

MALWI LITERARY AND DIGITAL PRODUCTION AS SOCIOLINGUISTIC RESISTANCE: LANGUAGE, IDENTITY, AND MULTILINGUAL HIERARCHIES IN CENTRAL INDIA

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Abstract

In multilingual societies structured by unequal language regimes, regional and minoritized languages often persist outside formal institutions through cultural and increasingly digital practices. This paper examines the Malwi dialect of central India as a sociolinguistic case study of how literary production and digital dissemination function as forms of resistance within asymmetric multilingual hierarchies dominated by Hindi and English. Drawing on qualitative analysis of Malwi literary texts, proverbs, authorial practices, and digital platforms, the study foregrounds Malwi as a site of ethnolinguistic identity, cultural memory, and symbolic capital. Anchored in sociolinguistic and cultural theory—particularly Fishman’s ethnolinguistic identity, Bourdieu’s linguistic capital, and theories of language endangerment—the paper argues that Malwi’s vitality is sustained through community-driven literary and digital practices rather than institutional support. By situating Malwi within broader debates on multilingual inequality and minoritized language resilience, the study contributes to international discussions on language, power, and cultural sustainability.

Keywords: multilingualism; minoritized languages; linguistic inequality; linguistic capital; Malwi; digital multilingualism; India

Introduction

Across the globe, multilingual societies are marked by hierarchical language orders in which a small number of dominant languages command institutional authority, economic value, and symbolic prestige, while regional and minoritized languages are relegated to informal or private domains. This global pattern of multilingual inequality is especially pronounced in postcolonial contexts, where colonial and national languages coexist uneasily with regionally embedded linguistic traditions. Within such environments, the survival of regional languages increasingly

depends not on formal policy support but on community-driven cultural, literary, and digital practices.

India offers a particularly complex illustration of these dynamics. Although constitutionally multilingual, the Indian linguistic landscape is structured around the dominance of Hindi and English in education, administration, and media. Numerous regional dialects and languages continue to be actively spoken, yet remain marginalized in institutional contexts. The Malwi dialect, spoken across the Malwa region of Madhya Pradesh, exemplifies this tension between cultural centrality and institutional marginality.

This paper examines Malwi literary and digital production as a form of sociolinguistic resistance within unequal multilingual hierarchies. Rather than approaching Malwi as a declining or residual vernacular, the study foregrounds the active role of writers, poets, cultural practitioners, and digital content creators in sustaining Malwi as a living linguistic resource. This article contributes to scholarship on multilingualism and language inequality by demonstrating how regionally embedded literary and digital practices enable minoritized languages to function as linguistic capital and cultural memory within asymmetric multilingual orders. The material dimension of Malwi literary production further complicates this hierarchy, as evidenced by the documented corpus of published Malwi texts collected during fieldwork (see Appendix D).

Theoretical Framework

The analysis draws on an interdisciplinary theoretical framework integrating sociolinguistics, linguistic anthropology, and cultural studies. Fishman's concept of ethnolinguistic identity provides a foundational lens for understanding language as a carrier of collective memory and group continuity. From this perspective, Malwi functions as a marker of belonging and cultural rootedness that persists even when institutional support is weak.

Bourdieu's notion of linguistic and symbolic capital is central to the study's examination of language hierarchies. While Hindi and English possess high institutional and economic capital in the Indian context, Malwi circulates primarily within localized cultural fields, where it retains symbolic value and affective significance. This uneven distribution of linguistic capital produces what Bourdieu terms symbolic domination, shaping speakers' perceptions of linguistic legitimacy. The photographic documentation of Malwi book covers (Appendix D) demonstrates how print publication functions as an alternative site of symbolic capital for a minoritized language lacking strong institutional support.

The concept of cultural memory, as articulated by Assmann, further illuminates the role of Malwi literary forms—poetry, folk songs, proverbs, and narratives—as repositories of shared historical experience and social values. Finally, theories of globalization and language endangerment (Appadurai; Crystal; Skutnabb-Kangas) provide a macro-level framework for situating Malwi within global processes of homogenization, mobility, and digital mediation.

Methodology

The study adopts a qualitative sociolinguistic research design. Primary data consist of Malwi literary texts, folk genres, proverbs, and contemporary digital content, including YouTube videos

and social media posts produced in Malwi. Secondary data include author biographies, published collections, institutional publications, and existing linguistic studies of the Malwa region.

Rather than treating these materials as descriptive inventories, the analysis approaches them as cultural-linguistic data. Textual and discourse analysis is used to examine how language, identity, and ideology are articulated in Malwi literary and digital forms. Select authors and texts are foregrounded as case studies, while extensive author lists, proverb tables, and digital links are preserved in appendices to retain the originality and richness of the collected data.

Malwi Literary Production as Cultural Memory

Malwi literary production encompasses poetry, folk songs, ritual chants, narrative prose, and contemporary writings. These genres function as vehicles of cultural memory, encoding regional histories, ethical values, and social norms. Rather than aspiring to national linguistic legitimacy, Malwi literature affirms local knowledge systems and lived experience.

Analysis of representative texts reveals recurring themes of agrarian life, seasonal cycles, social relations, and moral instruction. Folk genres such as wedding songs and festival chants exemplify how Malwi operates as a performative language, sustaining collective participation and intergenerational transmission. While a comprehensive catalogue of Malwi publications and authors is extensive, this paper focuses analytically on select examples, with the full bibliographic record presented in **Appendix A (Author and Text Lists)**.

