such practices enhance both analytical skills and emotional intelligence, enabling learners to approach ethical issues with sensitivity and openness. In this sense, literature functions not only as a subject of study but also as a pedagogical tool that promotes self-awareness and social responsibility. Furthermore, literature-based ethical teaching contributes to inclusive education by exposing students to diverse cultural narratives and experiences. In multicultural classrooms, literary texts provide opportunities to discuss issues of identity, difference, and social justice in constructive ways. Exposure to varied perspectives encourages tolerance and mutual respect, fostering ethical awareness that extends beyond the classroom environment. This approach is particularly relevant in culturally diverse contexts, where education must promote dialogue and understanding among different social groups.

The role of the teacher in such pedagogical settings shifts from moral authority to facilitator of ethical discussion. Rather than imposing interpretations, educators guide students in exploring multiple viewpoints and evaluating ethical consequences independently. This process strengthens critical thinking and encourages students to internalize ethical values through reflection rather than external enforcement. By integrating literature into ethical pedagogy, classrooms become spaces where intellectual inquiry and moral development coexist. In contemporary education, therefore, literature serves as an essential resource for cultivating ethical awareness alongside academic competence. Its pedagogical application enables educators to address moral questions in nuanced and engaging ways, preparing students to navigate complex social realities with empathy, responsibility, and critical understanding.

8. Conclusion

The teaching of ethics through literature offers a comprehensive and humanistic approach to moral education within contemporary educational contexts. As modern education increasingly prioritizes technical proficiency and professional outcomes, the ethical and emotional dimensions of learning often receive insufficient attention. Literature addresses this gap by presenting human experiences in their moral complexity, enabling learners to engage with ethical dilemmas through reflection, empathy, and interpretation rather than through prescriptive moral instruction. Throughout literary engagement, readers encounter diverse characters, social realities, and moral conflicts that encourage the development of moral imagination and ethical awareness. The works of Shakespeare, Orwell, and Tagore demonstrate how literature explores enduring ethical concerns such as power, responsibility, justice, and compassion, allowing readers to critically examine human actions and their consequences. Such engagement promotes empathy and reflective judgment, which are essential for responsible participation in society. Literature thus functions not only as an artistic expression but also as a medium for ethical inquiry and moral understanding.

From a pedagogical perspective, literature-based ethical education supports dialogic and learner-centered teaching practices. By encouraging discussion, interpretation, and critical engagement, literature enables students to construct ethical understanding through experience and reflection. This process facilitates deeper internalization of values and strengthens students' capacity to address ethical challenges in real-life contexts. The classroom, therefore, becomes a space where intellectual inquiry and moral development operate simultaneously. In conclusion, integrating literature into moral education represents both an educational necessity and a reaffirmation of humanistic values within modern learning environments. Literature remains uniquely capable of cultivating empathy, ethical sensitivity, and social responsibility among learners. As societies continue to confront complex moral and cultural challenges, the role of literature in shaping ethically conscious individuals becomes increasingly significant, underscoring its enduring relevance in contemporary education.

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