

The Disappearing Languages of India

Sneha K¹, Anush P²

¹Student, Law, Christ Academy Institute of Law

²Student, Psychology, Christ Academy Institute of Advanced Studies

Abstract

In this research paper, we discuss the main argument that deals with the issue regarding 'The disappearing languages of India'. In distinguishing between the existing and dying languages of India, while analyzing our topic we also highlight the role of Westernization and the impact of colonization. Besides providing a map of the status of dying and dead languages of India, we assess the extent to which these lay groundwork for differentiating between existing and dying languages of India.

This research paper is structured as follows after giving an overview of the topic, later discussing the theory of westernization. It will also address the socio-economic cultural factors and the ground realities and challenges faced by the dying languages in India. We are trying to get the reality of how some languages gain popularity while others get marginalized. How is the language we speak related to our worldview? In this paper we have also discussed the Impact of colonization on Indian languages and the Causes of the Decline of Indian Languages, the List of Endangered and Dead languages of India, How we conserve a dying language, and what needs to be done And also regarding the Scheme for Protection and Preservation of Endangered Languages (SPPEL), Central Institute of Indian Languages (CIIL), A Case study on the situation in Odisha.

Keywords: Language, Extinct, Disappearing, Dying, Dead, Colonization, Westernization

INTRODUCTION

Language is the characteristic that distinguishes humans from all other living things on earth. Comparable to most other human characteristics, language is renowned for its unity in variety. There are numerous languages and cultures, but despite their differences, they are all basically the same since there is only one human nature, and this human nature's core quality permits such diversity in both culture and languages. Every known human society has had some form of language, and while some nonhuman species may be able to communicate with one another in fairly complex ways or different ways, none of their communication systems come close to language in terms of its ability to convey information. Additionally, no other communication systems share many of the design characteristics of human language, such as the capacity to discuss events other than the ones that are currently taking place. However, developing a human civilization without a language is challenging.

A human civilization depends on language to be able to communicate with one another clearly and to exchange thoughts and ideas. Only a few areas of our ancestors' language and the words they used are left today, and they are dying out in modern culture; the majority of them have already passed away. We must distinguish between a language and a dialect in this very polyglot nation of India to understand the loss in the linguistic context of the situation. India has experienced language loss throughout its history. One of the significant issues is language loss, which also comes as a sociocultural shock.

1.1 Definition Of Term

Language- A body of words and the systems for their use common to people who are of the same community or nation, the same geographical area, or the same cultural tradition is known as language [1]. Language is the only tool for expressing identity and culture as well as one of the greatest emblems of human diversity [2].

Endangered language- An endangered language is likely to become extinct in the near future. Many languages are failing out of use and being replaced by others that are more widely used in the region or nation [3].

Vulnerable- Most of the children speak the language, but it may be restricted to certain domains. (Example: home), *ibid.*

Definitely endangered- Language is spoken by grandparents and older generations; while the parent generation may understand it, they do not speak it to children or among themselves, *ibid.*

Severely endangered- Children no longer learn the language as a 'mother tongue' in the home, *ibid.*

Critically endangered- The youngest speakers are grandparents and older and they speak the language partially and infrequently, *ibid.*

Extinct- There are no speakers left, *ibid.*

1.2 Theoretical Framework

In this subsection, I'd like to discuss M N Srinivas' "Theory of Westernisation" in relation to our subject of "The vanishing languages of India." "Westernisation" is the word used to describe "the changes in Indian society and culture brought about by more than 150 years of British rule and the term encompasses changes occurring at different levels - technology, institutions, ideology, and values," according to M.N. Srinivas [4].

Srinivas provides extensive information regarding the Westernization of India. He begins to follow it back to the time of the British Raj. Undoubtedly, colonial control led to the exploitation and repression of large populations in both urban and rural regions, but it also brought forth some significant, dramatic transformations in Indian society and culture. Additionally, throughout the British era, new institutions, knowledge, ideas, and ideals were established. The various facets of Indian society were therefore brought together by colonial control. The modern state truly had its start at this time. The British occupation also led to the development of communications, railways, post, and telegraph, as well as the establishment of schools and universities. The land was surveyed, revenue was settled, a new bureaucracy evolved, and the army, police, and courts were also founded.