A **comprehensive compilation of books written in the Malwi language and their respective authors** from the **Malwa region** was prepared as part of the data collection process undertaken for the **Seed Money Research Project**. The list, presented below, represents an effort to document and consolidate significant literary contributions in Malwi from the Malwa Anchal:

S.No	Title of Book	Writer
1.	ArNya kaND	EaI sva ramanaarayaNa]paQyaaya
2.	iTma – iTma tara	satISa dubao
3.	O jaIvana – iktaba	puYpa dsaaOMQaI 'saaOima~'
4.	saundr kaND	puYpa dsaaOMQaI 'saaOima~'
5.	maalavaI laaokgalt 'gaalaI'	puYpa dsaaOMQaI 'saaOima~'
6.	maalavaI mauhavara	puYpa dsaaOMQaI 'saaOima~'
7.	maalavaI byaava galt	puYpa dsaaOMQaI 'saaOima~'
8.	caUDI caunarI maohndI	laxmaNaisaMh dsaaOMQaI 'saaOima~'

9.	Da^ rvaInd` naarayaNa phlavaana kI manaBaatI maalavaI kivatahaoNa	Da^ SaiSa inagama
10.	AaoTlaa	naMdikSaaor caaOhana
11.	maaNDval	naMdikSaaor caaOhana
12.	DagaLao	naMdikSaaor caaOhana
13.	gauD kI BaolaI	naMdikSaaor caaOhana
14.	maalavaI BarqarI satk	narond` EaIvaastva 'navanaIt'
15.	BarqarI kao baoraga	EaImatI rcanaa naindnaI sa@saonaa
16.	kM[- tmanao sauNyaaao	narond` EaIvaastva 'navanaIt'
17.	ku%t[- saMskRit	narond` EaIvaastva 'navanaIt'
18.	Aa} maata kI vaarta	EaImatI rcanaa naindnaI sa@saonaa
19.	EaI dovaanaarayaNa cairt	narond` EaIvaastva 'navanaIt'
20.	Ammaa^M kI caIM – caIM	EaImatI rcanaa naindnaI sa@saonaa
21.	Aaja kao gyaana	homalata Samaa- 'BaaolaI baona'
22.	saMjaa pva-	homalata Samaa- 'BaaolaI baona'
23.	maalavaI ihndI laGau-kqaaeM	homalata Samaa- 'BaaolaI baona'
24.	ApNaaao maalavaao	homalata Samaa- 'BaaolaI baona'

Authorial Agency and Language Activism

Individual authors play a crucial role in sustaining Malwi as a literary and cultural medium. Writers such as Hemlata Sharma; “Bholi Ben”, and Nandkishor Chouhan exemplify grassroots language activism through poetry, translation, and community engagement. Their work illustrates how authorial agency compensates for the absence of strong institutional support. The concentration of multiple published works by individual authors, particularly Nandkishore Chouhan, illustrates how

committed literary actors operate as nodes of language maintenance and resistance within unequal multilingual ecologies (Appendix D).

Rather than presenting exhaustive biographies, the analysis situates these authors as sociolinguistic actors who consciously choose Malwi as a medium of expression. Their literary practices challenge dominant language hierarchies by asserting the expressive adequacy and cultural legitimacy of Malwi. Additional author profiles are documented in **Appendix A**, ensuring archival preservation while maintaining analytical focus in the main text.

The record for composing the highest number of Malwi quotes in a single book has been credited to Hemlata Sharma 'Bholi Ben' (born December 19, 1977), a resident of Agar-Malwa, Madhya Pradesh. She authored and compiled **707 quotes in the Malwi language** in a book titled *Aaj Ko Gyan (Malvi Suvichar)* (ISBN: 978-93-91889-78-4), published by Princeps Publishing. This achievement was officially recognized by the **India Book of Records on June 19, 2023** (India Book of Records, 2023). The work represents a significant effort toward documenting and promoting **Malwi, a regional dialect of the Malwa region**, through concise motivational and reflective expressions.

Beyond the printed publication, the author has also actively disseminated these Malwi quotes through **various social media platforms**, presenting them in the form of **visually designed digital slides**. This approach not only preserves the linguistic and cultural essence of the Malwi dialect but also enhances its reach among contemporary audiences through digital media. Some representative examples of these designed quote slides are presented below for illustration and analysis.*5





आज को ग्यान



**अपणो सुभाव सरल नै तरल राखो
ताकि सवमे हिली-मिली सको।
जे राम जी की।**

-Hemlata Sharma भोली बेन



आज को ग्यान



चार दन की चांदणी पाछी
इंदारी रात -मालवी केवात ।
इको मतलब यो हे के थोड़ा टेम
को सुख ने पाछो दुख ज दुख ।
इका वास्ते मनख के सदा सादा
भाव से रेणो चिए, बखत कय ने
नी आय । जे राम जी की।

HEMLATA SHARMA भोली बेन




आज को ग्यान



नरी दाण अपणा लोगोण से हारी जाने
में भी अपणी जीत हे । इसे अपण नरा
विवाद से बच्या रां ने रिस्ता भी बण्या रेवे ।
जे राम जी की।

-Hemlata Sharma भोली बेन



आज को ग्यान

एक नफरत हे जो कि पल भर में ही
मेहसूस हुय जाय हे अने एक पिरेम हे
जिको भरोसो दिलाने में जिनगी भी
कम पडी जाय हे ।

जे राम जी की।

HEMLATA SHARMA भोली बेन



आज को ग्यान

आज दन सोमवार हे,
भोले बाबा की पुकार हे,
बेजनाथ जी की जे जे कार हे
महाकाल जी की जे जे कार हे,
ॐकार जी की जे जे कार हे,
अकादमी की दरकार हे,
लोगोण को कई विचार हे ।

