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Return to Vedas: An Answer to Sustainable Development

Dr. Pinki Arora

Union HRD Minister Ramesh Pokhriyal Nishank asserted that Sanskrit is the most usable, most scientific language and decipherable by computer.

All existing languages in the country including the tribal ones, are made up of at least 30% Sanskrit words, Rashtriya Swayamsevak Sangh (RSS Chief) Mohan Bhagwat said.

He added without knowing Sanskrit, it is difficult to understand India completely. “Even Dr. B R Ambedkar lamented that he did not get the opportunity to learn Sanskrit because it is key to learn about the country’s traditions.” “There is no language in any part of the country which cannot be learnt in three to four months. If we are hearing any language for the first time and the person speaks a little slowly, then we at least understand the ‘emotion’ of it, and the reason for this is Sanskrit,” he said, calling it a connecting language.

“Sanskrit is a language of knowledge and all the knowledge of ancient astronomy, agriculture and Ayurveda can be found in Sanskrit. Even the resources for Pre-modern history of India are only in Sanskrit.” Bhagwat quoted that even Ambedkarji regretted that he couldn’t learn Sanskrit because then he had to learn about his country, its people and its traditions from western translations which were no certain whether they were true or fictitious.

Such views and recalling make us realize the loss of our Vedic language—Sanskrit. Sanskrit was once worshipped in our motherland as ‘the language of Gods (devas)’. Nevertheless, today one shall toil hard to find an eminent Sanskrit scholar. Restricted to certain colleges as a minor subject, Sanskrit no more enjoys the ecclesiastical status it had decades before. The language once only read and spoken by the rich and the ruling class is on the verge of extinction. The winds of colonialism took away our indigenous culture, traditions, languages and the Western Cap was superimposed on our soil. Today it has gained the potential of national importance and the Indian intelligentsia wishes to save Sanskrit from extinction. Inherited from our forefathers Sanskrit needs to strive on this Earth. The interesting question rises as to how can and was Sanskrit responsible of our Sustainable Development? The answer lies in Vedas.

Before creating man or sending man to Earth, God framed the principles of sustenance for a healthy life. Vedas are the doctrines framing such rules for survival. But as Britshers denoted them as insignificant they started losing their hold in the Post-colonial era. Today 98% Indians have no idea of Vedic principles and the Gospels it preaches. God bound us to Mother Nature when early humans worshipped Nature in different forms. Presently the concept of Ecology and Environmental science are taken as various forms of Modern Science, but probing deep into the Vedas we find that they are an offshoot of Vedic and ancient Sanskrit literature. Modern Science ignored the ways ancient humans held Nature in high esteem. Calling them primitive, industrialization took over and over-exploitation of natural resources landed us in present perilous situation.

Performing rituals and yagnas was a regular feature in Vedic times. It was believed that our prime duty was to keep our environment clean and healthy. Mother Nature constituted of flora and fauna. Even Vedas held Nature in divinity. Both the biotic(living) and abiotic(non-living) components of environment (paryavarna Sanskrit) are the sustainer of bios. “In modern Sanskrit, the word Paryavarana is used for environment, meaning which encircles us, which is all around in our surroundings. But in the Atharvaveda
words equivalent to this sense are used; such as Vritavrita, Abhivarah, Avritah, Parivrita etc. Vedic view on environment is well-defined in one verse of the Atharvaveda where three coverings of our surroundings are referred as Chandamsi: ‘Wise utilize three elements variously which are varied, visible and full of qualities. These are water, air and plants or herbs. They exist in the world from the very beginning. They are called as Chandans meaning ‘coverings available everywhere.’ It proves the knowledge of Vedic seers about the basic elements of environment.” (Tiwari Shashi)

Vedas provided divinity to nature. Anything that stood powerful and beyond human forces was worshipped and had vital importance. In various forms these divine forces served and nurtured mankind. No destruction of trees and planting more saplings are thundered every now and then. Surprisingly, they were a part of Dharma to be followed by every human. Indian vernacular literature written in Sanskrit talk of human love for nature. Treating trees as deities or a human incarnation show how they were held in high esteem by ancient poets. As a lion showing a tree, told King Dilipa, nurtured by Lord Siva and Goddess Parvati as their own son in Canto II ofRaghuvaṃsa. In Nagananda, Harshvardanaacclaims any harm done to trees was a sin. Kalidasa even resented cutting of poisonous trees in Kumarasambhava as they are a form of life. Under all circumstances cutting of trees was prohibited. Similarly our poets treated the fauna. Every indigenous Indian literature was full of animals treated as wise as humans. The Panchtantra fables are still appreciated today. Animal killing was never supported and the concept of Ahimsa was highly sought after. The hermits as well as the saints were affectionately bound to the wild animals. Poaching and killing animals for fun were severely punished by hermits. Worshipping cows as our mother and saving them from being slaughtered is a contemporary movement.

There is an important quotation in a Purana which says, ‘One tree is equal to ten sons.’TheAtharvaveda prays for continuous growth of herbs, ‘O Earth! What on you, I dig out, let that quickly grow over.’ And another prayer says, ‘O Earth! Let me not hit your vitals.’ (Tiwari)

Our ancient peers too believed in communal harmony and peaceful habitat. They felt subdued to the natural forces, flora and fauna for their peaceful existence. They felt indebted to each for their life sustenance. Maybe their idea varied with the present thought process but ultimately modern humans are back foot to the same ideal. As Ishavasyopanishad says, ‘One should enjoy with renouncing or giving up others part.’ We should think for all not for one.

“The Shanti Mantra, ‘SarveBhavantuSukhinah, SarveSantuNiramayah, SarveBhadraniPasyantu, Ma KashtidukkahBhagBhavet’—says that not only regions, waters, plant trees, natural laws and energies, but all creatures should live in harmony and peace. Peace should remain everywhere. It is pretty clear that Vedic vision to live in harmony with environment was not merely physical but was far wider and sensitive.”

Vedas say, “do not harm the environment; do not harm the water and the flora; earth is my mother, I am her son; may the waters remain fresh, do not harm the waters.....” As long as humans cling to this perception, Mother Earth will always be a peaceful place to live.

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Save Sanskrit Save Sanskruti

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Each and every one, we love our mother and mother tongue. Any individual could be recognised by which language he speaks. It is inevitable that one has full authority's rights to develop and popularize their regional languages according to their own initiative.

India is a vast land with many languages been spoken as like diversified culture. Could we nationalize any particular culture? Whereas outside India we are marked as like people belongs to, of an Indian culture. What harm if one takes initiative to popularise Sanskrit? Spirituality and our culture are amalgamated with Sanskrit.

Sanskrit is Philosophical language in Hinduism, Buddhism, and Jainism. This is a Scholarly language of Indian culture. It is an old Indo-Aryan language, originating as Vedic Sanskrit. Presently Sanskrit continues as a ceremonial language in Hindu religious rituals and Buddhist practice in the forms of hymns and mantras. Sanskrit would remain within our heart and mind as long Hinduism continues.

Sanskrit was and is India’s National Heritage and belongs to every Indian. Sanskrit as the mother of all languages. “Sanskrit and Indian culture are intertwined as most of the indigenous knowledge is available in this language.”

The quote will actually take on meaning according to context, and the context is largely determined by the meanings we attribute to words. This is especially so in this quote for the word "soul." According to Webster, "soul" can mean "the immortal part of a human being," or "the seat of emotional sentiment and aspiration," or simply "a human being." In addition to or apart from these definitions, each of us may bring our own religious or philosophical beliefs or experiences into the context, but the point is this: wherever we go in our interpretation of Whitehead, we use language. So the question arises, "Where does the soul exist other than in language."

