

Humanistic Values of Indigenous Languages in Bangladesh

Valores humanísticos de las lenguas indígenas en Bangladesh

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ABSTRACT

The purpose of this study is to know the humanistic value that is given to indigenous languages in Bangladesh. This study is based on selected case studies, data from in-depth interviews, focus group discussions, and systematic reviews of relevant literature. The study indicates that in a way the primary, secondary level education is designed focused on fully Bengali and part of it in the English Language. Children soon lose interest in the classroom and drop out when they cannot communicate. The teachers are also from the Bengali community, and fewer than 8% complete primary education while 2% complete secondary education. Besides the dropout, late enrolment, repetition, poor academic grade, for these maximum indigenous students cannot pass the minimum marks for enrolment for higher education and civil service jobs. Besides, many indigenous languages are disappearing but no plan to protect them.

Keywords: Indigenous Language; Humanistic value; Education policy; Culture; Bangladesh

RESUMEN

El propósito de este estudio es conocer el valor humanista que se le da a las lenguas indígenas en Bangladesh. Este estudio se basa en estudios de casos seleccionados, datos de entrevistas en profundidad, discusiones de grupos focales y revisiones sistemáticas de literatura relevante. El estudio indica que, en cierto modo, la educación primaria y secundaria está diseñada centrada en el idioma completamente bengalí y en parte en inglés. Los niños pronto pierden interés en el aula y abandonan cuando no pueden comunicarse. Los maestros también son de la comunidad bengalí, y menos del 8% completa la educación primaria, mientras que el 2% completa la educación secundaria. Además de la deserción escolar, la inscripción tardía, la repetición, la baja calificación académica, para estos estudiantes indígenas máximos no pueden pasar las calificaciones mínimas para la inscripción para trabajos de educación superior y servicio civil. Además, muchas lenguas indígenas están desapareciendo, pero no hay planes para protegerlas.

Palabras clave: Lengua indígena; Valor humanístico; Política educativa; Cultura; Bangladesh

1. INTRODUCTION

Through the liberation war of Bangladesh got freedom on 16 December 1971; Bangladesh got the liberation based on the language movement on 21 February 1952. Bangladesh is only one country in the world who sacrificed many lives for the rights of language. Unfortunately, people forgot that struggle, in the constitution of Bangladesh it is used “Bangladeshi” nationalism to mean nationalism for all citizens, the same rights for all, including the Indigenous community. However, the reality is different when we see Bangla was taken unanimously as the medium of instruction at all levels of education. The Quadrat-e-Khuda Education Commission recommends, “We must use Bengali as the medium of instruction at all levels of education to make our educational schemes successful.” (Sultana, 2011). There is the finding that the majority of language education initiatives for indigenous languages in Bangladesh are extra-linguistic, driven by international organizations and drawing on international norms for their rationale, rather than linguistic or cultural motivations (Poulson, 2007) of primary importance. Due to that the Indigenous communities’ humanistic rights for learning in the mother tongue, as well as other economic needs, were ignored. Though many of them could cross the primary education cycle due to a flexible promotion system, many of them are caught at the secondary level. Not only that but also some other reasons some of the indigenous languages disappearing from the country. Language is little more than a communications mode; it is a “Cultural Conveyor” (Kirmayer et al., 2000). How language learning can contribute to increased awareness of one’s indigenous group and its connection. Cultural identity building will improve well-being, which has consequences for the learning of these pre-service teachers and the effect on their potential students (Moore, 2019).

Language and culture are social determinants of wellbeing, and their loss by colonialism has contributed to poorer health outcomes for Indigenous people (Officer, 2016) The erosion of indigenous languages is a legacy of both the residential school system in Canada (Truth and Reconciliation Commission, 2015) as well as the domination of English and French nationally (Statistique National du Canada,” 2012). Cultural identity is a psychosocial determinant of health (Auger, 2016; Oster et al., 2014), and derives from the sense of belonging, as well as the importance and emotional significance that an individual attributes to membership in a cultural group (Berry, 1999). Berry reported that cultural identity was not only of utmost importance to participants in a study carried out for the Royal Canadian Commission on Aboriginal People but that it was “at the heart of their existence” (Berry, 1999). Using indigenous languages in school is important and should be included in federal policy (Mackey, 2015). Teachers should use storybooks, novels, and co-create curricula for indigenous children up to 12 grades (Cardinal & Fenichel, 2017). Cachon, (2019), shows that some basic principles of traditional indigenous teaching will educate non-indigenous managers and help them to communicate better with indigenous leaders and their communities. Alderson, (2019), shows that even when any researcher researches on indigenous people, their methodology and ethical consideration should be different. Libraries are the main collectors of indigenous languages, and digitizing is important to protect indigenous languages; the researcher worked on Te Reo M_aori (M_aori language) is the indigenous language and is one of three official languages of New Zealand (Lilley, 2019).

