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# LOSING THE IDENTITY OF VERNACULAR LANGUAGE: AN EXPLORATIVE STUDY IN TO THE NYISHI TRIBES OF ARUNACHAL PRADESH AND LINGUISTIC MINORITIES

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**Abstract**-Language is the most important link between an individual and the society. Currently approximately 6000 languages and dialects are being spoken all over the world. Unfortunately, many languages are on the verge of extinction. Every language works under certain policy and every society or community have a certain way of addressing the problems and prospects of language either in oral tradition or by constitutional means. In India, the constitution laid emphasis on the provision of language and yet the plurality of languages in India brought about linguistic issues that affect the social framework of the country. Through this study, the researcher tries to explore in to the nature of existence of vernacular languages with a special reference to Nyishi language spoken by the Nyishi tribes of Arunachal Pradesh. The researcher also attempts to analyze the influence of government policies and programmes in the integration and disintegration of Nyishi language. The researcher employed PRISMA method for gathering and analyzing the data, mainly depending upon the online journals and articles. Following are some findings that are collected through the secondary sources:

The primary aim is to promote multilingualism and national harmony. After facing lots of resentment and controversies on the issue of making Hindi as the national language, the Constitution dropped this term national and adopted official which was acceptable to all. Thus on Sept. 14th, 1949, the Constituent Assembly passed the Constitutional provision regarding the Official Languages. Hindi was made an official language instead of national language. So the Constitution nowhere mentions or describes the term “national”. With Hindi, the Constitution permitted the use of English for fifteen years from the date of promulgation of the Constitution. India has 114 languages in its Census records. Out of those only 22 languages have got place in the Eighth Schedule and the original purpose is stated in the Article 351 and 344 . The provisions enshrined in Article 371H are aimed at “protecting the economic and cultural interests” of Arunachal Pradesh.

Even the Article 29(1) deals with the protection of interests of minorities in terms of cultural rights.

Recently, Arunachal Pradesh held 12th general conference cum election of Nyishi Elite Society for conserving the language and many more association such as SCERT, CIL etc. is helping in the same thing.

From the studies and articles reviewed, the researcher articulated the following suggestions:

Teachers must be appointed by conducting interview. In teacher interview, due importance should be given to efficiency in mother tongue. In addition, a Competency Certificate to be acquired from respective Tribal Literary Society. Writers in local language engaged in promoting mother tongue should be given incentives by way of awarding honorarium.

## I. INTRODUCTION

Language is inextricably linked with identity and in order to save identity, we must attempt to save our language. Norton (1997) states that every time language learners speak, they are not only exchanging information with their interlocutors, they are also constantly organizing and reorganizing a sense of who they are and how they relate to the social world. According to different studies one of the sources of language loss which is also identity loss is the dominance of international languages. Now the question is whether learning an international language result in language loss. In this paper I attempt to clarify the main reasons for language loss in the tribes of Arunachal Pradesh. Lack of access to power which is also lack of voice and not being able to explore the materialistic and nonmaterialistic potentialities properly are the two main reasons of language loss. Now, learning an international language results in gaining a voice through which people can convey their messages and share any improvement in the world. The second reason is that people need to exploit and explore all the possibilities in order to have something to say to the whole world through their language, in other words, to contribute to the world storehouse of information. In order to explore the potentialities properly, people need to communicate



extensively and to be an active international participant, the gaining international language which is the useful tool is required. Therefore acquiring the international language- that is English- leads to language maintenance which is also identity maintenance.

### **Language Loss: Identity Loss**

Language is like a river, that is- each language undergoes remarkable changes for different reasons. It is common that it happens for the native speakers of a given language not to be able to read or write the same language after nearly 50 years of age that is due to big changes. Linguists estimate that of the approximately 6, 500 languages worldwide, about half are endangered or on the brink of extinction. According to some linguists, the estimated rate of language extinction is one language lost in the world every two weeks. When a language is lost, a world perspective is lost too. As a language is the carrier of different aspects of a culture, cultural diversity which is a cause of mobility among societies is endangered. Different languages have helped human being discover the world more precisely because different people having different cultures experience the world differently.