A sacred language, "holy language" (in religious context) or liturgical language is any language that is cultivated and used primarily in religious service or for other religious reasons by people who speak another, primary language in their daily life.

“भारतस्य प्रततष्ठे द्वे संस्कृतं संस्कृततस्तथा इति” – “The pride of India is two fold: Sanskrit (saṃskṛta) and Culture (saṃskṛti).” This may appear to be a bold statement but every word of it is true.

In the Vedas, the Sanskrit language itself is the nation. It is the means to all prosperity

(अहं राष्ट्री संगमनी द्वरां चिकितुषी प्रथमायसिताम्। तां मा देवा व्यवधुः पुरुषामृतस्याण्थ । भुवोवैस्ययत्तीम्॥ – Rgveda-saṃhitā 10.125.3).

But also underlying Sanskrit is its power to unite Hindus under one religious umbrella. Sanskrit is rarely used in everyday conversation, but it gives Hindus a sense of commonality, especially in a religion whose rituals can vary from household to household and whose language of worship changes from region to region.

The word Sanskrit means completed, refined, perfected. Sam (together) + krtam (created). Virtually every Sanskrit student in India learns the traditional story that Sanskrit was created and then refined over
many generations (traditionally more than a thousand years) until it was considered complete and perfect. Sanskrit is considered a more refined linguistic strain of the Prakrit (Prototype. Pra (prime, first, pre-) + krt (created)) languages of India which include the lower vernaculars such as Pali and Ardhamagadhi.

Sanskrit script opens the path to spirituality and helps improve focus.

“Sanskrit is more about life skills than being an actual language,”

“The beauty of Sanskrit is its spiritual wealth. Every aspect of the language has some sort of spiritual significance.”

why almost every Sanskrit letter begins with a line at the top. It represents God. It represents the Absolute.

“And we start at the top because everything comes from the Absolute. It comes from God.

“The body of Sanskrit literature encompasses a rich tradition of poetry and drama as well as scientific, technical, philosophical and religious texts.”

To master a classical language the listening must be very accurate - and listening is a skill that is neglected in our curriculum.

“There is still value in learning and understanding pure grammar and understanding the relationship between words and between actions and words just takes it to the next level.

“If you understand Sanskrit (and other classical languages) everything falls into place in English.”

She also said Sanskrit was valued by the computer sector.

“There’s something about the purity of the language. It’s very appropriate for programming.”

“I think people are increasingly looking for deeper answers to everyday issues. That leads people to spiritual paths and to Sanskrit.”
Indigenous Languages for a Healthy, Wealthy and Peaceful India

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Introduction:
An indigenous language is a language that is native to a region and spoken by indigenous people. This language is from a linguistically distinct community that originated in the area. Indigenous languages are not necessarily national languages and national languages are not necessarily indigenous to the country.

Many indigenous peoples worldwide have stopped passing on their ancestral languages to the next generation and have instead adopted the majority language as part of their acculturation into the majority culture. Furthermore, many indigenous languages have been subject to linguicide (language killing). Recognizing their vulnerability, the United Nations proclaimed 2019 the International Year of Indigenous Languages, “to draw attention to the critical loss of indigenous languages and the urgent need to preserve, revitalize and promote indigenous languages”.

The term “treasure language” was proposed by the Rama people of Nicaragua as an alternative to Heritage language. The term "treasure language" refers to the desire of speakers to sustain the use of their mother tongue into the future.

India and Indic Languages:
India, as we all know is a land full of diversity – different cultures, faiths, lifestyle, traditions, rituals etc. are all interwoven, that makes it a vibrant nation. As you traverse the region, you will meet an entirely different set of communities with each passing kilometre. And as this popular adage in Hindi goes –
“Every two miles the water doth change, and every four the dialect”.

As per the census, tribal people make up about 8.2 percent of the nation’s total population. This diversity extends to languages as well. A survey done by passionate linguistics has established that there exist about 1635 native languages (of which about 197 are classified as between endangered and vulnerable by UNESCO). Yes! This might be unbelievable to some but the vastness this country holds make others believe in it.

Noam Chomsky, the world renowned linguist once said, “A Language is the Mirror of the Mind”. It is only in a language that we find our lives, our stories, our ancestors and our future too. Tribal Languages, therefore are universally significant and are languages of the earth containing ecological, geographical, and climatic information.

When we think of different dialects prevalent in India, we can easily divide them into five major language families starting from the first civilization of Indo-Aryan, Dravidian, Tibeto-Burman, Andamanese, and Austro-Asiatic. However, for a better understanding of the tribal region segregation, it is best to have a look at the regions where tribal population inhabits. Each state is designed keeping in mind the linguistic majority of the state. Therefore, a quick glance at the Indian map will divide the nation into five major belts namely –

1. **The Himalayan Belt**: This region consists of states that are nick-named as seven sisters (North Eastern States–Assam, Meghalaya, Arunachal Pradesh, Nagaland, Manipur, Mizoram, and Tripura) along with Uttar Pradesh and Himachal Pradesh.
2. **Central Indian Belt**: Over half of the population lives in this belt and states that come into this region are Bihar, Odisha (Orissa), West Bengal and Madhya Pradesh.
3. **Western Indian Belt**: This region consists of Maharashtra, Rajasthan, Goa, Gujarat, and Dadra & Nagar Haveli.
4. **The Dravidian Belt**: Primarily, it's the South Indian region and it starts from Karnataka to Kerala from one end and from Andhra Pradesh to Tamil Nadu at the other.

5. **The Islands**: Lakshadweep and Andaman & Nicobar Islands.

**Multilingualism and Diversity of Indigenous languages holding the Nation Intact:**

India is a land of innumerable languages, cultures and ideas. Most of the linguistic traditions of the world are dominated by oral traditions, India is not an exception. There are so many languages, culture and communities who survives, expresses themselves through oral mode of communication. Indian people always have their dialogues with other communities. There always have cross cultural communication and exchanges among different communities. So indigenous languages is not only necessary in Indian cultural and social practices but it is apriori, it is natural, it is born by itself.

Communication among different Indian languages is a pre-colonial practice that people of Bharatbarsha used to have dialogue and used to have communication with each other. It is very much pre-colonial that intellectuals, poets, saints used to travel from one part from of India to another. Ancient Indian and medieval texts are necessarily multilingual. If we see the texts of play by Kalidasa used Sanskrit only as the language of the kings and Brahmans and simultaneously it used Prakrit as the language of women, servants and working class people. Such kind of examples show how communication among different languages was already there in India. Pre-colonial period of the history of Indian literature or Indian languages show enormous translation from Sanskrit, Pali, Prakrit, Persian, Arabic. We also should remember that this was the time when all the modern Indian languages which were properly known as bhasha or desibhasha or lokabhasha were being formed against the brahminical hegemony of Sanskrit language or the language known as devabhasha. This formation of modern Indian languages or bhasha was a way of emancipation of the people who do not have access to the Sanskrit. Through this emergence of modern Indian languages local knowledge, oral traditions, folk beliefs, ideas and philosophies were recorded into a written language. Translational communication among different Indian languages actually enriched each other with literature and philosophy. Sanskrit and Brahmanism, in too some extent loose its hegemony over knowledge and in other side it reached to the wider audience. And the modern Indian languages what later shape the identity and hold history of Indian people across the class, caste, religion and culture, got enriched with the multiple linguistic and cultural traditions.