जे राम जी की।

HEMLATA SHARMA भोली बेन

आज को ग्यान

फिकर राखणो हऊ बात,
पण जादे नी क्यवंकि जादे
फिकर अपणे चित्ता की और
लय जाय । जे राम जी की।

HEMLATA SHARMA भोली बेन

आज को ग्यान

हउ सोच वाला को उजालो
बुरी सोच वाला को मुंडो
कालो तो सदा हउ सोच
राखो । जे राम जी की ।

HEMLATA SHARMA भोली बेन

आज को ग्यान

अपणी जिनगी में जित्ता बी मोड़ आय,
अपणो भलो करने आय,
कई ने कई सिखय ने जाय ,
तो उनके सेज भाव से लो ।
जे राम जी की ।

HEMLATA SHARMA भोली बेन



आज को ग्यान: मालवी सुविचार, authored by

Hemlata Sharma, is a compilation of **707 reflective and motivational thoughts expressed in the Malwi language**. The book serves as an important literary contribution to the **preservation and promotion of Malwi, a regional dialect of the Malwa region**, by capturing elements of **local wisdom, cultural values, and everyday philosophical reflections** in concise forms. Such compilations play a significant role in documenting indigenous linguistic

expressions and sustaining regional literary traditions in the contemporary era. A few representative Malwi thoughts from this collection are presented below for illustrative purposes:

SN.	Malwi Suvichar	English Transliteration	English Translation
1	आज को ग्यान-3 समझदारी अय जाय तो विचार बदली जाय, मनख बच्चा की तरे दांत काइनो भूली जाय, सुमड़ो बणी ने खाली जवाबदारी ज निभाय, मसीन सरीखो काम करें ने मजो भूली जाय ।	aaj ko gyaan-3 samajhadaaree ay jaay to vichaar badalee jaay, manakh bachcha kee tare daant kaino bhoolee jaay, sumado banee ne khaalee javaabadaaree ja nibhaay, maseen sareekho kaam karen ne majo bhoolee jaay .	If wisdom comes then thoughts should be changed, man should forget to grind his teeth like a child, he should forget to just fulfill his responsibilities and the fun of working like a machine.
2	आज को ग्यान-53 आज अपण कई असो करां के आने वाला सगळा कल सुदरी जाय । जे राम जी की।	aaj ko gyaan-53 aaj apan kae aso karaan ke aane vaala sagala kal sudaree jaay . je raam jee kee.	Today, after doing many things, may everyone's tomorrow be beautiful. Jai Ram Ji.
3	आज को ग्यान-144 गुस्सो मनख के पेला गरम करें फेर धीरे-धीरे सदा का वास्ते ठंडो करी दे तो गुस्सो करने से बचो । जे राम जी की।	aaj ko gyaan-144 gusso manakh ke pela garam karen pher dheere- dheere sada ka vaaste thando karee de to gusso karane se bacho . je raam jee kee.	Heat up the anger of a person and then slowly cool it down forever, so avoid getting angry.
4	आज को ग्यान-283 सब कई सीखणो ज ग्यान नी है। थोड़ी-घणी बातां के नजरअंदाज करणो बी एक तरे को ग्यान है इसे रिश्ता बण्या रे अने अपण बी झंझट से च्या रां । जे राम जी की।	aaj ko gyaan-283 sab kae seekhano ja gyaan nee hai. thodee-ghanee baataan ke najarandaaj karano bee ek tare ko gyaan hai ise rishta banya re ane apan bee jhanjhat se chya raan . je raam jee kee.	Everything has many lessons and knowledge. Ignoring the small things, you have to know only one person, you have made a relationship with yourself and you have saved yourself from trouble.
5	आज को ग्यान-524 मुंडो सुंदर नी हे तो चलेगो, बाणी भी मीठी नी होय तो चलेगो, पण मन साफ होणो चइए जदे ज रिस्तां बण्या रय सकेगा। जे राम जी की।	aaj ko gyaan-524 mundo sundar nee he to chalego, baanee bhee meethee nee hoy to chalego, pan man saaph hono chie jade ja ristaan banya ray sakega.	If the head is not beautiful then it is okay, if the words are not sweet then it is okay, but the mind should be clean only then the relationship can be formed.

6	आज को ग्यान-704 मालवी-निमाड़ीदूजा दन भी री सई (हस्ताक्षर) की बहार, यो ज तो हे मालवा निमाड़ अंचल को प्यार, जादे टेम नी लागेगो मेनत करो जोरदार, उ दन दूर नी अकादमी- सोगात मिलेगी अबार । जे राम जी की।	aaj ko gyaan-704 maalavee-nimaadeedooja dan bhee ree saee (hastaakshar) kee bahaar, yo ja to he maalava nimaad anchal ko pyaar, jaade tem nee laagego menat karo joradaar, u dan door nee akaadamee-sogaat milegee abaar . je raam jee kee.	Malvi-Nimar's second day is also full of Signs (signature), this is the love of Malwa Nimar region, it will not take much time, work hard, and you will get the gift of academy, the day is not far away. Jai Ram ji.
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Proverbs and Moral Knowledge as Linguistic Ideology

Malwi proverbs and sayings function as concise expressions of collective wisdom and moral reasoning. These forms encode social norms related to family, labor, gender relations, and ethical conduct. From a sociolinguistic perspective, proverbs operate as ideological texts that naturalize particular worldviews and cultural values.

The paper analyzes a limited set of representative proverbs to demonstrate how Malwi articulates moral economy and social critique. The complete collection of proverbs gathered during the study is preserved in **Appendix B (Full Proverb Tables)**, allowing the main discussion to remain interpretive rather than enumerative.