It is believed that languages become endangered when they are not passed on to children or when a metropolitan language dominates over others. Languages are much like living creatures that become endangered when numbers dwindle. Local natural disasters, war, and famine are some of the reasons languages pass by virtually unnoticed in history. These three reasons of language extinction have been set forth in different sources as the main reasons and, therefore, attempts are made to preserve the language. Preservation can occur in two ways. First, linguists can study moribund language and seek to preserve the components of the language; the sounds, the vocabulary, the grammar, and the tradition. The second way is to teach children the language and have linguists plan for language maintenance. As we lose languages, we lose opportunity to understand human history and the human mind. When the world loses cultural diversity and perspectives, it becomes less robust with less cultural resources. Alternatively, having one language may provide for better communication, less misunderstanding and perhaps greater ability to overcome the challenges faced by the world. If we lose language then people will lose some of their cultural identity, maybe breaking the social bonds and networks having a negative effect on their social well-being and possibly mental and physical health too. Activities such as preservation of heritage sites, conscious efforts to revive languages and promote bilingualism may slow the decline in cultural diversity. However, to stop the avalanche of change may be almost impossible. Loss of a mother tongue is frequently perceived as a cultural loss as well. In the state of Arunachal Pradesh, the nyishi tribes are facing the problems of vernacular languages, especially the nyishi language

which is commonly used by the main tribes of Arunachal Pradesh.

People have been found to use mainly international language, English as their source of communication. An article written by Dr Alex Aisher, anthropologist of University of Sussex, UK. He mentioned that Nyishi Tribes have a special history, unique traditions and cultures enlivened with the environmental gospel even today, which could prove to be great source of Nyishi's identity.

### **Hindi: Language of Choice**

Many of the tribal or local languages are incomprehensible to members of other linguistic groups, so Hindi has emerged as a lingua franca. The rise of Hindi as a second language has been supported by a combination of historical factors and the central government policies.

Arunachal's schools follow the three language formula laid down by the centre, offering compulsory instruction in English, Hindi, and a third language. But no matter what medium students choose, Hindi is decidedly the choice language of conversation – even in English-medium schools, said Bodong Yirang – the director for elementary education in the Arunachal Pradesh department of education. So, how did Hindi gain such immense popularity in the state?

Besides binding the various linguistic communities, there are political and historical factors behind this aspects. In 1951, Arunachal Pradesh was christened as the NORTH EAST FRONTIER AGENCY [NEFA] controlled administratively by the governor of Assam (over seen by the ministry of external affairs) until 1965, and assamese became the medium of instruction in school.

### **Constitutional Safeguards for Linguistic Minorities**

The Constitution of India, in its preamble, pledges to establish a sovereign democratic republic and a new social order wherein all citizens would have “justice, socio-economic and political liberty of thought, expression, belief, faith and worship; equality of status and of opportunity; and to promote among them fraternity sharing the dignity of the individual and the unity of the nation”.

To implement these overarching values Part III of the Constitution (articles 12-35) contains a Bill of Rights enshrining fundamental rights. As the preamble states, these rights arise out of the “original freedoms” that are both the necessary attributes and modes of expression of human beings and primary conditions for community life within an established legal order. These are comparable to the “natural and inalienable” rights described in the American Declaration of Independence and the “Fundamental Rights” contained in the Lisbon Constitutional Treaty of the EU. These fundamental rights include the right to freedom of speech and expression (Article 19 (1a)) and the protection of interests of minorities (Articles 29 and 30). Article 29 (1)



stipulates that “any section of the citizens residing in the territory of India or any part thereof having a distinct language, script, or culture of its own shall have the right to conserve the same.” A salient point must be emphasized with regard to Article 29: the substantive content of minority rights is focused on language and culture, while religion is excluded as the article makes no mention of religion.

#### **Official language at the State level**

Article 345 Const. empowers the Legislature of the State to adopt “any one or more of the languages in use in the State or Hindi as the language or languages to be used for all or any of the official purposes” of the concerned State. Nevertheless, it provides for the continued use of English for the “purposes within the State for which it was being used before the commencement of the Constitution”, until the Legislature of the State provides otherwise by law.

Article 210 Const. provides for the use of the Official Language, the language of the State, Hindi, or English. However, if a member cannot adequately express himself in any of these languages he may address the House in his mother tongue.

According to Article 348 (3) Const., in cases in which a State has prescribed any language other than English for use in Bills or Acts passed by the Legislature “a translation of the same in the English language published under the authority of the Governor of the State in the Official Gazette of that shall be deemed to be the authoritative text”.