**Current Scenario:**

Over the past many millenia, Indian languages, even though they belong to different linguistic linguistic families, have developed a common vocabulary and a common cultural context. Some languages have less and some have more, but nonetheless, all Indian languages have a great common vocabulary.

A Hindi speaker would bemore familiar with a significant amount of words in Malayalam or Telugu if it was written in Devanagari script. The common Pan-Indian vocabulary is derived mainly from the Sanskrit framework. Sanskritam is demonized and opposed because it can serve as a unifier and help promote a united Indic framework against the Euro-centricism.

Students who graduate from humanities and social studies have no deep knowledge of traditional Indian knowledge and Indian languages; nor they are capable of critiquing the West or anybody else using Indian approaches. Graduates of such a slave system can not be expected to challenge the hegemonic theories of the West and offer Bhartiya alternatives.

The current Education Policy if India with English being the “Unofficial first language” in the three language formula was created in 1960s mindset was created when Indian economy was in a very weak position and UK/US were dominant. It is due to this outdated and flawed policy that Indic languages are shrinking and losing influence against English.

**Suggestions & Recommendations:**

- The fastest and easiest way to educate indian people would be through creation of simple and good quality educational material in Indian languages. Given that there is hardly any good educational material in Indian languages, developing multimedia technologies is worth doing a project rather than
trying to educate millions of Indians minimally competent in a foreign language like English. If India continues on this misguided path, there will be a huge underclass of Pidgin-English speakers who would be like a rolling stone who neither belongs to English nor to India.

➢ Today we have various linguistic states fighting individualized battle against English. They are bound to lose unless all Indian languages come together to stop the growth of English in Indian society.

➢ The lack of indigenous education, emphasized a representative of indigenous youth, would continue to set indigenous youth apart from their own cultures. Education is the key to self-determination and educational instruction should take place in indigenous languages.

➢ The wealth of knowledge present in indigenous communities could prolong the life of the planet. The fundamental role of education is to safeguard that knowledge. Education is not only a question of coverage, but content, which must include the culture of indigenous peoples. An attempt must also be made to ensure that there is no misinterpretation of indigenous culture and way of life.

Conclusion:

One might go so far as to say that without recognition of the Indigenous people and their languages, many other programs will be less effective, because this lack of recognition will show that the underlying attitudes of the dominant society have not changed significantly.

(Dr. Graham McKay. Edith Cowan University. The Land Still Speaks. 1996.)
Bhagvadgita-A Universal Code for Sustainable Development

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A great Hindu saint and religious leader of India Swami Vivekananda said: “Help and not Fight”, “Assimilation and not Destruction”, Harmony and Peace and not Dissension”.

The Vedas occupy a very unique position in the history and the culture of India. The Rigveda says,” May all the learned men be friendly to us; may the holy words with their pure thoughts be the source of universal peace and happiness”. The Yajurveda says,” Let there be peace in Heaven; let there be peace in the atmosphere; may all enlightened persons disseminate peace to all beings.”

According to Mahatma Gandhiji, “If we are to teach real peace in the world, we shall have to begin with the children.” He gave more and more importance on truth and non-violence, faith in universal spirit, love and sympathy, honesty, social justice, patience, tolerance and wisdom for keeping peace for global and national perspective.

Shrimad Bhagvadgita is a part of Mahabharat, written by Ved Vyasa, consisted of seven hundred verses in the eighteen chapters dealing with philosophical or metaphysical thought and action with respect of Sciences for Peace and sustainable development, begins with a conversation between Arjuna, the representative of mankind and Lord Krishna, the Supreme Divine.

In the Gita Shri Krishna shows Arjuna three ways to attain eternal peace. First is “Jnana Marg”- the path of Knowledge, Second is” Bhakti Marg”-the path of devotion and Third is “Karma Marg” -the path of action. But these paths are not separate from each other. Actually these are interconnected and well blended. The ideal man of the Gita is a Yogi; a Sthitprajna (steadfast) Yogi. He is a man who has kept his mind steady, who has thoroughly dismissed all cravings of the mind, who is satisfied in the self through the self. His mind remains unperturbed amid sorrows, his thirst for pleasure has altogether disappeared and he is free from passion, fear and anger. He is unattached to everything whether good or evil. He has withdrawn his senses from the sense objects as a tortoise withdraws its limbs from all directions ( Bhagavad-Gita 2/55-58 ) and then he attains peace. In this connection Krishna says to Arjuna, “Just as the sea remains unruffled even when waters of many rivers enter in it, the person who has control over himself and his organs remains unruffled in the presence of temptations and desires but not the person who is full of desires (Bhagavad-Gita 2/70 )” And the man who has given up all his desires, moves free from attachment, egoism and thirst for enjoyment ,he attains peace.

But steadfastness, which is a kind of detachment, does not mean inaction. The Gita says that nobody can exist without performing some or the other action. It is our destiny. None can remain inactive even for a moment, for everyone goes on doing some action impelled by his nature.(Bhagavad-Gita 3/8 ).

Man has usually sought resort in the teachings of the “Bhagvadgita” whenever there is a decision crisis. Each individual has interpreted this teaching in accordance with his/her spiritual capacity. Gandhiji was greatly influenced by the “Bhagvadgita “in his strong faith of non-violence,while some others got the same holy writ to strengthen their motifs of justified wars and violence. Gandhiji outrightly disavows the occasion of the “Bhagvadgita “ as a physical fight. It is rather a metaphorical dual, according to him, that is incessantly being fought within the individual. He states the characteristics of sthitpragya (one who possesses the spiritual knowledge ) and propounds that the “Bhagvadgita” is not related with the material war of the “Mahabharat”.

2019 - International Year of Indigenous Language
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The “Bhagavadgita” allows an individual to wage a dharmayuddha, when it becomes essentially inevitable to protect the welfare of the mankind. However, the individual must be humble and free from pride to become the warrior of non-violence. If the fighter is reluctant to fight, the nature itself enforces him for violence. Krishna perpetuates the same thus:

“If you do not act according to My direction and do not fight, then you will be engaged in warfare “(Bhagavadgita 18/59)

Further, Arjuna’s swabhavik dharma (the Natural Duty) is the Kshatradharma (the duty of the Kshatriya) and the “Bhagavadgita” recognizes this swabhavikdharma as svadharma (one's own duty). Arjuna’s svadharma authorizes him to wage a war, if compelled, for the sake of the moral values, religion and justice. So, even for his svadharma, too, the war of the “Mahabharat” is a dharmayuddha for Arjuna:

“Considering your specific duty as a Kshatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation. ( “Bhagavadgita” 2/31).

However, the “Bhagavad-Gita” disapproves of the Kshatradharma as the best among all. But the mankind is not free to that extent of our civilization where the war is absolutely wiped out. So, it is with this discernment that the “Bhagavadgita” advocates the need of the kshatradharma. It, however criticizes the instinctive shortcomings of the kshatradharma as well; and theorizes the true spirituality and the devotion to God as the solutions to these shortcomings.

The great philosopher Shri Aurbindo said: “Unity we must create, but not necessarily uniformity. If man could realize a perfect spiritual unity, no sort of uniformity would be necessary; for the utmost play of diversity would be securely possible on that foundation. ............ If again he could realize a secure, clear, firmly-held unity in the principle, a rich, even an unlimited diversity in its application might be possible without any fear of disorder, confusion or strife “.

Bhagavadgita’s teachings must become an integral part of a teacher” education and ultimately it will become a part of all courses in Humanities and social sciences at university level also. The timeless message of Bhagavadgita does not refer only to one historical battle, but to the cosmic conflict between spirit and matter, soul and body, life and death, knowledge and ignorance, health and diseases, self-control and temptations.