1.1 Indigenous People

The terms “indigenous community,” “indigenous ethnic minorities” and “tribal groups” are used to describe social groups that share similar characteristics, namely a social and cultural identity that is distinct from dominant groups in society. As defined by the United Nations Special Rapporteur to the Sub-Commission on Prevention of Discrimination and Protection of Minorities, Indigenous communities, people, and nations are those which having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of societies now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop, and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as people, following their cultural patterns, social institutions and legal systems (Martinez-Cobo, 1984).

United Nations human rights bodies, ILO, the World Bank, and international law apply four criteria to distinguish indigenous people:

(i) Indigenous people usually live within (or maintain attachments to) geographically distinct ancestral territories. (ii) They tend to maintain distinct social, economic, and political institutions within their territories. (iii) They typically aspire to remain distinct culturally, geographically and institutionally rather than assimilate fully into a national society. (iv) They self-identify as indigenous or Adivasi.

No specific, reliable data and statistics regarding the name and population size of different indigenous

people. The most recent Poverty Reduction Strategy Paper (PRSP) of the Government of Bangladesh refers to “45 different indigenous communities”, among them 12 from the Chittagong hill tracts (CHT) and others from the plain, especially from Mymensingh, Sylhet, and Rajshahi. The total population is about 2 million; about 1.22% of the total population. The percentage distribution of the tribal population by religion was Buddhist 44, Hindu 24, Christian 13, and others 19 (Roy, 2012; World Bank, 2008b).

1.2 Indigenous languages

Indigenous Peoples worldwide represent and rear 80% of the world’s cultural and biological diversity, and occupy 20% of the world’s land surface. The Indigenous Peoples of the world are very diverse. They live in nearly all the countries on all the continents of the world and form a spectrum of humanity, ranging from traditional hunter-gatherers and subsistence farmers to legal scholars. Almost 2 millions of Indigenous people and these indigenous communities using 26 different languages in Bangladesh. Since the nineteenth century, more than 250 languages with various dialects had been spoken in Australia (Dixon, 1980). Few than half of these languages are currently spoken, with many more having an endangered status, according to McConvell and Thieberger (2001) In reality, Australia has the most languages in the ‘nearly extinct’ group of ethnologists by far (Thomason, 2015, p. 9). (Karidakis & Kelly, 2017) their study recorded the proportion of people who speak a language other than English (LOTE) over many periods of the census and found that there was a general trend towards a rise in the language transition to English, and indigenous languages are extinct in the category.

Figure 1 shows that in Bangladesh 4 different kinds of language families exist, among them 45 different indigenous communities using 26 different languages. 98% of people use Bangla and the other 2% use different kinds of indigenous languages.

Figure 1. Language families and languages in different areas in Bangladesh



Source: Wikipedia

1.3 Statement of the problem

According to the study of McGee (1997), teachers use and should use both the intended and operational curriculum. The centrally designed and planned curriculum is intended as a curriculum. If we consider Bangladesh, then the Bangladesh Education Ministry, as a whole, is responsible for design and plan the curriculum for the education system; on the other hand, what happens in the classroom that is an operational curriculum, simply how teachers teach depends on the students’ requirement inside the class.

In the primary and secondary level education, it is based on Bengali and English as the main instructional language, so we can easily understand that both the intended and operational level is set up by the government, and that is only Bengali and sometimes English. There is no scope or plan to use the indigenous language for the indigenous people in primary and secondary level education. Therefore, their main humanistic right to study in their language is ignored by education policy governments. As a result, they are facing other problems too. Not only that but also lots of indigenous languages are disappearing and some are in danger. Therefore, it is important to incorporate indigenous languages in education and other fields of life for indigenous people.

1.4 Rationale of the Study

Language discrimination, policyholder ignorance, community ignorance not to protect indigenous languages and cultures so it is one kind of cultural genocide, so this research will help to create awareness to protect it.

1.5 Objectives of the Study

The general objective of this study is to know how the humanistic values of the indigenous people's languages are ignored in Bangladesh. The specific objective is to know the present situation of indigenous languages in Bangladesh.