#### **Linguistic Minorities**

The Constitution of India includes no definition of linguistic minorities. The Supreme Court defined minority languages as separate spoken languages, even if the language does not have a separate script or has no script at all. Thus, although the Constitution does not mention the “non scheduled languages” and thus does not explicitly recognise them as minority languages, it does contain a general form of safeguard of the smaller languages to protect them from discrimination.

In Article 29 the Constitution provides explicit guarantees for the protection of minorities: Article 29(1) Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same. (2) No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them.” Having articulated the right of minority peoples to maintain their own language and culture, the Constitution also includes the right of religious and linguistic minorities to provide education in their own language.

Article 30 Const. details this right, alongside protection against discrimination in receiving government grants for education: Article 30 (1) All minorities, whether based on

religion or language, shall have the right to establish and administer educational institutions of their choice.

(1a) In making any law providing for the compulsory acquisition of any property of any educational institution established and administered by a minority, referred to in clause I, the State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause. The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

The second clause enables linguistic minorities to claim state aid for running their educational institutions. This final clause does not prevent the States from adopting provisions for educational standards for all schools, but it states a clear right concerning the medium of instruction. These constitutional articles can be seen as minimum requirements for protecting minority languages in primary education, although no positive legitimation is provided, but only a prohibition of discrimination. However, “protection under Articles 29 and 30 Const. does not mean that the state must recognize that language. There need to be a common thread that binds these provisions, which is lacking.” There is no right mandating that linguistic minorities be provided with educational institutions using their mother tongue as medium language. According to Article 41 Const. the State is responsible only for education until age 14, and granting school education at the high school level under this article is possible only “within the limits of its economic capacity and development”. But the constitutional commitment to grant general tuition-free education, or to grant everyone free school attendance at the secondary level has not been achieved so far. Basically an individual young citizen’s right to higher education is left to the economic capacity of his or her family.

In addition to these general safeguards, the Indian Constitution includes a section titled “Special Directives” in which language and education issues beyond the simple protection for minorities are explicitly addressed. Article 350 Const. guarantees the right of all people to use a language they understand in “representations for redress of grievances”. Two articles were added to the 7th Amendment to the Constitution, made in 1956, addressing linguistic minority issues: 350 A Facilities for instruction in the mother tongue at the primary stage It shall be the endeavour of every State and of every local authority within the State to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups; and the President may issue such directions to any State as he considers necessary or proper for securing the provision of such facilities.



### **350 B Special Officer for linguistic minorities**

(1) There shall be a Special Officer for linguistic minorities to be appointed by the President.

(2) It shall be the duty of the Special Officer to investigate all matters relating to the safeguards provided for linguistic minorities under this Constitution and report to the president upon those matters at such intervals as the President may direct, and the President shall cause all such reports to be laid before each House of Parliament, and sent to the Governments of the States concerned.

By using all these powers given by Indian Constitution, the state of Arunachal Pradesh can easily implement their local tribal Nyishi languages in the state but people are not implementing it because hindi as a lingua franca has much more influenced the Nyishi People.

### **The Implementation of Constitutional Safeguards and the 8th Schedule**

Languages included in the 8th Schedule are also important because they are only languages admitted for the “Union Public Service Commission Civil Services Examination”. Nevertheless, the main examination is only conducted in English and Hindi. As Hindi is the official language of the Union, and English is the associate official language, most of all-India level employment opportunities require a minimum competence in Hindi and English at the entry point. However, the knowledge of the State Official Language should not be a prerequisite for recruitment to the State services. A test of proficiency in the State Official Language can also be held after selection and before the end of the period of probation. Moreover, a candidate should have the option of using English or Hindi as medium of examination for State Services, as an alternative to the official language of the State. Other privileges reserved for the languages of the 8th Schedule are literary awards restricted to these languages only and some financial aid and support projects from the Union Ministry. The Department of Education (Ministry of Human Resource Development) offers programmes for the promotion and development of languages and defines Indian languages as “languages as specified in the 8th Schedule of the Constitution, including their recognized dialects and other recognized tribal languages.” But the latter languages rarely benefit from such promotion, and in such cases it is only a “token show of ‘non discrimination’ among Indian languages”. Absolute minority languages do not receive sustainable assistance for language status and acquisition planning, concludes Mallikarjun in his critical appraisal of the 8th Schedule: “The main language development activities for expanding their functions are planned in scheduled languages with States only, whereas language development for non-scheduled languages is normally for their preservation. In the natural process, the majority of them may not be developing or expanding the range of their registers. In