Efforts for peace must be beginning from home. We must see that there is no exploitation of power or connection of power in a few hands. All must be given equal opportunity. Human rights must be respected. Charity begins at home, but it does not end there only.
Role of Persian Language in the Development of Gujarat

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Northern Gujarati dialects have many loanwords from Arabic and Persian, while the southern dialects have more Hindi, English and Portuguese borrowings. East African Gujarati has a number of loans from the local languages.

Gujarati has many Arabic and Persian loanwords due to more than five centuries of Islamic rule. This is particularly true of high-level vocabulary and is less so of the spoken language. As a result of centuries of trade with European countries such as Portugal and England, Gujarati has also borrowed words from Portuguese and English.

Hindu literati claimed the ‘purity’ of their language in the ancient age and its deterioration during the ‘Muslim period’.” During this standardization that took place between the nineteenth and early twentieth century, words from ‘foreign’ languages like Arabic, Persian, and English that were commonly used in spoken Gujarati were replaced with those derived from Sanskrit. Gujarati hence underwent a process of Sanskritisation.

A prominent feature of the Indo-Iranian relations which date back earliest times is that right from the establishment of Muslim rule in India in the last decade of the twelfth Century A.D., Persian has been the official language of the state, although the founders were not pure Iranian stock but Qarauna Turks. Even in regions like Gujarat, much before its conquest by the Delhi Sultan Alaud-Din Khilji (1296-1316), we find that Iranian Immigrants had made it their home and men from different walks of life were carrying on their profession there. It may be news to most of us at least that in the reign of Arjun Deo Somnath is situated, Nurud-din Firuz, son of Ship-owner Khwaja Abu Ibrahim, a native of Hormuz, had constructed a mosque with the permission of the local authorities and bequeathed some property for its maintenance and sending the balance, after meeting these expenses of religious ceremonies observed by the local sea-faring community, to the two holy cities of Islam, Makka and Madina, as is narrated in detail in a Sanskrit inscription dated 1264 A.D. Even decades before that and perhaps earlier, lived in Khambhat, an Iranian family from Bamn in Kirman province of Iran, a prominent member of which namely Said, son of Abu Sharaf al-Bammi, had reconstructed, in 1218 A.D. a mosque destroyed at the time of the Malwa king’s attack, a few years before Sadidud- Din Muhamad Aufi, the celebrated author of jawamiul-Hikayat, had visited the city. An epitaph from the same place, dated 1232 A.D.

Persian language played a very important role in the cultural life of the province. With the establishment of Persian rule at the 14th century and an independent sultanate in the beginning of the next, this role because more extensive, with more Iranians, mostly men of letters, coming to Gujarat to enjoy the patronage of the local Sultans. For example, it has been stated by an Iranian court-historian and a boon-companion of Sultan Mahmud one of the two most illustrious kings Gujarat has ever seen, the other being, Siddharaja Jaysinh Chulukya, that his court was the concourse of such a large crowd of the elites, the accomplished, the learned men, poets and the painters and the like, whether learners or adepts, received stipend from him. The poets from Persia and India, apart from fixed monthly allowances were rewarded with cash grants and robes of honour on occasions when they recited poems or qasidas in his praise.

Naturally, therefore, Persian played a very important part in the educational and cultural life of Gujarat and it continued to be cultivated even during the British rule when Gujarat was divided into more than three hundred native States and the correspondence of these with the British Paramount power and earlier with the later Mughals was conducted in Persian. As a result, learning of Persian was widespread among non-
Muslims, particularly the Nagar Brahmins and contribution to Persian language and literature in diverse fields like poetry, letter-writing, history, etc. has been quite considerable.

Thus, for the history of Gujarat, like that of other provinces, Persian works are indispensable. These fall into different categories, a brief review of which will be made in this paper.

Firstly, there are historical works written in Persian. Not less than a dozen works in prose and poetry dealing with the history of the Gujarat Sultans have been written. These are: Tarikh-i-Ahmad Shai of Hulvi Shirazi, maathir-i-Mahmud Shahi of Abul-Husain Tuni, Dhal-i-Maathir-i-Mahumd of Atullah, Tarikh-i-Muzaffar Shahi, attributed to one Qanii, Tarikh-i-Bahadur Shahi of Husam Khan Gujarati, Tarikh-i- Gujrat of Mir Abu Turab Vali and Mirat-i-Sikandari of Sikandar bin manjhu Gujarati. Of these, the last-mentioned, written in the time of Mughal emperor Akbar, about two decades after the Mughal conquest of Gujarat, deals with entire period of the Gujarat sultanate while the other books portray the history of individual rulers or some important events. The maathir-i-Mahmud Shahi of Abul-Husain Tuni, written during the reign and patronage of Mahmud Begda appears to be a general history at least the one, as it has come down to us dealing, chronologically, year-wise, with the history of contemporary rulers in India, Iran and Central Asia. Written in a highly florid and bombastic style, which establishes beyond any doubt the command of the author on the Persian language, it contains some very important pieces of information about Sultan Mahmud Begda, whose patronage the author enjoyed. This work contains such valuable information about the personal life, as well as the political, literary and cultural history of the Sultans reign as is not found elsewhere. Fortunately, the book has been recently printed under the title Tarikh-i-Mahmud Shai, in the M.S. University Baroda, Department of History Series, No.12, and despite its most unsatisfactory editing and printing, it is a very useful book which no one has so far cared to utilize.

The Tarikh-i-Gujarat of Mir Abu Turab Vali is a history of the reign of Bahadur Shah and is available along with its translations in English. The Mirat-i-Sikandari enjoys the reputation of being a complete history of the Gujarat Sultanate.

The Mirat-i-Ahmadi deals with the history of Gujarat, in brief, from the earliest period to the downfall of the Gujarat Sultante and in greater details, of the province under Mughal governors for which it is rightly considered to be a primary source, and for which the author had opportunity to consult official records and which has preserved the texts of some very important Mughal farmans relating to Gujarat. Even far more important is its Supplement- Khatima which is, veritably, a gazetteer, in the modern sense of the term of the province. It gives very valuable and detailed information about the land and the people of Gujarat. This work is available in two editions and an English translation, Gujarati translation excluding the Supplement and partial Urdu translation of the Supplement only.

The history of the Gaikwars of Baroda, entitled Saltin-i-Baroda, which is a Persian translation of an English work 'Rulers of Baroda' by Mrs. F.A.H. Elliot; a Persian compilation transcribed by Manek Lal son of Tranbak Lal and entitled Muntakhab-i-Ahwal-i-Zainul-Bilad-i-Ahmadabad which is reported to be a history of Gujarat from the time of the Hindu Rajas to that of the Maratha governor Raghu Nath Rai when Ali Muhammad Khan, author of the Mirat-i-Ahmadi was the Diwan of the province and a unique copy of which is preserved in the India office Library now part of the British Library London this could well be the notes or rough draft of the concerned portion of Ali Muhammad Khan's work.

A very important and widely popular branch of hagiological literature in Gujarat as elsewhere in India is the Malfuz (lit, sayings,) literature of faithful rending of a saint's talk taken down by disciples in their meetings usually attended by men different strata of the society.