"One obvious outcome was that books and journals, along with schools, made it possible for large numbers of Indians to receive modern and traditional knowledge—knowledge that could no longer be the privilege of a few hereditary groups—while the newspapers made people in different parts of the remote country realize they had common bonds and the events happening in the outside world affected their lives for good or ill"[5]. Christian missionaries were yet another force made free by British control. The Christian missionaries carried out their work across the nation, but they were especially active in the less developed regions that were home to untouchables and tribal people. The weaker regions were really brought closer to westernization by this event. This may also be the cause of the present loss of languages in the majority of India's tribal regions, since the country is currently experiencing a sociocultural shock.

When we talk about westernization in modern India, rural India has seen a significant transformation. The influence of five-year plans has connected the villagers to a larger modernization and communication

network. The Panchayati Raj and other democratic institutions, as well as the widespread availability of education, have helped the villages become more westernized. The difference between the notions of sanskritization and westernization is noteworthy because, although the former is seen inside the caste system, the later is seen outside of it.

It is obvious that M.N. Srinivas' notion of "Westernization" was developed to gauge the societal changes that took place in India during the British era. Indian westernization intensified when the country gained its independence and is now at its height. People no longer study or learn their own mother tongue. How many of us, for instance, can accurately and exactly recite the names of contemporary technological objects in our mother tongue? Given that we are accustomed to saying their names in English, it is fairly difficult to determine.

Therefore, this is where we can see the stealthy process of westernization happening within us, as well as how our own mother tongue or language is silently and gradually disappearing. In India, a few more languages are already extinct. In our nation, 1635 languages and dialects are widely spoken, according to the 2011 census, whereas 1652 languages and dialects were recorded in the 1961 census. We can easily see how languages are vanishing with the passage of time by comparing the aforementioned census years.

Review Of Literature

Abhijit Mohanty (2020)- In this article, the author discusses those words shared by Ganesh N Devy, founder-director of the Bhasa Research and Publication Centre, Vadodara and Adivasi Academy at Tejgadh, Gujarat. The author even shares about the UNESCO which tells not to include those languages which have less than 10,000 speakers as official languages of that state. The author discusses the situation in Odisha related to tribal languages and how precaution has been taken by the Odisha government to prevent the disappearing languages and finally discusses whether MTBMLE can be a solution for this problem.

Sovana Mohapatra (2019)- In this article, the authors mainly discuss the eight endangered languages of India among several others. Those eight languages are Aimol (Manipur), Gutob (Andhra Pradesh & Odisha), Jarawa (Andaman Islands), Kota (Tamil Nadu), Langrong (Tripura, Assam & Mizoram), Mahasu Pahari (Himachal Pradesh), Nihali (Madhya Pradesh & Maharashtra), Toto (West Bengal). This one also provided the main information required for my research. One disappointing thing is that it consisted of information only about a handful of endangered or dead languages of India.

Adrija Roychowdhury (2020)- In this journal article the author talks about those 600 potentially endangered languages in India where each dead language takes away a cultural system. The author talks about the interview in which Ganesh Devy spoke about the dying and dead languages of India, how some languages gain popularity while others remain marginalized and the impact of colonization on the language system of India. Which helped me a lot in my research to prepare the major points for the data analysis.

Shreshtha Mullick (2018)- In this article, the author talks about India's Dead And Dying Languages which we should know about. Some of those languages like Sanskrit, Kutchi, Prakrit Shauraseni, Apabhramsa, and Hindustani. This one also provided the main information required for my research. One disappointing thing is that it consisted of information only about a handful of endangered or dead languages of India.

Research Methodology

3.1 Statement Of The Problem

Learning English is viewed as being necessary for improving one's life and job prospects. English use is at an all-time high and will remain so for some time. Is it true that Indian languages have been overlooked in this case? Serious student scholars who studied these may have seen a downward tendency. This is to be expected given that English serves as a conduit for international job possibilities to reach India. English is the natural language for learning science and engineering, and almost all of their vocabulary is in this language. It appears to be rather healthy, nonetheless, to read literature written in the traditional tongues. Attended by millions of people, the Bangalore Kannada Sahitya Sammelana. On this occasion, a sizable quantity of Kannada novels were auctioned for a total of Rs. 80 million. In a similar vein, recent international Tamil conferences have been huge successes [6].