Karnataka, the majority of Tulu and Kodagu speakers become bilinguals in Kannada. So the regional language functions as their language for absorption and expression of modern knowledge. These languages do not find any need to expand their vocabulary and registers for expression and dissemination of contemporary knowledge.”<sup>86</sup> Examining the relative advantage and disadvantage in position of the Indian languages, four groups emerge in order of decreasing advantage:

1. Hindi
2. Other scheduled languages with a State
3. Scheduled languages without a State
4. All other non-scheduled languages.

Therefore addressing the concept of language recognition seems to be unavoidable in order to avoid advantages to some and disadvantages to others, while formulating language policy.

### **Language Attitudes and Functional Load of Tribal Languages**

One of the major factors affecting the maintenance of a minority language is the speakers’ perception of their own language. The attitude regarding language is strictly linked to the general modernisation and social integration of society. Increased social and geographical mobility, due to the growing integration of the national economy and labour market, the building up of regional and national State bureaucracies and structures (including a national army), the impact of new communication technologies, and most recently the opening-up to global exchange in economy, trade, culture and media, deeply affect the functional load of the smaller languages. In India, the labour market and professional life in the industry and the service markets is dominated by English and the regional languages, at the expense of tribal languages. The latter are used only in agriculture, forestry, hunting, fishing. There is a growing gap in functional load between the tribal and other absolute minority languages and the regional official languages, let alone English or Hindi.

Many statements in India’s political discourse clearly reveal that the protection of the languages of the tribal people were never a priority for Indian policy makers. These ‘undeveloped’ languages would not further the cause of science, and science and technology are considered a sign of advancement. Little effort has been made to understand the indigenous systems of science and medicine. In effect, an entire system was declared illegitimate as it does not conform to the State’s Western liberal democratic notion of science, culture, and its interrelationships. It is not surprising, though deeply insulting, that the ‘Report of the Official Language Commission’ dismissed the tribal languages of the Northeast as ‘insignificant speeches’. “One could not have asked for a more condescending attitude than what is reflected in the closing paragraphs of the report:



‘We submit, therefore, that we ought to approach each of our languages in a spirit of humility and reverence, even if it be the rude unwritten speech of a tribal group.’

Is the loss of functional load and transparency causing the growing attrition of tribal languages? The attrition of tribal languages is directly related to their reduced functional load, but also to the conditions of settlement and the general context. In the case of internal migration, a growing phenomenon in India, languages are generally lost within two generations. On the other hand, tribal languages could retain some functional domains when tribal communities settle in a more isolated form. As they are not used in any major public domain of prestige, they face a loss of functional load, transparency and reputation visà-vis their own speakers. At best, a process of “folklorisation” begins, and languages are only used for unimportant domains. Languages are endangered when their functional load is reduced, but are maintained when the functional load is retained or even increased. With each loss of a domain, there is a loss of vocabulary, discourse patterns and stylistic range. It is easy to see how languages would eventually die, simply because, having been denuded of most of their domains, there is hardly any subject matter left for people to talk about, and hardly any vocabulary to do it with. The education system could play a crucial role in maintaining tribal languages’ core domains, but the school cannot tackle the issue alone. Among the tribal communities who still communicate entirely in their languages are the Mizos, the Arunachal tribes, the Andaman Islanders and Nicobarese. They are closely followed by the Nagas, Santals, and other groups in the mid-Indian tribal belt whose affinity with their traditional tribal languages is very strong. An overwhelming proportion (90-100%) of the tribal population in a number of districts in the Northeast (Karbi Anglong and Borth Cachar Hills, Garo, Khasi and Jaintia Hills, Tuensang District of Nagaland) retain their own tribal languages. The proportion of speakers of a tribal language is equally high among the tribes living in Alwar, Bharatpur, Sawai Madhopur, Jaipur and Tonk (mostly Minas) as well as in Khotla, Dungapur and Banswara (mostly Bhils). Over 90% of the tribals of Amaravati and Betul districts declare their traditional languages as their mother tongue. Likewise, tribal languages dominate in a cluster of Chotanagpur districts in Bihar and West Bengal as well as in certain parts of Himachal Pradesh (Chamba), Orissa (Ganjam), Andhra Pradesh (Warangal) and Tamil Nadu (Nilgiris).