In view of what has been stated, just by way of specimen, in the preceding lines, it can be asserted without any fear of contradiction that for a comprehensive cultural, social and even political and administrative history of medieval Gujarat, a proper survey and in-depth study of the above-mentioned Persian sources in
general and malfuz- works in particular is indispensable and until that is done and these sources fully utilized, our knowledge of the life and conditions in medieval Gujarat will be incomplete

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The United Nations declared 2019 The Year of Indigenous Languages (IYIL-2019)

Indigenous Ecuadorians too strong to be ignored after deal to end protests

Prof. Dr. Mina Vyas

Associate Professor Shri P.K. Chaudhri Mahila Arts College

After days of unrest, president agrees to stop austerity package – showing the political force of Ecuador’s indigenous groups

Within hours of a deal which ended Ecuador’s worst political unrest in recent memory, thousands of indigenous people – along with student volunteers and local residents – took to the streets of Quito to clean up the city.

Teams worked their way through El Arbolito park, which was still littered with burning tires and paving slabs that had been used as barricades.

Over 12 days of often violent protests, the park had been one of the focal points for thousands of native Ecuadorians who converged on Quito from the Andes and the Amazon.

The demonstrations ended late on Sunday when Ecuador’s president Lenin Moreno agreed to restore fuel subsidies and revoke a controversial IMF-backed austerity package.

The move ended nearly two weeks of upheaval which saw violence, looting and vandalism – as well as a heavy-handed police response which left eight dead, more than 1,300 injured and nearly 1,200 arrested, according to the country’s human rights defender’s office.

The image of Andean and Amazon peoples – many in traditional dress – celebrating the deal was a potent illustration of the strength of Ecuador’s indigenous movement – and a reminder that it has repeatedly helped topple the country’s presidents.

But the deaths of eight protesters, including indigenous leader Inocencio Tucumbi, has made the triumph bittersweet for many.

“I believe that peace triumphed,” said Patricia Gualinga, from the Amazonian Kichwa community of Sarayaku.

“But I feel a knot in my throat about the loss of the lives of indigenous brothers. There is a lot of pain to be healed and the government should be aware of this,” she said.

Just days ago, downtown Quito looked like a war zone: teargas hung in the air, pitched battles between riot police and protesters played out amid blazing roadblocks as explosions reverberated across the city.

While some protesters were hooded troublemakers and armed with sticks and slingshots, others were indigenous women in traditional skirts and trilbies, outraged by Moreno’s decision to end fuel subsidies.

That move caused the price of petrol to spike by a third and the cost of diesel to more than double – in turn, driving up food and transport costs in the country’s dollarised economy.
“The indigenous movement has been a powerful actor in Ecuador since the 1990s,” said Mario Melo, a lawyer who heads the human rights centre at Quito’s Catholic University.

Indigenous protests played a central role in toppling a string of Ecuador’s presidents, including Abdalá Bucaram in 1997, Jamil Mahuad in 2000 and Lucio Gutiérrez in 2005

“It’s the only movement which has the capacity to paralyse the country – and the guts to confront these economic measures,” which, he said, affected the poorest.

But, for all its power, the indigenous movement was unable to stop protests from being hijacked by others intent on sowing chaos.

Jaime Vargas, the leader of the Ecuador’s indigenous confederation Conaie, was at pains to distance his followers from masked men who attacked two TV stations and the main El Comercio newspaper, as well as journalists covering the protests.

Arsonists also targeted the national auditor’s building

“It’s extremely curious that it is the only state building which has been totally burnt out,” said foreign minister José Valencia, who noted the building held case files related to charges of alleged corruption against the former president Rafael Correa.

Moreno has accused “dark forces” directed by his predecessor ex-president Rafael Correa and Venezuela’s leader Nicolas Maduro along with “drug traffickers, [and] gangs with violent foreign citizens.” Interior minister María Paula Romo said on Tuesday that 57 foreigners were arrested during the unrest.

Correa, who governed Ecuador between 2007 and 2017 and now lives in Brussels, has denied he was behind the unrest, although he called for Moreno to step down and floated the possibility of running for vice-president in fresh elections.

But the indigenous movement has little affection for Correa, who during his decade in power prohibited protests, jailed indigenous leaders and cracked down on demonstrations against oil drilling and mining on ancestral native territory.

Santiago Basabe, a political scientist at the Latin American Institute of Social Sciences in Quito, said the indigenous movement had strengthened its political capital considerably. But he noted it had been “absolutely intransigent”, leaving the government with no alternative options to restructure massive debts, mostly to China.

Ecuador’s indigenous nationalities represent just a tenth of Ecuador’s population of 16 million yet they have shown they are a political force too strong to be ignored. But their triumph, said Gualinga “had been paid with indigenous lives. Just as in all our history.”
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International Year of Indigenous Languages 2019

Language rights of Indigenous peoples Article 13 of the United Nations Declaration on the Rights of Indigenous peoples states that indigenous peoples have the right to revitalize, use, develop and transmit to future generations their languages, writing systems and literatures.

An Indigenous language or autochthonous language is a language that is native to a region and spoken by indigenous people, often seceded to the statues of a minority language.

Indigenous languages keep people connected to culture and this
strengthens feelings of pride and self-worth - cultural knowledge, Songlines and stories are reliant on language in order for these important cultural elements to be passed on from generation to generation.

Indigenous ways of knowing were often discounted and discredited as non-scientific because they were rooted in the story of the people, their language, culture, art and spirituality..... It was important to recognize the right of indigenous peoples to land, resources and Sacred sites.

The International year of Indigenous languages is a united Nations observance in 2019 that aims of raise awareness of the consequences of the endangerment of Indigenous languages across the world, with an aim to establish a link between language, development and peace.

In Australia, of the estimated original 250 Aboriginal and Torres Strait Islander languages -- to find out what's happening in your area to celebrate International year of Indigenous languages.
2019 is the UN International year of Indigenous languages, both a celebration of human... Our Campaign against factory schooling will lunch later this year. There are around 700 languages spoken on Earth, but 23 languages are spoken by around half of the world's population. On the other hand, nearly 3000 languages are considered endangered.

Similar schools have existed in the histories of Australia, Canada and the U.S. Join us now to support a model of education for indigenous children that is rooted in the land, language, knowledge and beliefs of the community. Not only to give them a sound education but also to take pride in themselves and their people for tribes, for nature, for all humanity.
Name: Kadri Sufiya &
Roll: 604
College Name: R.K. Chaudhari Arts College.
Subject: Indigenous Language

* International work. *

Indigenous language

2019

An indigenous language is an autochthonous language that is native to a region and spoken by indigenous people. This language is from a linguistically distinct community that originated in the area.

Indigenous language are not necessarily national languages. With is an official language of Bolivia and national language are not necessarily
Indigenous to the country.

Some indigenous languages are disappearing for various reasons, including the mass extinction of entire speaker communities by natural disaster or genocide, aging communities where the language is not passed on and oppressive language planning policies that actively seek to eradicate language.

Forty six languages are known to have just one native speaker while 357 languages have fewer than 50 speakers. Rare languages are more likely to show evidence of decline than more common ones. It boasts the highest density of indigenous languages in the United States. Indigenous languages keep people connected to culture.
and this strengthens feeling of pride and self worth..... cultural knowledge

Kimship songlines and stories are reliant on language in order for these important cultural elements to be passed on from generation to generation.

Indigenous languages are dying around the world and where they are being preserved, as the world shrinks, so does its diversity, it says people living in countries. Many indigenous languages have been subject to linguistic/vulnerability.

Every year, August 9th is a day of the world's indigenous people. It is celebrated all around the world.

Indigenous day 9th Aug 1982
International Year of Indigenous Languages - 2019

Languages spoken in India belong to several language families, the major ones being the Indo-Aryan languages spoken by 78.05% of Indians and the Dravidian languages spoken by 19.64% of Indians. Languages spoken by the remaining 2.31% of the population belong to the Austronesian, Sino-Tibetan, Tai-Kadai and a few other minor language families and isolates. India has the world's second highest number of languages, after Papua New Guinea.