SN	Alphabet	Malwi folk sayings	Hindi meaning	English meaning
1	अ	अनबाटक्या के बाटकी मिले तो पाणी पी-पी के पेट फोड़ी के ।	अभावग्रस्त व्यक्ति को अधिक मिलने पर बौरा जाना ।	A needy person getting mad when he gets a lot.
2		अंधा का आगे रोवो, अपनी आँख भी खोवो ।	मदद की उम्मीद न होने वाले से मदद माँगना ।	Asking for help from someone who does not expect help.
3		अपनी माय के कुण डाकण केवे ।	अपनी चीज की कोई बुराई नहीं करता ।	No one speaks ill of his own things.
4	आ	आदमी को बच्चो बणी जा ।	व्यवहार कुशल होने के लिए कहना ।	Asking to be polite.
5		आँख को आंधो, नाम नेनसुख ।	नाम के विपरीत काम ।	Work contrary to name.
6	इ	इत्ती-सी जान ने गजभर की जिबान ।	बहुत बढ़-चढ़ कर बातें करना ।	Talking too much.
7		इत्तो-सो मुंडो रय जाणो ।	अपने कर्मों से सिर झुक जाना ।	Bow your head in shame because of your deeds.
8	ई	ईट को जवाब, भाटा से देणो ।	बदलो चुकानों ।	Change your dues.

9	उ	उठो सासू सांस लो, हम पीसां तम कात लो ।	मिल-जुलकर कार्य करना या एक कार्य हम कर रहे हैं, तो प तुम कर लो ।	Working together or if we are doing a work, you do it.
10	ऊँ	ऊँटरियानी ने गदड़ा पूछे कित्ता ।	जहाँ बड़ों का ठिकाना नहीं वहाँ छोटे का क्या कहना।	Where there is no place for elders, what can the younger ones say?
11	ए	एक ज बैल का तुमड़ा ।	सबका एक जैसा होना ।	Everyone being the same.
12		एक तो करेलो उपर से नीम में डूब्यो ।	अवगुणों में वृद्धि होना ।	Increase in demerits.
13	क	काणी खमके बाण्डो लाजे, नकटो पेनां नाक संभाले ।	चोर की दाढ़ी में तिनका होता है अर्थात् अयोग्य और दिखावा करने वाले व्यक्ति को सदैव अपनी पोल खुलने का डर बना रहता है।	A thief has a straw in his beard, i.e. an incompetent and pretentious person always has the fear of his secrets being exposed.
14		काणी का ब्याव में टोटका ही टोटका ।	अयोग्य व्यक्ति के कार्य में बहुत विघ्न आते हैं।	An incompetent person faces many obstacles in his work.
15	च	चले जीभ बड़िया धोवाय चन्दड़िया ।	मुँहजोरी करने वाले का हर जगह अपमान होता है।	The one who talks back gets insulted everywhere.
16		चखौरियो गादलो ज पीवे ।	ज्यादा होशियार बनने वाला नुकसान उठाता है।	The one who tries to be too smart suffers losses.
17	ढ	ढाणी गई तो कई बात नी पण कुतरा की जात तो मालम पड़ी गी।	थोड़ा नुकसान भले हुआ, लेकिन व्यक्ति की असलियत का पता चल गया ।	Even if there is some loss, the reality of the person is revealed.
18	त	तकदीर को लिख्यो कदी नी मिटे ।	जो किस्मत मे होता है वह होकर रहता है।	Whatever is in one's destiny, it happens.
19	फ	फूटी तो ग्यो झोझरो तो मत करो ।	इज्जत तो गई पर शोर तो मत मचाओ ।	Respect is lost but do not make noise.
20	म	मार का आगे, भूत भागे ।	सख्ती करने पर बुरा आदमी भी ठीक हो जाता है।	Even a bad man can be corrected if you are strict.
21		माल खाय माटी को, गुण गाय बीरा का ।	नमक हरामी करना ।	To betray someone.
22	श	शान बताणो।	घमंड करना ।	To be arrogant.
23		शै देणो।	बढ़ावा देना / भड़का देना ।	To encourage/incite.

24	स	सासू सूली बठउ कोकला, पाणी किके मोकला ।	अक्षम होने पर कार्य के लिये किससे कहे ।	Whom to ask for work when you are incapable.
25	ह	होम करता हाथ जलया।	भलाई के बदले बुराई मिल जाना।	Getting bad in return of good.
26		हथेली पे सरसो जमाणो।	असंभव प्रयत्न करना ।	Attempting the impossible.
27		होनहार वीरवान का होत चिकणा पांवा	होनहार के लक्षण पहले से ही दिखने लगते हैं।	The signs of a promising person start showing early.

Digital Spaces and New Multilingual Visibility

Digital platforms have emerged as significant sites for the contemporary visibility of Malwi. YouTube channels, recorded performances, and social media posts enable Malwi speakers to reach audiences beyond local boundaries, reconfiguring traditional patterns of marginality. These platforms support oral genres, poetry recitations, and cultural commentary in Malwi, often blending local content with global digital formats.

Rather than listing platforms exhaustively, the analysis focuses on how digital mediation reshapes language practices and audience reach. Digital production enables Malwi to circulate within new communicative economies, offering alternative forms of linguistic capital. A comprehensive list of digital resources and URLs is provided in **Appendix C (Digital Platforms and URLs)**.