**Tribal education needs special attention for the following reasons:**

- a) The social structure of tribal societies is different from that of non-tribal ones. Different ethnic groups have different structural problems.
- b) Most of the tribal communities still have a different level of economic organization and different livelihood. Their life cycle is different from the non-tribal counterpart.

c) The tribal groups are dispersed in large, not easily accessible areas, and often live in villages made up of many hamlets. This fact makes the rational organization of schools difficult.

d) Many small tribal groups, speaking different languages and dialects, mostly unwritten, find education difficult. Both education managers and teachers erroneously consider economic and societal reasons solely responsible for low achievement. The fact that language plays a major role in the low performance of the tribal child has not been properly appreciated.

e) As there is no tradition of education in the family background for generations, and the tribal child living on the fringes of non-tribal society finds himself cognitively unequal to the non-tribal child, an inferiority complex is built into his mind right from the beginning of formal schooling. As the adults are not convinced of the benefits of formal education, and are consequently illiterate, it is not possible to escape large-scale waste and stagnation.

f) In the absence of trained SC candidates, outsiders are appointed as teachers and administrators, who without access to their languages, lack first-hand communication. In the absence of such basic conditions it is not possible for the education department to produce teaching materials to ensure the teaching of the mother tongue, even at the primary level.

Young children, who are speakers of tribal languages, tend to begin to learn the state language at the primary level of education and soon become bilingual. The use of the state language in school further causes the reduction of the domain of use of their first (tribal) language, since bilingual children tend to use the State official language (as opposed to their mother tongue) in most public domains. After a couple of generations, the language of home (of the tribal communities) is gradually replaced by the dominant state language, thus causing severe attrition of the tribal language. In contrast, those tribal children who do not go to school tend to preserve their languages. This phenomenon supports the hypothesis that a guaranteed functional load (i.e. sustained use in a domain) guarantees the maintenance of a language, while the reduction and/or elimination of functional load leads to language attrition.

“Tribal identity is not a matter of shame. It is true that many groups who are completely acculturated, wear it as a badge of privilege. But there is no reason to expect or demand that the tribal should either wholly retain or lose all of his culture. If the educated goes through a basically western education, but retains something what can be recognized as Indian, there is no reason why the tribal could not retain something of the tribal heritage. The education system offers little by way of tribal culture in the school curriculum. It has not recognized the triple axes of the cultural identity of a tribal in terms of 'tribalism, pluralism and nationalism' and has not evolved any strategy which will ensure a smooth transition from the home language to the school



language at an early stage so as to permit him to avail of the benefits of higher studies without loss of cultural identity and individuality. The plea here is for ameliorative planning which will make education relevant to the life of the tribal and help him take advantage of the mainstream education as an equal without sense of deficiency and oppression.”

Article 350 A of the Constitution accorded the right to mother tongue education at the primary level to all linguistic minorities, and consequently the States are obliged to provide for instruction in the mother tongue at the primary level whenever 40 pupils of that language or at least 10 pupils of one single class request it. But it was not specified to what extent or duration the mother tongue would have to be used in primary education. Thus, in practice, due to high financial and administrative costs, almost all nonscheduled minority languages are used just as “preparatory medium” in the first classes and are later excluded from being used as full media of instruction and as examination languages. Although in principle India’s political elite accepted the right to education in the mother tongue, there was no consensus regarding which languages should be accepted as “mother tongues appropriate for formal education” and whether children could and also should be instructed in languages lacking a script and/or a written literary tradition.

### **Three Language Formula**

The merely quantitative criterion still plays a very important role. Languages with fewer than 10,000 speakers are not even registered in the general census and are included in an undifferentiated and unrecognized category of “other languages.” In 2001, 566,000 people spoke such a language as their mother tongue. The numerical criterion again denies the potential for the development and possibility of preservation of these languages and, without officially stating as much, writes them off.

According to the National Curriculum Framework for School Education of 2000, the three languages should comprise the mother tongue (home language or regional language) plus two non-native modern languages, broadly Hindi as an official medium and a link language for the majority of people for interstate communication, and English as an associate official medium and an interface language for higher education as well as for “sophistic” international communication. Students having Hindi as mother tongue should learn any other modern, scheduled Indian language. Thus, the TLF regulates the medium languages of instruction along the following combination possibilities:

- The first language to be studied must be the mother tongue or the regional language

- The second language:

- 1) in Hindi speaking states this will be some other modern Indian language or English;

- 2) in non-Hindi speaking states the second language will be Hindi or English

- The third language:

- 1) in Hindi-speaking States the third language will be English or a modern Indian language not studied as the second language.