The best-selling Kannada authors are continually producing books in large quantities. Similar circumstances could apply to other Indian languages as well. English novels have a big market as well. However, from the perspectives of an outsider, even people read English literature and novels. Few people will attempt to impose the traditional and cultural components of Western culture that are discussed in these works on themselves and their lives.

People in India's many areas can be observed to be very at ease speaking their mother tongue without feeling inferior. The educational system promotes learning many languages, and anyone unable to acquire or become proficient in their mother tongue or the local tongue will be viewed as lacking in ability. Due to these factors, several Indian languages are at an endangered, critical, or severe stage, and many others have already disappeared.

3.2 Aim And Objectives Of The Study

The main aim of this study is to understand the actual reasons behind the disappearing languages and the extinct languages of our country India. Where these languages vanish is leading to the socio-cultural shock in our society. The specific objectives of the study are mentioned below:

- To describe in depth the disappearing languages in India.
- To study the causes of disappearing languages in India.
- To study the solutions for preventing our languages from disappearing.

3.3 Research Design And Sources Of Data Collection

The method used in this research is non-doctrinal. The sources of data collection are from secondary sources.

3.4 Hypothesis

Indian languages are in the endangered, critical, or severe stage and many other languages have already been extinct.

Data Analysis And Interpretation

The only means of expressing one's identity and culture, in addition to one of the most powerful symbols of human variety, is language. There are 7,000 languages that survive worldwide, and 3,000 of them are designated as "endangered." It also means that roughly fifty percent of the currently existing linguistic variety of the globe is in danger.

Ganesh Narayan Devy, an acknowledged literary critic and activist, had no clue he would come across languages that are hardly acknowledged in the states where they are spoken when he set out to map the linguistic diversity of India. One of his interesting finds was a language from Myanmar that is commonly

used on the Andaman Islands, along with 200 phrases that describe snow in the Himalayan region alone, a centuries-old version of Portuguese spoken in villages near Mumbai, a form of Japanese spoken in portions of Gujarat, and a number of additional languages.

Devy found unexpectedly that 600 of the 780 Indian languages he had recorded during the People's Linguistic Survey of India in 2010 were in danger of extinction. Even the over 250 languages that had previously perished in India over 60 years were added by him.

In the words of Devy, "a specific method of viewing the world disappears" when a language is lost [7]. The critic discussed India's dead and dying languages in an exclusive chat with Indianexpress.com. In this discussion, he additionally talked about the effects of colonialism on India's linguistic landscape and how certain languages flourish while others are on the verge of extinction.

4.1 Some of those dying and dead languages of India and the impact of what happens when a language dies-

Any language that is spoken by fewer than 10,000 people might be at risk, according to UNESCO. Following the 1971 census, the Indian government declared that any language with less than 10,000 speakers did not need to be on the list of recognized languages. Because of this, all languages spoken in India by less than 10,000 people are considered to be possibly endangered by UNESCO and are not worth mentioning by the government. According to the report, there are around 780 languages in India, of which 600 might be at risk of disappearing. There were just 122 languages included in the censuses from 1991 and 2001. Therefore, the majority of others must be categorized as possibly endangered, *ibid*.

The speakers of a dying language choose to leave. They first migrate to a new language before beginning their physical migration to a new area. The second thing that occurs is that their traditional methods of subsistence decline. They might have certain distinctive skills, but they lose them. Thirdly, a distinctive perspective on the world vanishes. Every language spoken on the earth has its worldview.

4.2 How do some languages gain popularity while others get marginalized?

The sign collapsing occurs over an extended amount of time as opposed to in a single instant. The speakers of a dying language choose to leave. They first migrate to a new language before beginning their physical migration to a new area. The second thing that occurs is that their traditional methods of subsistence decline. They might have certain distinctive skills, but they lose them. Thirdly, a distinctive perspective on the world vanishes. Every language spoken on the earth has its worldview.