Article 343 of the Indian constitution stated that the official language of the country should be 'Hindi, as it is the language which is understood by the greatest number of people in the country.'
script instead of the extant English. The Official Languages Act, 1963, allowed for the continuation of English alongside Hindi in the Indian government indefinitely until legislation decides to change it. Despite the misconceptions, Hindi is not the national language of India. The Constitution of India does not give any language the status of national language.

The Eighth Schedule of the Indian Constitution lists 22 languages, which have been referred to as scheduled languages and given recognition, status and official encouragement. The Government of India has awarded the distinction of classical language to Kannada, Malayalam, Odia, Sanskrit, Tamil and Telugu. Classical language status is given to languages which have a rich heritage and independent nature.

According to the Census of India of 2001, India has 122 major languages and 1599 other languages. However, figures from other sources vary, primarily due to differences in definition of the term "language" and "dialect". The 2001 Census included a report that India is a multilingual country with a wide variety of languages spoken.
more than 10,000 people. Two contact languages have played an important role in the history of India: Persian and English. Persian was the court language during the Mughal period in India. It reigned as an administrative language for several centuries until the era of British colonisation. English continues to be an important language in India. It is used in higher education and in some areas of the Indian government. Hindi, the most commonly spoken language in India today, serves as the lingua franca across much of North and Central India. Bengali is the second most spoken and understood language in the country with significant amount of speakers in Eastern and North-Eastern regions. Maharashtra, West Bengal, Assam, Punjab and other non-Hindi regions have also started to voice concerns about Hindi.
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Roll No: 555
Work: International Work

Indigenous Language

An indigenous language is a language that is native to a region and spoken by Indigenous People. This language is from a linguistically distinct Community that originated in the area.

Indigenous languages are not necessarily national languages. National languages are not necessarily indigenous to the country. Many indigenous Peoples worldwide have stopped passing on their
Ancestral languages to the next generation and have instead adopted the majority language as part of their acculturation into the majority culture. Furthermore, many indigenous languages have been subject to linguistic. Recognizing their vulnerability, the United Nations (UN) proclaimed 2019 the 'International Year of Indigenous Languages'.

Disappearance

Some indigenous languages are disappearing for various reasons, including the mass extinction of entire speaker communities by natural disaster or genocide, aging communities where the language is not passed on, and oppressive language planning policies that actively seek to eradicate languages. In North America since 1600, at least 52 Native American languages have disappeared. Globally, there may be more
than 7,000 languages that exist in the world today, though many of them have not been recorded because they belong to tribes in rural areas of the world or are not easily accessible. It is estimated that 6,809 "living" languages exist in the world today, with 90% having fewer than 100,000 speakers.

This means that roughly 6,100 languages are facing a risk of eventual extinction. Some languages are very close to disappearing.

* Forty-six languages are known to have just one native speaker while 357 languages have fewer than 50 speakers. Rare languages are more likely to show evidence of decline than more common ones.*
Indigenous Languages...

An indigenous language or autochthonous language is a language that is native to a region and spoken by indigenous people. This language is from a linguistically distinct community that originated in the area. Indigenous languages are not necessarily national languages and national languages are not necessarily indigenous to the country.
Many indigenous people worldwide have stopped passing on their ancestral languages to the next generation and have instead adopted the majority language as part of their acculturation into the majority culture.

Furthermore, many indigenous languages have been subject to linguicide. Recognizing their vulnerability, the United Nations proclaimed 2019 the International Year of Indigenous Languages "to draw attention to the critical loss of indigenous languages and the urgent need to preserve, revitalize, and promote indigenous language."

The term "treasure language" was proposed by the Rama People of Nicaragua as an alternative to heritage language, indigenous language, and "ethnic language," names that are considered pejorative in the local context. The term is now also used in the context of public storytelling events.

The term "treasure language" references the desire of speakers to sustain the use of their mother
tongue into the future:

[The] notion of treasure fit the idea of something that had been buried and almost lost, but was being rediscovered and now shown and shared. And the word treasure also evoked the notion of something belonging exclusively to the Ruma people, who now attributed its real value and had become eager and proud of being able to show it to others.
Indigenous languages...

| Million People (14.2% of the Population) reported speaking a language other than English or French most often at home and 1.9 million people (8.8%) reported speaking such a language on a regular basis as a second language (in addition to their main home language, English or French) in 2011. 20.0% of Canada’s population reported speaking a language other than English or French at home. For roughly 6.4 million people, the other language was an immigrant language, spoken most often or on a regular basis at home. One or together with English or French. Whereas for more than 213,000 people, the other language was an Aboriginal language. Finally, the number of people reporting sign languages as the languages spoken at home was nearly 25000 people (15,000 most often and 9,500 on a regular basis). |
Canada's official language commissioner (the federal government official charged with monitoring the two languages) has stated in the same way that race is at the core of what it means to be American and at the core of an American experience and class is at the core of British experience. I think that language is at the core of Canadian experience. "To assist in more accurately monitoring the two official languages, Canada's census collects a number of demolinguisitc descriptors not enumerated in the censuses of most other countries, including home language, mother tongue, first official language and language of work.

Canada's linguistic diversity extends beyond the two official languages. "In Canada 4.7 million people (14.2% of the population) reported speaking a language other than English or French most often at home and 1.9 million people (5.8%) reported speaking Canada, in respect of our government services, including the courts, and all federal legislation is enacted bilingually.
A multitude of languages are used in Canada. According to the 2016 census, English and French are the mother tongues of 56.0% and 20.6% of Canadians respectively. In total, 86.2% of Canadians have a working knowledge of English while 29.8% have a working knowledge of French. Under the Official Languages Act of 1969, both English and French have official federal status throughout Canada, in respect of all government services including the courts and all federal legislation is enacted bilingually. New Brunswick is the only Canadian Province that has both English and French as its official languages to the same extent with constitutional entrenchment. Quebec’s official language is French although in that Province the constitution requires that all legislation be enacted in both French and English, and court proceedings may be conducted in either language. Similar constitutional protections are in place in Manitoba.
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International Year of Indigenous Languages - 2019

The word Indigenous means something or someone who is native to an area or who naturally belongs there. Indigenous populations are descended from the original inhabitants of a place and often preserve traditional way of life.
Indigenous language is a form from a linguistically distinct community that originated in the area. In India we can see several hundred languages. Most Indians speak a language belonging of Indo-Aryan, the Dravidian, Munda etc.

There are 7000 languages in the world. The world's 370 million indigenous peoples are estimated to speak more than 4000 different languages. In India we find that all states of have their own languages. In Gujarat we also find many languages like, Saunashtrian, Surati, Mahesani etc. Words like 'mama' and 'dada' are remarkably similar in almost every language.
Indigenous Languages is very important for people of the world. It keeps people connected to culture and this strengthens feelings of pride and self-worth, kinship, songliness and stories are reliant on language to be passed on from generation to generation.

"Papua New Guinea has highest number of living Indigenous languages (840) in the world."

Education was a significant step towards empowering indigenous people from a minority group and it is easy to demand they assimilate to the dominant culture of that country.
An indigenous language or autochthonous language is a language that is native to a region and spoken by indigenous people. This language is from a linguistically distinct community that originated in the area. Indigenous languages are not necessarily national languages and national languages are not necessarily indigenous to the
Many indigenous peoples worldwide have stopped passing on their ancestral languages to the next generation and have instead adopted the majority language as part of their acculturation into the majority culture. Furthermore, many indigenous languages have been subject to linguicide.