- 2) In non-Hindi speaking States the third language will be English or a modern Indian language not studied as the second language. This results in the following combinations for the TLF according to the “Hindi-factor”: - TLF in non-Hindi speaking States: the regional language or a minority language if different from the official regional language + Hindi + English - TLF in Hindi-speaking States: Hindi or a minority language if different from Hindi + another Indian language (preferably a South Indian language) + English.

The language first used depends on the definition of “mother tongue”. While the TLF is not fully accepted by all States (e.g. Tamil Nadu), all agree that the regional language should be used at the secondary school level. According to Groff the major difficulties in the implementation of the TLF stem from the following factors:

- a) The heavy language load in the school curriculum
- b) Northern schools are not motivated to teach South Indian languages
- c) Southern schools, especially in Tamil Nadu, are resisting the teaching of Hindi
- d) The cost of arranging instruction of the TLF.

But, the state of Arunachal Pradesh has not implemented their third language as Nyishi Language. According to the Government sources the third language of Arunachal Pradesh is Assamese. As it is very common that Assam has the official language of Assamese. But, still there is a lacuna in some of the development system or there is a lack of participation in the cultural activities by the Tribal people of Nyishi.

### **Implementation of Local Language**

People of Arunachal Pradesh has done many activities as well as local level of conference under the guidance of Chief Minister of the respective state. Now ministers are influencing even people are influencing the local writers for writing the articles, journals etc. in the Nyishi Language. There are many local writers who are promoted by many state level and national level writers. As there are very less number of magazines and Journals published in the state of Arunachal Pradesh in Nyishi language. Very rarely we can find those scripts even the library. At the same time many group or the big organisation of cultural committee tries to organize a function for the Nyishi poets, shayars or any seminar conducted in the Nyishi Language so that, people who knows Nyishi but, Hindi or English or any other language has influenced them , may take interests in the Language again by cultural participation.



The Ministers of the state of Arunachal Pradesh, has made Nyishi Language compulsory in the Government schools and as well as local schools at least from primary education. Primary education is much compulsory for the students, it will improve their mother tongue and can have a good communication skill.

The tribal people or the linguistic minorities people are also try to publish the articles and journals in the Nyishi Language. The local newspapers of the state is also published in the same language but the main problem is that people have not given importance from the beginning. Hence, very rare people will take the tribal newspaper, we can also say that globalisation has very large impact on these tribal people. Globalisation has led to Westernisation and people has influenced through this a lot.

The Tribal Community has set up many small discussions and meetings for the welfare of the local people specially Nyishi Language is highly spoken by number of people, hence, it would be useful for the local people, held meetings and discussion. The head of the community dictates the member to communicate with other common man and work for the welfare of the Tribal people in terms of economic, socio and cultural activities.

In the state of Arunachal Pradesh, people always use to celebrate the local festivals and as well as cultural festivals to promote the culture as well as language of the Tribal people. The cultural of the Tribal people also shows the behaviour and language of the people, by their accents, anyone can find their geographical area or the region they belong. Recently, Nyokum was celebrated traditionally at clan level, seeking safety and prosperity of the people who had observed Nyokum.

While Nyokum used to be a clan ritual, Yulo was more for the well-being of all living beings celebrated at the village level. With the increasing number of conversions to other religions and the need to protect one's identity, Nyokum Yulo started being organized as a community celebration. A joint team of the Indigenous Faith and Cultural Society of Arunachal Pradesh (IFCSAP), the Donyi Polo Cultural and Charitable Trust (DPCCT), the Nyishi Indigenous Faith and Cultural Society (NIFCS), and the Central Nyedar Namlo on Friday visited Rang village near here in East Kameng district, where the team inspected the site for establishing a school exclusively for teaching the Nyishi language.

"The school, named Nyubu Nyagam Yarko (NNY), will be similar to the ancient Gurukul type of education system and will impart CBSE pattern education with joint venture of indigenous faith organisations and VKVs," NNY SMC chairman Robin Hissang said in a press release.