Second, any group's social dominance makes its language more widely used in the society in which they live. For instance, Sanskrit gained popularity in ancient India as a result of speakers of the language dominating society, much as English has done so due to colonial authority. Thirdly, a given language becomes more valuable when it is beneficial in a market. In India, for instance, we may use one language at home and another at work, but neither may be spoken if we go to the market. At Bangalore, for instance, we could use Marathi or another native language at home, English at the workplace, or in school, but Kannada is typically used in the marketplace. Therefore, the simplicity of syntactic organization, patterns of political dominance utilized in the marketplace, and cultural differences are three factors that contribute to the popularity of some languages over others.

4.3 How is the language we speak related to our worldview?

The language we acquire or use influences in every aspect, without exception, how we view the world and how we communicate it to other people. There is no way out of it. One particular tongue can only narrate the world to a certain amount, and awareness can only penetrate the world to the extent that languages can let it do so. A language speaker will only view the world in those seven colors if that language includes

seven names for classifying colors. However, if there is a language with more color names, then the entire world is more diversified in color. For instance, the word "Kirmizi" for a color exists only in Marathi and has no equivalent in English. It is almost exactly like the color mix we see in a firefly: brownish, greenish, and bluish. In English, it is not feasible to convey that impression. However, many other languages may not have the precise color name that translates the same as navy blue or sky blue, which we have in the English language. Language either permits or disallows us to perceive the world in this way [8].

Country	Degree of Vitality					Total Endangered
	Unsafe	Definitely Endangered	Severely Endangered	Critically Endangered	Extinct ¹	
India	84	62	6	35	9	196
US	11	25	32	71	53	192
Brazil	97	17	19	45	12	190
Indonesia	56	30	19	32	10	147
China	41	49	22	23	9	144
Mexico	52	38	33	21	-	144
Russian Federation	21	47	29	20	19	136
Australia	17	13	30	42	6	108
Papua New Guinea	24	15	29	20	10	98
Canada	24	14	16	32	2	88

(1) From the 1950s.

Source: Constructed from data in UNESCO (2009).

[9]

4.4 Impact of Colonization on Indian Languages and Causes For Decline of Indian Languages-

It is somewhat astonishing that the colonial influence or authority wiped out the local languages on other continents. That wasn't the case in India. We managed to keep our languages alive despite colonial authority. However, during that colonial era, print technology was introduced to us, and only a handful of our languages were printed. Since Indian states are created based on linguistic terminology, the one that was written ultimately gained states to itself, but the other language did not; they weren't acknowledged legally, and as a result, they became second-class citizens in India's language republic.

Indian languages are in decline for a number of reasons, including the GOI refusal to acknowledge languages having fewer than ten thousand speakers; Communities move in and out, allowing traditional settlement to be scattered. changing the employment pattern to favor the language of the majority, Values in society and culture are transforming, and "Individualism" is on the rise, prioritizing one's interests over those of the community. The encroachment of materialism into traditional cultures allows consumerism to eclipse spiritual, moral, and values of ethics [10].

4.5 List of Endangered and Dead languages-

Number of endangered languages in some states

- Arunachal Pradesh – 36
- Bihar – 5
- Himachal Pradesh – 19
- Jammu & Kashmir – 12
- Uttarakhand – 12
- Karnataka – 6
- Madhya Pradesh – 11
- Tamil Nadu – 7
- West Bengal – 10 [11]

There are Eight Endangered Languages of India Heading Towards Extinction-

Languages of India trace their roots back to several language families. The major ones are the Indo-Aryan languages spoken by 75% of Indians and the Dravidian languages are spoken by 20% of Indians while other languages belong to the Austroasiatic, Sino-Tibetan, Tai-Kadai, and a few other minor language families. According to the Census of India of 2001, it has 122 major languages and 1599 other languages. Unfortunately, many rich languages of India are on the line of extinction. While the other 191 languages are classified as vulnerable, definitely, severely, or critically endangered languages. Here are the eight Critically Endangered Languages which belong to different parts of the country which need to be saved from extinction.

Aimol (Manipur): The Aimol tribe of Manipur, situated in India, speaks Aimol or Aimal as their mother tongue. Less than 3,000 people speak it in every country. Manipur's Chandel, Churachandpur, and Senapati districts are where Aimol is most often spoken. Kom and Aimol are mutually understandable. All of the ancient Kuki languages, particularly Aimol, are reportedly just dialects of one language. This language has no written records. Others developed their linguistics on Manipuri written using the Bengali script, while younger people have based theirs on the Latin script. Aimol languages are severely endangered with just 2,700 native speakers, according to the 2001 census [12].