The United Nations proclaimed 2019 the international year of indigenous languages to draw attention to the critical loss of indigenous languages and the urgent need to preserve, revitalize, and promote indigenous languages. Some indigenous languages are disappearing for various reasons, including the mass extinction of entire speaker communities by natural disaster or genocide.
is not passed on and oppressive language planning policies that actively seek to eradicate languages.

In North America since 1600 at least 52 native American languages have disappeared. Globally, there may be more than 7,000 languages that exist in the world today, though many of them have not been recorded because they belong to tribes in remote areas of the world. Oh not easily accessible. It is estimated that 6,800 'living' languages exist in the world today, with 90% having fewer than 1,000 speakers. This means that roughly 6,100 languages are facing a high risk of eventual extinction. Some languages are very close to disappearing.
The International Year Of Indigenous Languages 2019

Indigenous Languages

India writes in many languages and speaks in many more voices. And yet communication has never broken down in this Subcontinent. With about 2.4% of the world's land surface and a total of 16% of the world population, India houses according to one estimate, 1,652 "mother-tongues" - including 103 foreign mother tongues.

1) Mother-Tongues and Languages:

There are different theories about how many of these mother-tongues qualify to be described as indigenous. There is an international tendency to consider any language with more than 100,000 speakers as a "mother-tongue."
Grierson's twelve-volume Linguistic Survey of India [1903-1923]—material for which was collected in the last decade of the 19th century, had identified 179 languages and 544 dialects. One of the early census also showed 158 languages and 49 dialects [1921 census].

Out of these mother-tongues, 184 [Census 1991] or at least, 112 [Census 1981 figure] had more than 10,000 speaker. There are other estimates that would put the number higher or lower; For instance, the encyclopedic people of India Series of the Anthropological Survey of India, identified 75 "major languages" out of a total of 325 languages used in Indian households. Ethnologue, too reports Indian as a home for 394 languages, including 387 living and 11 extinct languages. Most importantly, as early as in the 1990s, India was reported to have 32 languages with one million or more speakers.

The results of 1989-survey titled 'The Written Languages of the world: A Survey of the Degree and Modes of Use' conducted by P. Padmanabha, B.P. Mahaparta, V.S. Verma, G.J. McConnell showed that there are at least 50 Indian languages in which writing and publishing are done in substantial quantity.
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Class: F.Y.B.A. (Eng)

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The International Year of Indigenous Languages 2019

Theme: "Indigenous Languages Matter For Sustainable Development, Peace Building And Reconciliation"

Languages under threat: Linguistic diversity is being threatened around and this threat is acutely felt by indigenous people.

According to UNESCO, approximately 600 languages have disappeared in the last century, and this continues to decline worldwide.
rate of one language every two weeks.
• Moreover, fewer and fewer children are learning indigenous languages in the traditional way. Even when the parental generation speaks the indigenous language, they do not often pass it on to their children. In an increasing number of cases, indigenous languages are used only by elders.

** Why is the protection of indigenous language important?**

Saving indigenous is a matter of great urgency and is crucial to ensuring the protection of the cultural identity and dignity of indigenous people and safeguarding their traditional heritage.
• The loss of indigenous languages signifies not only the loss of traditional knowledge but also the loss of cultural diversity, undermining the identity and spirituality of the community and the individual.
• The encyclopedia of tradition indigenous knowledge that is usually passed down orally
from generation to generation is in danger of being lost forever. This loss is irreplaceable and irreparable.

* Language Rights-Languages rights are inadequately recognized in many countries

Rights to maintain and use their own languages:
1.] The right to be educated in their mother tongue.

2.] The right to have indigenous recognized in constitutions and laws.

3.] The right to live free from discrimination on the grounds of languages.

4.] The right to establish and have access to media in indigenous languages.
*International Year Of Indigenous Languages 2019*

Indigenous language also known autochthonous language is a language that is native to a region and spoken by indigenous people. This language would be from a linguistically distinct community that has been settled in the area for many generations. Many indigenous languages have become endangered because of language deaths by colonization.
Gujarati, Punjabi, Hindi, Kashmiri, Nepali, Nissi, Assamese, Khasi, Manipuri, mizo, Ao, Bengali, odia, Telugu, Marathi, Bhilli, Konkani, Kannada, Tamil, Malayalam - are well known indigenous languages.

States of India commonly spoken Indigenous languages:

Kerala: Malayalam (96.6%), Punjab: Punjabi (92.2%), Gujarat: Gujarati (91.5%), Haryana: Hindi (91.0%), U.P.: Hindi (90.0%), Rajasthan: Hindi (89.6%), H.P.: Hindi (88.9%), Tamil Nadu: Tamil (86.7%), West Bengal: Bangali (86.0%), A.P.: Telugu (84.8%), M.P.: Hindi (85.6%), Bihar: Hindi (85.9%), Orissa: Oriya (82.8%), Mizoram: Lusai (75.1%), Maharashtra: Marathi (73.3%), Goa: Konkani (51.5%), Meghalaya: Khasi (49.5%), Tripura: Bangla (48.9%), Karnataka: Kannada (46.2%), Sikkim: Nepali (43.1%), Manipur: Manipuri (40.4%), Assam: Assamese (57.8%), Arunachal: Nissi (19.9%), Nagaland: Ao (40.1%).
UNESCO predicts that between 50-90% of indigenous languages will disappear by the end of this century, being replaced with English, Mandarin or Spanish.

Dr. Yonah Scleti told that, "Indigenous knowledge needs to be protected because using indigenous knowledge we can create our dreams and future."

Indigenous language not only identify their origin or membership in a community, they also carry the ethical values of their ancestors.

The indigenous knowledge system that make them one with the land and are crucial to their survival and to the hopes and aspirations of their youth.
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Student Name :- Raval Anatiben S.
Class :- F.Y.B.A. (English)
Roll No. :- 586.
Subject :-

An Indigenous Languages or Autochthonous Language is a Language that is native to a region and spoken by Indigenous people; often reduced to the status of a minority Language.

"Every two miles the water doth change and Every Four, the dialect."

Languages play a crucial role in the daily lives of people not only as a tool for communication, education, social integration and development but also as a responsibility for each person's unique identity, cultural history, traditional and other aspects. But despite their immense value, Languages around the world continue to disappear at an alarming
Nations declared '2019 - The Year of Indigenous languages (IY 2019). In order to raise awareness of them, not only to benefit the people who speak these languages, but also for others to appreciate the important contribution they make to our world's rich cultural diversity.

"A person's right to use his or her chosen language is a prerequisite for freedom."

These languages would be from a linguistically distinct community that has been settled in the area for many generations. An example of Indigenous languages are dingo, wombat, boomerang..., that all are come from the Sydney area to Australia. Here is a name of Indigenous languages which are spoken: Baigani, Bhili, chakma, Dhamki, Dhundhuri, Ganagia, kokni, Thana, Warli, Wagni, Adi Ashing, Apatami, Ato, Balti, Dafla, Deoni, Mana, Monpa, Mishing, Singpho, Wancho, Zakhning, Zou, koya, konag, pengo, Tury, Asuni, khania, konku, Mundari, Bondo, Nicobarese, etc.
Many Indigenous Peoples Worldwide have stopped passing on their ancestral languages to the next generation and have instead adopted the Majority language as part of their acculturation into the majority culture. Furthermore, many indigenous languages have been subject to linguicide (language killing). Recognizing their vulnerability, the year of Indigenous languages is celebrated by all over the people of world. It's intense is to draw attention to the critical loss of Indigenous languages and urgent need to preserve, revitalize and promote indigenous languages.