The present study also explores several social media platforms where a substantial amount of content in the Malwi dialect is available, allowing audiences to access, appreciate, and engage with regional linguistic expressions. In recent years, digital media has emerged as an effective tool for the documentation, dissemination, and preservation of regional and indigenous languages, enabling local cultural narratives to reach wider and more diverse audiences. Such platforms play a vital role in sustaining linguistic heritage by providing spaces where oral traditions, literary expressions, and cultural knowledge can be archived and shared. These print-based practices coexist with emerging digital platforms, together forming hybrid ecology of linguistic resilience that extends beyond oral transmission alone. (Appendix D)

Among these platforms, the World Express YouTube channel (<https://www.youtube.com/@worldexpress7236>) represents a prominent initiative promoting Malwi language and literature. The channel features literary compositions of the Malwi author Shree Nandkishore Chouhan, which are presented through voice narration by Ms. Nidhi Sharma under the banner of 'Vishwa Malwi Manch', frequently tagged with identifiers such as #Malwa and #Malwi. By transforming written texts into audio-visual presentations, the channel enhances audience engagement and contributes to the digital preservation of Malwi literary content. The material referenced in this study has been incorporated with due permission from the copyright holder via email (worldexpress81@gmail.com).

For analytical reference, a **curated list of videos available on the World Express YouTube channel** is presented below. The selection reflects the **growing use of digital platforms as**

repositories of regional linguistic and cultural knowledge, particularly in the context of Malwi language promotion.

S N.	Link Address	Title
1	https://www.youtube.com/watch?v=NL8JweEA-i8	अडियल कवि ना की सडियल कविता ना #malwa#malwi
2	https://www.youtube.com/watch?v=TLDAVRDISVw	राम नाम अमर,मरा नाम नखर #dharmik#ramayan#bhajankirtan
3	https://www.youtube.com/watch?v=JSHEwdG0Pfo	लकीर का फकीर:राजकुमारी अबोल दे #malwa#malwi#vikramaditya
4	https://www.youtube.com/watch?v=1GB8RNSxhCU	आज को मनक बिल्ली को बाप बणीग्यो #malwa#malwi
5	https://www.youtube.com/watch?v=WhPau1dlpMc	जदे दारुड्यो जमई घरे आयो #malwa#malwi#malwadesh
6	https://www.youtube.com/watch?v=g2H6KBxf_qs	कचोरी, आलूबाड़ा में कच...कच:भच....भच #recepies #indianrecepies#malwa#malwi
7	https://www.youtube.com/watch?v=X0KVMJ2aujE	भोला भंडारी ने खेती में तीन बखत घाटो उठायो! #dharmik #malwi#malwa#bholenath
8	https://www.youtube.com/watch?v=1YUgYIUUTV4	पैसा की भूख #malwa#dharmik#mahakumbh
9	https://www.youtube.com/watch?v=Bqo6SF6VuYo	सन्यासी के चार मंत्र #story#malwi
10	https://www.youtube.com/watch?v=HXe7LtmznAg	दुर्गा महारानी की तरेज वा राणी #history#durgawati#ranidurgawati
11	https://www.youtube.com/watch?v=QcD6aTCXBvA	कड़कड़ीकट हुईजा ने दिलोढस हुईजा #malwicomedy#malwa#malwi
12	https://www.youtube.com/watch?v=8lAmqlzhLlo	राम से बड़ो राम को नाम #malwa#malwi#jaymalwa#ram#adhyatm#dharmik
13	https://www.youtube.com/watch?v=r6tOMVCxRvY	अनोखो ब्याव कांदा लसण को #malwa#malwi#jaymalwa
14	https://www.youtube.com/watch?v=3hxirkG7Dck	अजब कारीगरी :स्वर्ग को टुकडो नेपाल #malwi#malwa
15	youtube.com/watch?v=1YUgYIUUTV4	खई खई जावे:ना काहू से दोस्ती #malwa#malwi#dharmik
16	https://www.youtube.com/watch?v=1hwQKpzgmeE	यो अंतर सोमरस और शराब में #somras#oushadhi#sanatan#ayurved

17	https://www.youtube.com/watch?v=6rUE0T1Nmgg	सबसे बड़ो दोस्त धर्म☀️:जदे माथो दाँत काढने लाग्यो #malwa#malwi#story#motivational
18	https://www.youtube.com/watch?v=GROxQBIZdXY	जदे सुदामा जी श्रापित चना चट करी गया:संजा माँ को पियर कयांडी है? #viral#krishnasudama#sanjamata#malwa
19	https://www.youtube.com/watch?v=U7WucJfC89Q&list=TLPQMjUwMzIwMjU9tKgUWHUSeQ&index=1	सिनेमा में एक बात म्हारे घणी खटके
20	https://www.youtube.com/watch?v=RvIXtcYJHe8	जदे रामजी बोल्या म्हने रावण के नी मारयो #viralvideos#maalvi#maalwa#ram#adhyatmik#suvichar
21	https://www.youtube.com/watch?v=kE5lk3m9DDY	राजकुमार महेंद्र और राजकुमारी मुमल की अजर-अमर प्रेम कहानी #viral#viralvideos#malwa#malwi#story
22	https://www.youtube.com/watch?v=LZ-JEqsoKxk	बोली बोले मोर की #viral#malwa#malwi#article
23	https://www.youtube.com/watch?v=Iy9ypjw2YVA	भावसिंह को छोरो छक्का छुड़ई गयो रे #viral#malwa#malwi#indore
24	https://www.youtube.com/watch?v=CLEqv-lZVfw	जदे रानी रूपमति शहीद हुई गई #viral#malwa#history#india#indoremalwa#malwi#story#article#adhyatm
25	https://www.youtube.com/watch?v=97-yWLw3FIM	प्रभु रामजी ने काँवड़ यात्रा करी और रावण ने जलाभिषेक करयो #viral#malwa#malwi#madhyapra26desh#bharat
26	https://www.youtube.com/watch?v=CP19oPHkEko	तंत्र,मंत्र की आड़ में ठगी और हत्याएं
27	https://www.youtube.com/watch?v=hOPQewYdCfs	भक्ति को चमत्कार
28	https://www.youtube.com/watch?v=aC989VdiKXE	भई से बड़ो कोई दोस्त नी
29	https://www.youtube.com/watch?v=r8Q4ZxXkMXQ	मौत को कारण
30	https://www.youtube.com/watch?v=IWAgvL_e-TU	चिंताजनक है घटतो भू जलस्तर
31	https://www.youtube.com/watch?v=hg79OJvZ4bg	किस्मत वालो साठ मार खाँ
32	https://www.youtube.com/watch?v=f32Rf2Zg2Jg	खाओ री चिड़िया भर-भर पेट