Gutob (Andhra Pradesh & Odisha): Indian Munda language Gutob is often referred to as Bodo Gadaban. The Koraput district of Odisha and the Visakhapatnam districts of Andhra Pradesh are the two primary speaking regions for this language. The names Gadba, Gutop, Gudwa, Godwa, Gadwa, and Boi Gadaba are also used to refer to this language. This language is a member of the Austro-Asiatic language family, specifically the Munda branch's South Munda subgroup. The Gutob language, which has 40,000 speakers, is regarded as severely endangered. Accordingly, the hydropower developments in the area have driven the Gutob inhabitants out of their ancestral homes, *ibid*.

Jarawa (Andaman Islands): Proto-Andamanese, the parent tongue of Jarawa, is its ancestor. It is a member of the Organ family of languages. It is the spoken tongue of the Andaman Islands' Jarawa people, particularly its hunter-gatherer populations. It is said that the Jarawa's forefathers took part in the first successful human migrations from Africa. Drawings and hand gestures are the sole forms of communication employed by the Jarawas because they lack a writing system. With barely 270 people living there, the community and the language pose a threat. States that Jarawa is a vulnerable official language of India, specifically in the Andaman Islands [13].

Kota (Tamil Nadu): The Kota language, which has 900 mother tongues in the Nilgiri Hills of the Indian state of Tamil Nadu, is in danger because its neighbors' languages have more social prestige. It is a

Dravidian language that could have descended from Old Kannada and shares a close relationship with Toda. The Dravida root word "Ko," which means "mountain," is the source of the name Kota. The Kota tribe speaks it as their primary language. Only 2500 people speak Kota, placing the language in grave peril, *ibid*.

Langrong (Tripura, Assam & Mizoram): The Ranglong language is sometimes referred to as "Riam Chong" and is listed by UNESCO as Langrong. It is a Kuki-Chan language spoken in India and Burma and is a member of the Sino-Tibetan language family. It is spoken in the states of Tripura, Assam, and Mizoram in Northeast India. Tonal, monosyllabic, contextual, agglutinative, and ergative characteristics characterize the Ranglong language. According to G.A. In 1904, there were 6266 Ranglong speakers. The number of Ranglongs is currently at 15000, and the language has been categorically listed as severely endangered, *ibid*.

Mahasu Pahari (Himachal Pradesh): A Western Pahari language mostly prevalent in Himachal Pradesh is called Mahasu Pahari, sometimes referred to as Mahasui or Mahasuvi. According to the 2001 census, there were around 1,000,000 people who could speak English. It is mostly utilized at home and in religious settings. The language has spawned a number of regional dialects. People of important age groups are able to understand and speak it. Since fewer and fewer individuals are speaking it, it is regarded as severely endangered, *ibid*.

Nihali (Madhya Pradesh & Maharashtra): Speaking in Madhya Pradesh and Maharashtra in west-central India, Nihali, also known as Nahali, is a dying language. It is a dialect spoken by the local Nihali tribe. Out of a total of 5,000 members of the ethnic group, about 2,000 spoke it in 1991. The language is highly endangered since there are no other living monolingual speakers. People who are fluent in Nihali are currently more likely to speak other dialects of Hindi, Marathi, or Korku additionally, *ibid*.

Toto (West Bengal): The Toto tribe lives on the border of West Bengal (India), which borders Bhutan, and speaks the Toto language. It belongs to the family of Sino-Tibetan languages. This language, which has around 1,000 speakers, is considered highly endangered by UNESCO. The Toto tribe claims that this language is still used in most homes, nonetheless, *ibid*.