Oklahoma provides the backdrop for an example of language loss in the world. It boasts the highest density of Indigenous languages in the United States. This includes languages originally spoken in the region as well as those of Native American tribes from other areas that were forcibly relocated onto reservations there.
An indigenous language or autochthonous language is a language that is native to a region and spoken by indigenous people. This language is from a linguistically distinct community that originated in the area.

Disappearance

Forty six languages are known to have just one native speaker while 357 languages
Learning

About 6,000 others can be learned to some extent by listening to recordings made for other purposes such as religious texts where translations are available in more widely known languages.

Treasure language

The term treasure language was proposed by the Rama people of Nicaragua as an alternative to Heritage language Indigenous language and "ethnic language" names that are considered pejorative in the local context.

See also

Australian Aboriginal languages
Language education
Linguistic imperialism
References
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Bibliography

External links
Dutch centre for Indigenous Peoples
Alaska Native Language Center
Indigenous Language Institute
Aboriginal Languages of Australia
In 2019 the world celebrated the International Year of Indigenous Languages (IYIL 2019), focusing efforts and building momentum for the revitalisation and celebration of Indigenous Languages Worldwide.

IYIL 2019 was an opportunity for all Australians to engage in a national conversation about Indigenous Languages and...
their role in supporting cultural resurgence and shaping our national identity.

AIATSIS played a key role in supporting IYIL2019 and had a range of activities and initiatives throughout the year to celebrate and recognise the diversity of Australian Indigenous Languages.

The United Nations General Assembly has declared 2019 the International Year of Indigenous Languages (IY2019) to raise awareness of the crucial role languages play in people’s daily lives.

In Australia, of the estimated original 250 Aboriginal and Torres Strait Islander languages, only around 120 are still spoken. Of these approximately 90 per cent are endangered.

The National Indigenous Languages Report (NILR) will build our understanding
of the benefits and state of Aboriginal and Torres Strait Islander languages across Australia.

The National Indigenous Languages Report is a collaboration between the Department of Communications and the Arts, the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), and the Australian National University (ANU) in consultation with Aboriginal organisations.

It aims to refocus the national conversation on the opportunities that Aboriginal and Torres Strait Islander cultures offer, and contribute to our understanding of and inform our support for Aboriginal and Torres Strait Islander languages. The report will be released during the International Year of Indigenous Languages.
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Student name: Patel Nival

B.A sem-IV English

Topic: International year of Indigenous language 2019
The Importance of Indigenous Languages

There are literally thousands of languages spoken in the world. In the United States, English is the most commonly spoken language. English is English: 82% of the population speaks English as their native language, and it is the common denominator for everyday life. The second largest language in the United States is Spanish, approximately 12% of people in the United States speak Spanish as either their first or second language. Language is the ability to acquire and use complex systems of communication, particularly the human ability to do so, and a language is any specific example of such a system.

It is true that you can get by in most places in the world by speaking English. Indeed, while only 370 million people speak English as their native language, approximately 1.5 billion people all over the globe speak English as a second language. And because these English speakers are focused
in business and tourism industries you can usually get by. But in increasingly globalized world, just getting by is no longer enough.

The importance of educating youth in their own cultures, as well as using indigenous languages to educate them, was stressed today during the discussion on culture and education in the Permanent Forum on indigenous issues. Opening the discussion, a representative of the United Nations Scientific, Educational and Cultural Organization (UNESCO) observed that millions of children continued to be taught in languages they did not use or even understand. She noted that the participation of indigenous peoples in designing curricula was still limited, and education still fell short of eliminating prejudice and discrimination targeted at indigenous peoples.

The lack of indigenous education, emphasized a representative of indigenous youth, would continue to set indigenous youth apart from their own cultures, stressing that education was the key to self determination, she recommended that education instruction
Teke Place In indigenous languages. Around half of all the world's languages have no written form, but this certainly does not mean they are lacking in culture.

Unwritten languages are rich in oral traditions: stories, songs, poetry, and rituals passed down through the generations that remain remarkably consistent and reliable through time. There are around 7000 languages spoken on Earth, but 23 languages are spoken by around half of the world's population. Nearly 3000 languages are considered endangered. In an area of 786,000 km², approximately 1000 languages are spoken. Compare this to Europe, where around 100 languages are spoken in an area of over ten million km².
Hello! مرحبا!

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B.A. Sem: III English

Topic: International year of indigenous language 2019
The importance of indigenous languages

THE United Nations (UN) has designated 2019 as the year of indigenous languages. The UN has explained that having recognised their vulnerability, the UN has proclaimed 2019 the international year of indigenous languages, “to draw attention to the critical loss of indigenous languages and the urgent need to preserve, revitalise, and promote indigenous languages.” The fact that the UN has decided to dedicate a year to indigenous languages is evidence of the international community’s view that the subject is one of global importance.

An indigenous language is one that is native to a region and used exclusively by indigenous people. The language forms a linguistically distinct community that has been settled in an area for many generations.

That languages are disappearing is an undisputed fact. According to experts there are presently 6,809 “living”
be a few unrecorded languages spoken only in inaccessible areas. Of those “living” languages, 90 per cent have fewer than 100,000 speakers. This means that about 6,100 languages are facing extinction. 46 languages are known to have only 1 native speaker, while 257 languages have fewer than 50 speakers.

Languages disappear because many young people choose not to learn their native language, or they are forced by society to neglect their language. At the same time, older natives who speak their language are lost.

The death of a language has consequences. When a language dies, so do the songs, stories and insights of an entire culture. However, keeping an indigenous language alive allows communities to preserve knowledge acquired over the years, and fosters pride of ownership and connection with the native land. Such values are priceless. Guyana is a country with a rich history which connects experiences and knowledge to
It is scientists have found that our diverse indigenous population goes back to about 12,000 years. Experts agree too that originally, indigenous peoples such as the Maingknogs, Maopityans, Drios, Taumas, Amarisas, and pianogottas lived here, but disappeared after colonisation. Presently, nine indigenous peoples live in Guyana: Akawao, Arecuna, Aruwak, Macushi, Wapishana, Patamona, Usamuesai, Waramau, and Carib. These peoples belong to three board linguistic groups: The Arimaakan, The caribian, and the waramauan. Those board groups are each subdivided into numerous distinct dialects which are Spoken in various communities and Capture their unique cultures. As a country which Values our diversity, we cannot afford to lose any of those cultures.

On September 1, 2018—the beginning of that year's indigenous Heritage Month—President David Granger delivered his address at the Sophia. He said too "It is time for ignorance to end. It is time for Guyanese people to embrace indigenous languages. Your G government
Continuity. We respect your identity and heritage, and we want to see these languages preserved and propagated.”

Thus the indigenous language Revival project was born.

The project, now being administered by the Ministry of indigenous people’s Affairs, and spearheaded by Minister Valerie Garrido-Lowe, has widened its reach and deepened its scope. The project now includes numerous indigenous languages and dialects. Languages are being taught in schools, vocabularies are being documented and indigenous communities are being encouraged and empowered to preserve their linguistic cultures.

The Government has announced that $36 million has been allocated to cater for events to be held in celebration of the international year of indigenous languages. Minister Garrido-Lowe has said that a detailed plan of action will soon be announced. The Minister revealed that to that end, discussions are underway with representatives of the Guyana Language Unit [GLU], Department of Language and Cultural Studies - Faculty of Arts - University of Guyana, and the