33	https://www.youtube.com/watch?v=d133slxGFsk	साहित्य सेवा में वीर सिपाही.
34	https://www.youtube.com/watch?v=JZdY-MGh_IY	शूरवीर और कर्मवीर अटलजी
35	https://www.youtube.com/watch?v=01fApLbNXak	फजीतो और अजीतो
36	https://www.youtube.com/watch?v=Szu1MFIY4b0	स्वर्ग मत दीजो.
37	https://www.youtube.com/watch?v=iPYCciGYQbs	अक्कल का आठ आना
38	https://www.youtube.com/watch?v=5Q66x8HGYmE	प्रसन्न करो जीता जागता देवी-देवता के
39	https://www.youtube.com/watch?v=CrtApTJGCXU	याद रखो जो महादान है अंगदान
40	https://www.youtube.com/watch?v=f0cJvtvkmYk	जदे माँ काली ने मूर्ख के विद्वान बनायो #malwi#katha#malwa#dharmik
41	https://www.youtube.com/watch?v=1FG6nbE15Rs	भारत में क्यों मनी रियो है भारतीय ना की हत्या को कालो दन ? #aprilfull#malwa#malwi
42	https://www.youtube.com/watch?v=DeSOWz7Sceo	अपणु प्यारो प्यारो मालवा को इंदौर#indore
43		
44	https://www.youtube.com/watch?v=7_lwfnaios4	नंदकिशोर चौहान के साहित्य को विश्व में सम्मान मिलेगा #malwa#viral#malvi#indore
45	https://www.youtube.com/watch?v=NcbI3mkwe0U	मालवी के लोग ही मालवी बोलने में शरमाते हैं
46	https://www.youtube.com/watch?v=5PGPOed_1rM	देश विदेश में मालवी का मान बढ़ा रहे हैं लेखक नन्दकिशोर चौहान

In addition to digital audio-visual content, the study also examines selected textual samples of Malwi literary expressions, including short narratives, dialogues, and folk verses that reflect the socio-cultural ethos of the Malwa region. These samples illustrate how the Malwi dialect functions as a medium for conveying everyday experiences, moral reflections, social commentary, and cultural traditions.

For instance, brief Malwi narratives such as “Kutum (कुटुम)” portray the emotional realities of contemporary social life, including themes of family relationships, generational shifts, and the challenges faced by the elderly in modern society. Similarly, short satirical pieces like “Degree (डिग्री)” highlight social observations regarding education, employment, and political culture, using simple yet impactful Malwi expressions. The inclusion of their Hindi versions further demonstrates the linguistic proximity and translation dynamics between Malwi and standard Hindi, making the texts accessible to a broader readership.

Additionally, the study also refers to folk-style verses and cultural expressions from the Malwa region, which reflects the oral traditions, festivities, and regional identity embedded in Malwi language usage. Such literary and cultural texts play an important role in preserving regional knowledge systems and linguistic heritage, while also providing valuable material for linguistic, cultural, and literary analysis.

A few representative excerpts from these Malwi literary texts are presented below to illustrate the linguistic structure, thematic richness, and cultural context of the dialect.

Text Sample 1: “कुटुम (Kutum)” – Malwi Short Narrative

Malwi Version

वी आज घणा वियाकुल था। जिनगी का अणि पड़ाव पे अय ने उनकी कुटुम की मानता टूटणे लागी। संतान नी होय तो दुख होय हे। संतान हुय ने मरी जाय तो ओर जादे दुख होय हे, पण जद संतान बाप के विरधासरम छोड़ी आय तो यो उन सबसे बड़ो दुख हे। कित्तो बड़ो कुटुम हे—बेटा है, बेटी होण हे, नाता-रिश्तेदार होण हे—पण अक्खा अठारा दन हुई ग्या, कोई खबर लेणे नी आयो। अब्बे तो लगे हे, विरधासरम में बाकी जिनगी कटेगी। बागीचा में टेलते-टेलते आज जदे उना बोर्ड की आड़ी उनकी नज़र गई तो उनकी वियाकुलता ओर जादे बढ़ी गी। “वसुधैव कुटुमकम” का आखर उनकी डबडबई आंखहोण का सामे धुंधला होणे लग्या।

Hindi Version

व आज बहुत व्याकुल थे। जीवन के इस पड़ाव पर आकर उनकी कुटुंब की मान्यता टूटने लगी। संतान नहीं होती तो दुख होता है। संतान यदि होकर मर जाए तो और अधिक दुख होता है, लेकिन यदि संतान पिता को वृद्धाश्रम छोड़ आए तो यह उन सबसे बड़ा दुख है। कितना बड़ा कुटुंब है—बेटे हैं, बेटियां हैं, नाते-रिश्तेदार हैं—लेकिन पूरे अठारह दिन हो गए, कोई खबर लेने नहीं आया। अब तो लगता है कि शेष जीवन वृद्धाश्रम में ही कटेगा। बागीचे में टहलते हुए जब उनकी दृष्टि उस बोर्ड की ओर गई, तो उनकी व्याकुलता और बढ़ गई। “वसुधैव कुटुंबकम” के अक्षर उनकी डबडबाई आंखों के सामने धुंधले होने लगे।