#### **The academic session of the school will start from 2020.**

In many schools and colleges, students have formed students bar association for promoting the Nyishi Language in schools, and colleges, or in common publication of

Articles and Scholars or any reading material. Students Bar Association has actually helped lots of students to learn their own mother tongue and culture of Nyishi Tribes.

In the meeting at Nyishi Indigenous Art and cultural hall Chief Minister Pema Khandu said :

"What concerns me more than education standard for my children is that they should be able to imbibe local culture and language in their daily life. For that they must be assimilated in their own society to understand their culture better. If they are confident as an individual and have pride in their culture, then they can excel in any field".

## **II. CONCLUSION**

India's world of languages is as colourful as her peoples, and as rich in cultural heritage and spiritual energies. When addressing the issue of linguistic rights, one must acknowledge that minority situations are different in kind and in size. Generally, linguistic minorities in federal India are defined in relation to their State of residence, and the vast majority of more than 120 million Indian citizens belonging to linguistic minorities are "relative minorities": speaking one of the "scheduled languages", which is an official language in another State of the Union, but not in their own State, as their mother tongue. Only 3% of India's total population, about 30 million people, mostly tribal communities, speak "non-scheduled languages" – India's less protected and often most threatened languages. They can be termed "absolute minorities", as no kin-state or major speech community is taking care of their protection. Most of these languages are not taught in any school, or recognized for any use in public administration. Many of these languages have no script and thus are deprived of any representation in modern culture and media. This fact does not mean that mere inclusion in the 8th Schedule of the Indian Constitution will be sufficient to solve all their problems.

The Indian Constitution contains several provisions of the utmost importance in granting some rights to linguistic minorities. The fundamental right to preserve identity is enshrined, along with the right to education in the mother tongue, and the right to have minority languages declared as 'co-official languages', if some basic conditions are fulfilled. Nevertheless, by recognizing some (22) of India's languages and denying this recognition to many (92) others, without applying transparent criteria for such a selection, the Constitution, creates two classes of languages. Moreover, it does not determine which rights derive from the inclusion of a language in the 8th Schedule. The Constitution, furthermore, does not establish a State duty to provide for compulsory tuition-free school education up to class XII in the medium language desired by the families concerned. Linguistic or religious minorities' mere right to run private education institutes is not enough. The provision stipulating that in areas with more than 60% speakers of a minority



language this language can be declared as co-official, is not enough to ensure full parity of rights of all languages, if the implications of such recognition are not clearly set out. If the Constitution in some articles stresses the prohibition of personal discrimination on linguistic grounds, there are few duties enshrined that oblige the Government and the States to take action to prevent structural discrimination and allow comprehensive bilingualism with minority languages. In sum, the constitutional safeguards, after 60 years of an independent India, are either sufficiently comprehensive or exhaustive to effectively protect linguistic minorities, as:

- There is no duty of the States/Governments to recognise linguistic minorities
- There is no clear-cut right to benefit from mother tongue instruction at the primary level
- Compulsory education in one's mother tongue at the secondary level is not contemplated
- There is no comprehensive right to establish a bilingual public administration in minority areas

If we were to assess the achievements and failures of the Indian language policies over a period of time, first of all we should discover what goals, declared or implicit, these policies set forth. "The philosophical basis and goal of Indian planning is the development of a society with cultural and linguistic pluralism within the framework of national solidarity. Given this goal and the constitutional commitment for equal opportunity of education for all, educational planning must have a programme of education for linguistic minorities which recognizes the identity of those groups and yet provides a strategy for regional and national integration. This visualizes elementary education through the language of early childhood experience and a programmatic transfer to the mainstreams, both regional and national."

### III. SUGGESTIONS

I do not know much about the development going on in Arunachal Pradesh but I think there is a need for the Nyishi language. It is need for the future of the state. Of Arunachal Pradesh.

Though Hindi is our national language but there is no profit for learning it rather than for namesake as it is our national language. The north-eastern people have even no chance to get a good future from this language.

If we talk about Sanskrit. It also has no use for the people of Arunachal Pradesh rather than some extra knowledge.

But the creation of the Nyishi Language will save the future of the state of Arunachal Pradesh as their culture and language which is their identity is on the stake. The younger generation is forgetting their mother tongue. So rather we must be optimistic and contribute for the creation of the Nyishi language.

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