India's Some of the Dead and Dying Languages:

Any language that is spoken by a maximum of 10,000 people might be at risk, according to UNESCO. Following the 1971 census, the Indian government declared that any language with less than 10,000 speakers did not need to be on the list of official languages. Because of this, all languages spoken in India by less than 10,000 people are considered to be possibly endangered by UNESCO and are not worth mentioning by the government. According to my research, there are roughly 780 languages in India, out of which 600 might be at risk of extinction. There are just 122 languages included in the census from 1991 and 2001. Therefore, it is necessary to classify the majority of others as possibly endangered. These languages include Wadari, Kolhati, Golla, and Gisari, as examples. These are the languages of the nomadic populations of Telangana, Karnataka, and Maharashtra. There are also a number of tribal languages, including Pauri, Korku, Haldi, and Mavchi. There are Moran, Tangsa, and Aiton in Assam. In the past 60 years, 250 or more languages appear to have vanished. Languages with names like Adhuni, Dichi, Ghallu, Helgo, and Katagi formerly existed. In Andaman, the Bo language vanished in 2010, while in Sikkim, the Majhi language vanished in 2015. But it's important to keep in mind that it's difficult to depict a language as it approaches its end of life[14].

Sanskrit: The entirety of Indian heritage and civilization is preserved in the Sanskrit language. Sanskrit, a language used by priests and those dealing with ancient writings, was used in the writing of the Indian epic tales, shastras, and other artifacts. As the mother tongue of numerous other commonly used languages, such as Hindi and Telugu, it is also valued [15].

Kutchi: The Kutch region of Gujarat is the only place where the Indo-Aryan language Kutchi is spoken. Gujarati has been substituted for Perso-Arabic in the script, with Perso-Arabic being used for the Pakistani side. When an earthquake hit the region and more than 30,000 individuals perished, the number of speakers fell sharply, *ibid*.

Prakrit: The Jainism texts are said to have been written in the Prakrit language. It is believed that the Prakrit language itself, which is predominately prevalent in northern and western India, was used to compose the writings of Jainism. In contrast to Sanskrit, which predominated, Prakrit, which means "that come from the original," was considered a vernacular language, *ibid*.

Shauraseni: The Prakrit language, which is believed to have been used to write the Jainism writings, is the Jain epics composed in Shauraseni, also known as the dramatic Prakrit, which was the Natak language of northern medieval India. In addition, this language was used by Jain Acharyas from the Digambara branch, *ibid*.

Apabhramsa: The dialects spoken in the Ganges belt area are referred to by the linguistic word apabhramsa, which also refers to dialects in transition. The Sandesh Rasak, likely composed in the year 1000 A.D. by Abdur Rahman of Multan, is only one instance of an apabhramsa written by a Muslim that is now known, *ibid*.

Hindustani: This language, also known as Hindavi and Dehlvi, is mostly spoken in Pakistan and northern India. It may be referred to as Hindi-Urdu in modern times and evolved from the vernaculars of the apabhramsa. With the arrival of the Mughals in India, there was a clear blending of the Rekhta inside the Hindavi and Dehlvi, and the Sufis were known to spread their message throughout the region using this language, *ibid*.

The speakers of a dying language choose to migrate. They first migrate to a new language before beginning their physical migration to a new area. The second thing that occurs is that their conventional modes of subsistence decline. They could possess certain unique abilities, but they lose them. Thirdly, a distinctive perspective on the world vanishes. Each language represents a distinct perspective.

4.6 How do we conserve a dying language or what needs to be done?

It is obvious that we must provide means of support for the language speakers' livelihoods. No one would want to transfer to another language if they can make a living doing it in their own one.

The best way to safeguard the survival of a language is to create schools that teach minority languages, such as tribal languages, so that local speakers may speak them and improve the language. For the preservation and expansion of India's endangered languages, a sizable digital effort along the lines of effort Tiger must be established.

Audio-visual recording of the key facets of this language, including history, folklore, and storytelling. Such documentation efforts can be strengthened by drawing on already completed work from trailblazing projects like Global Language Hotspots.

The traditional information that indigenous peoples retain in their memory regarding healthy living, medicines, farming, and architecture may also be recorded for preservation and even circulation. Currently, many schools use a trilingual curriculum where children learn their mother tongue together

with Hindi and English. It is quite simple. The language's speakers require help for their means of subsistence. Nobody would desire to switch to another language if they could make a living using just their own language.[16]

Scheme for Protection and Preservation of Endangered Languages (SPPEL): In 2013, the Indian government's Ministry of Human Resources Development established it. The only goal or slogan of this program is to record and preserve the nation's languages that are now endangered or are about to become so. Even the Central Institute of Indian Languages (CIIL) in Mysuru, Karnataka, is keeping an eye on this program. The University Grants Commission (UGC) grants funding to Central and State Universities for the establishment of centers for endangered languages to carry out research initiatives [16].