Brief Analytical Note

This short Malwi narrative reflects the **emotional and social realities of contemporary family structures**, particularly the experiences of elderly individuals who face neglect despite belonging to large families. Through simple yet powerful dialectal expressions, the text highlights the contrast between the traditional Indian ideal of “**Vasudhaiva Kutumbakam**” (the world as one family) and the emerging social phenomenon of **isolation and abandonment of the elderly in modern society**. Linguistically, the narrative demonstrates the **natural conversational tone, regional vocabulary, and cultural sensibility of the Malwi dialect**, while the Hindi version facilitates wider comprehension and comparative linguistic understanding.

Text Sample 2: “डिगरी (Degree)” – Malwi Satirical Dialogue

Malwi Version

"शर्मा जी! राकेश इना दन राधेश्याम जी का साते नगे आय है... कई उने भी नेतागिरी शुरू कर दी...?" सक्सेना साब की बात सुणी ने शर्मा जी को मुंडो उतरी ग्यो।

"भई साबा बिना कई भेंट चढ़ाया या बिना सिफारिश के नोकरी नी लगे... राधेश्याम जी नेता हे, कदी उनकी किरपा हुय जायगी तो बेटो रोजगार से लगी जायगी। तम ज बताव, अगर म्हारे नेतागिरी ज करानी होती तो इत्ता कस्ट उठय ने उके एम. कॉम. नी करातो!"

"तम सई कय रया हो... अपना यां चपरासी से लय ने अधिकारी तक का पद वास्ते डिगरी की जरोत पड़े हे, पण नेता बणने वास्ते इकी जरोत नी होय!" सक्सेना साब जाणी ग्या था के अनजाणे ज उने शर्मा जी की दुखती रग पे हाथ धरी दू यो, इका कारण उनके अपनी बात संभालनी पड़ी री थी।

Hindi Version

“शर्मा जी! राकेश इन दिनों राधेश्याम जी के साथ दिखाई देता है... क्या उसने भी नेतागिरी शुरू कर दी है?” सक्सेना साहब की बात सुनकर शर्मा जी का चेहरा उतर गया।

“भाई साहब, बिना कुछ भेंट चढ़ाए या बिना सिफारिश के नौकरी नहीं लगती। राधेश्याम जी नेता हैं, कभी उनकी कृपा हो जाएगी तो बेटा रोजगार से लग जाएगा। आप ही बताइए, अगर मुझे उसे नेतागिरी ही करानी होती तो मैं इतने कष्ट उठाकर उसे एम.कॉम. क्यों कराता?”

“आप सही कह रहे हैं। हमारे यहां चपरासी से लेकर अधिकारी तक के पदों के लिए डिग्री की आवश्यकता होती है, लेकिन नेता बनने के लिए इसकी कोई आवश्यकता नहीं होती।”

सक्सेना साहब समझ गए थे कि अनजाने में उन्होंने शर्मा जी की दुखती रग पर हाथ रख दिया है, इसलिए उन्हें अपनी बात संभालनी पड़ी।

Brief Analytical Note

This Malwi dialogue presents a **satirical commentary on contemporary socio-political realities**, particularly the challenges associated with employment and the perceived influence of political patronage. Through a simple conversational exchange between two characters, the text highlights the **contrast between the value of formal education and the informal pathways often associated with political leadership**. The narrative subtly critiques the socio-economic conditions in which **educational qualifications do not always guarantee employment opportunities**. Linguistically, the dialogue reflects the **colloquial style, idiomatic expressions, and pragmatic humor typical of the Malwi dialect**, thereby demonstrating how regional languages effectively convey social criticism and everyday concerns within local cultural contexts.

Discussion: Malwi in Comparative and Global Perspective

The Malwi case resonates with broader patterns observed among minoritized languages worldwide. Similar dynamics are evident in Indian languages such as Bhojpuri and Konkani, as well as indigenous languages in Africa, Latin America, and Europe. In each case, community-based cultural production sustains linguistic vitality despite limited institutional recognition.

Applying Bourdieu's framework, Malwi's strength lies in symbolic rather than institutional capital. Literary and digital practices function as strategies of resistance, enabling speakers to negotiate multilingual hierarchies without abandoning regional linguistic identity. Globalization, while often associated with language loss, also provides tools for reasserting linguistic presence through digital visibility.

Conclusion

This study has reframed Malwi literary and digital production as a sociolinguistic response to unequal multilingual hierarchies. By foregrounding cultural memory, authorial agency, and digital mediation, the paper demonstrates that Malwi persists not as a residual dialect but as an active linguistic resource embedded in regional identity.

Policy implications include the need for greater institutional recognition of regional languages through education, documentation, and digital archiving initiatives. Scholarly implications extend to multilingualism studies by highlighting the importance of informal and cultural domains in sustaining minoritized languages. Future research may build on this work through comparative studies and quantitative assessments of digital language use.

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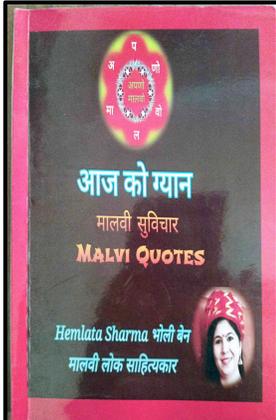
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Appendices (Data Preservation)

Appendix A: Comprehensive List of Malwi Authors and Literary Works

Author	Region / Affiliation	Key Literary Works (Selected)	Genres	Notable Contributions / Recognition
Hemlata Sharma (Bholi Ben)	Agar–Malwa; Apno Malvo Sanstha; Malvi–Nimari Sahitya Shodh Sansthan	<i>Malwi Lokoktiyan Apno Malvo; Aaj Ko Gyan (Malvi Suvichar)</i>	Poetry, Proverbs, Memoir, Satire, Translation	National Malvi Language Award (2021); Malvi Conservation Award (2022); Sahitya Akademi MP Kriti Samman (2018); India Book of Records (707 Malwi quotes)
Nandkishor Chouhan	Indore; Malvi Jajam; Vishwa Malvi Manch	Five published Malwi books (sixth forthcoming)	Essays, Memoir, Folk Writing	Mahatma Jyotiba Phule Samman (2010); Harish Nigam Smriti Malvi Samman (2019)
Bhavabhuti	Malwa region	<i>Malatimadhava</i>	Drama, Poetry	Classical literary heritage associated with Malwa
Mandan	Malwa region	<i>Mandan Sangeet</i>	Poetry	Early cultural–literary expression of Malwa
Gajanan Madhav Muktibodh	Malwa region	<i>Chandragupta Maurya</i> ; short stories	Novel, Short Fiction	Modern literary influence linked to Malwa
Hari Dutt Sharma	Malwa region	<i>Malwa ki Lok Kathayein</i>	Folklore, Short Stories	Documentation of Malwa folk narratives
Regional Folk Contributors (Anonymous)	Rural Malwa	Oral narratives, songs, ritual chants	Oral literature	Transmission of cultural memory

Appendix B: Full Tables of Malwi Proverbs and Sayings

Source / Collector	Proverb / Saying (Malwi) books	Thematic Meaning / English Gloss	Cultural–Social Function
Hemlata Sharma (2021)	Selected proverbs from <i>Malwi Lokoktiyan Apno Malvo</i>	Practical wisdom, ethical conduct	Moral instruction, community norms
Hemlata Sharma (2023)	Sayings from <i>Aaj Ko Gyan (Malvi Suvichar)</i> 	Life philosophy, resilience	Everyday guidance, reflective discourse
Oral Tradition	Festival-based sayings (Sanja, Gangaur, Holi)	Ritual cycles, gender roles	Cultural continuity, seasonal memory
Oral Tradition	Agricultural proverbs	Labour, patience, environment	Rural knowledge transmission
Oral Tradition	Family and kinship sayings	Social harmony, respect	Intergenerational learning

Appendix C: Exhaustive List of YouTube Channels and Digital URLs Related to Malwi

Platform	Channel / URL	Content Type	Associated Author / Group
YouTube	https://www.youtube.com/@worldexpress7236	Malwi literary readings, audio essays	Nandkishor Chouhan; Vishwa Malwi Manch
YouTube	https://youtu.be/YxX06r6bSwc	Malwi literary narration	World Express
YouTube	https://youtu.be/QcD6aTCXBvA	Folk discourse and commentary	World Express
YouTube	https://youtu.be/VUQYYlpt-EU	Literary voice-over, cultural reflection	World Express
YouTube	https://youtu.be/8lAmqlzhLlo	Malwi cultural commentary	World Express
Blog	https://drshailendrasharma.blogspot.com/2020/11/blog-post_11.html	Literary reflection on Malwi	Independent scholar

Appendix D: Visual Documentation of Malwi Literary Production**Purpose and Scholarly Positioning**

This appendix presents selected **visual documentation of Malwi literary production** collected during the fieldwork conducted under the Seed Money Research Project. The visual materials consist primarily of **photographs of published Malwi books**, with particular emphasis on works authored by **Shree Nandkishore Chouhan**, a prominent contemporary Malwi writer.

These materials are included **not as illustrative supplements**, but as **empirical evidence** supporting the article's central argument that **regional literary production constitutes a form of sociolinguistic resistance** within unequal multilingual hierarchies. The documented book covers attest to the **material circulation, authorship continuity, and print presence** of Malwi, challenging assumptions that minoritized languages survive only in oral or informal domains.

Reference to this appendix is made in the main text (see Section 6 and Section 7) to substantiate claims regarding **authorial agency, linguistic capital, and grassroots language activism**.

Note:

Exact publication years and bibliographic details are unavailable for some works due to limited archival records, a constraint typical of regional-language publishing ecosystems. The visual evidence nonetheless confirms sustained literary production and authorship.

Analytical Interpretation

The photographed texts demonstrate that Malwi literary activity extends beyond ephemeral or informal expression and enters the domain of **print culture**, which Bourdieu (1991) associates with increased symbolic legitimacy. In contexts where institutional recognition is limited, such material production functions as an alternative mechanism for accruing linguistic and cultural capital.

The prominence of a single author across multiple works further illustrates how **individual literary actors operate as nodes of language maintenance**, reinforcing Fishman's (1999) argument regarding the centrality of committed speakers in sustaining ethnolinguistic identity.

Here presents selected book covers authored by Nandkishore Chouhan and Multiple Authors, documenting the material presence of Malwi literary production. These visual records substantiate claims of sustained authorship and print-based language activism within an unequal linguistic ecology. (Figures reproduced from field documentation; all rights remain with the authors/publishers.)

Visual documentation of Malwi books are produced by multiple regional authors. The images provide empirical support for the study's argument that regional-language literary production constitutes symbolic and cultural capital beyond formal institutional recognition.