Central Institute of Indian Languages (CIIL): It initially began in the year 1969. The Ministry of Human Resource Development has administrative jurisdiction over it.

Purpose

- To coordinate the growth of the Indian language.
- To achieve via scientific research the fundamental oneness of Indian languages.
- To encourage multidisciplinary study.
- To help the people of India become more emotionally unified and contribute to the mutual enrichment of languages.
- To safeguard and record minor, indigenous, and tribal languages [18].

Major Findings

5.1 Situation in Odisha: Case study

Odisha has 62 tribes, including 13 especially endangered tribal groups (PVTGs), making it one of the states in India with the most different tribal populations. The linguistic variety of the state is significantly increased by the presence of 74 dialects and 21 tribal languages. There are just six tribal languages with written scripts, including Santali, Ho, Soura, Munda, and Kui. The Eighth Schedule already has Santali. For the purpose of addressing the challenges of language barriers experienced by tribal children, the state government implemented the multilingual educational (MLE) program in 2006. In addition, the government has hired 3,385 instructors of indigenous languages for the MLE program. Twenty tribal languages have dictionaries that were even published by the state government. These factors even made it possible for academics and enthusiasts to learn new languages and create literature in those languages, which ultimately helps to preserve the ones that already exist. Three significant languages—Ho, Mundari, and Bhumji—were recommended for inclusion in the Constitution's Eighth Schedule by the state in 2018. In Odisha, there are about a million Ho, 0.6 million Mundari, and 0.3 million Bhumij speakers. However, none of the government's several measures to encourage indigenous languages in the classroom have been very successful. For the early elementary classes, the state government has even created primers in many languages. However, because of the translations and publishing of textbooks or readers, the loss of these activities or approaches was very small. In addition, while Santali has been a part of the Indian Constitution's Eighth Schedule since 2003, Odisha has yet to submit it to MIL or the Odisha Administrative Services. Joy Daniel Pradhan, a Delhi-based development practitioner and authority on problems relating to tribal development, stated that the state administration had mostly overlooked factors like teacher training, consistent academic follow-up, and thorough evaluation.

Conclusion

The frontiers of the world in which we all live are becoming increasingly muddled. The western world is adjusting to a lot of things about India. Indians are also imported from several foreign nations. In actuality, this began to occur following British colonialism in India. Today, we can see these changes in our own surroundings, such as how we have begun to use many English terms when conversing with one another. While this may seem sophisticated or modern, there is one significant drawback: We are gradually becoming more westernized, and as a result, our native languages and the languages we use in markets, offices, and colleges are gradually losing their identity and will eventually disappear if the right steps are not taken. There are several languages that are currently extremely fragile and endangered. Our government is not doing anything about this issue; on the contrary, they are taking a number of steps, including

“Protection and Preservation of Endangered Languages of India” to be planned put up by the Indian government to safeguard the critically endangered languages of India. As part of the plan, The Central Institute of Indian Languages (CIIL), Mysore, is aiming to safeguard, preserve, and record all of the mother tongues and languages spoken by fewer than 10,000 people in India.

Even while the government makes attempts to safeguard these languages, these efforts will only be successful if we, the people of India, also take action. Although we cannot learn every endangered language, we can at least understand our mother tongue clearly. In addition, we can study the languages that are spoken around us, such as the ones we use at work, in schools, and in universities. Not only should we raise our children to learn and use as many languages as possible, but so should everyone else.

Suggestions

In order to maintain or stop the extinction of tribal languages, mother tongue-based multilingual education (MTBMLE) might be extremely important. It's possible that ignoring mother tongue-based learning in children may cause that mother tongue to go extinct. In Odisha, a few civil society organizations have presented potential MTBMLE education system concepts.

For instance, the biggest residential institute in the world, the Kalinga Institute of Social Sciences (KISS), offers indigenous students free, top-notch education from kindergarten through post-graduation. By using the MTBMLE strategy, KISS is bridging the gap in the educational system for indigenous students. This strategy affirms the child's home culture and traditional knowledge, which enables the gap between the home and school languages to be closed.

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