2. LITERATURE REVIEW

From the year 1747 to 1947, these 200 years Bangladesh was colonized by the British, that time almost everywhere especially in education and job, English was the dominant language, then 1947 to 1971 these periods was under the control and ruled by Pakistan, and Urdu was the dominant language, After the 1971 liberation war, "Bangladesh emerged as a new nation based on Bengali Nationalism" (Kabir and Nath, 2005, p. 4) and emphasized on only Bangla as the medium of instruction in all level of education. In 1988 realizing the socio-economic context from the world's perspective the Bangladesh Government became concerned about teaching English along with Bangla, At Present, the "Bangladesh government has become more concerned with promoting English language education" (Imam, 2005, p. 477). Thus, Bangla and English languages developed in Bangladesh and the demands of Indigenous groups for schooling in their mother language have been relatively unnoticed in education (Kabir & Nath, 2005).

According to Uddin (2010), indigenous students have to learn the Bangla language from the very beginning to follow the national curriculum, and "the national curriculum of education is in Bangla and based on Bangali society, and the instructors are from among the Bangalis" (pp. 32-33). As a result, the indigenous students are unable to understand the instructions and the contents because of their deficiency in Bangla language. So, it seems that the indigenous students are neglected by the National Language Curriculum in Bangladesh.

Based on the extensive study of language in education policies and planning in the Pacific Basin, Kaplan and Baldauf (2003) suggested an effective theoretical framework. The framework shows some policy planning elements, those are access policy, personnel policy, curriculum policy, methods, and materials policy, resourcing policy, community policy, and evaluation policy. Kaplan and Baldauf Jr. (2003, p. 202) access policy provides a statement of who must study what languages (p. 217) and personnel policy examine human resources for teacher selection (p. 218). Hamid (2010, p. 292) explains methods and materials policy as language teaching approaches used and the materials used for this purpose and resourcing policy as the allocation of financial resources and infrastructure for organizing teaching and learning activities at schools.

3. METHODS

This study is qualitative research; Luttrell (2010) argues that qualitative research emphasizes debate about subjects that recognize our collective effort to understand ourselves and the world around us. Also, qualitative research is a holistic approach which seeks to describe the understanding of people's experiences, conceptions, and behavioral activities (Bogdan & Biklen, 2007)

In this study, we used case studies, open-ended questionnaires, informal interviews, focus group discussions, and content analysis. The participants were indigenous students, teachers, guardians, community leaders, and policy planners.

4. FINDINGS AND DISCUSSION

In prehistoric times, Bengal was inhabited by Austric and Dravidian language-speaking people. Again, among these groups, the majority were speaking different Austric languages (Rafi, 2006, p. 15). After the attack of Bengal by the Aryans, the communication between the victor and the vanquished was done in Aryans languages. Bangla has arisen as a pidgin language with an influence of Sanskrit on the same. Over time, it was practiced at home and transmitted as a first language. Thus, it becomes and develops

like the Creole language. Indeed, the history of Bengal is full of episodes of incursions resulting in the departures of the groups who came earlier and their eventual migration to the so-called refuge zones. These processes including language, caste, philosophy, and the incursion of culture assimilated different ethnic groups under one roof, thus forming Bengalis also failed to assimilate several ethnic groups under the same. This is one of the reasons why several ethnic groups who fluxed into Bengal in prehistoric and historic times still exist with their distinct identity in Bangladesh (Rafi, 2006, p. 18).

4.1 Ignorance of indigenous languages in education policy

Education in one’s own language is the basic need and rights, but in education, the policy of Bangladesh has neglected education in indigenous languages for the indigenous people. The study indicates that in the way the primary, secondary level education is designed by the government focused on the mainstream locality and fully in the Bengali language and part of it in the English Language. Children from four to six years old soon lose interest in the classroom and drop out when they cannot communicate with teachers or understand lessons. Ethnic minority children communicate in their mother tongue in their house. However, in school, they are compelled to face a Bengali text while the teachers are also from the Bengali community. The completely teaching method is in Bangle and some subjects in English. And for those who start schooling, fewer than 8% complete primary education while 2% complete secondary education

Table 1. Time allocated for the languages

Time allocation	Hours per term	Percentage
Teaching of Bangla	42	17.5
Teaching of English	42	17.5
Others subjects	156	65
Total	240	100

Source: As quoted from Ministry of Education, (2005)

Table 1, shows that 35% of a total of 240 hours per term allocated for Bangla and English, and the secondary school curriculum still does not recognize or allocate any hours for the indigenous languages. Although the Government of Bangladesh is committed to meeting the goals of education for all by 2015, the role of ethnic languages has not been recognized in Bangladesh education (Kosonen et al., 2006).

Table 2. Indigenous languages issues in education policy and election manifesto

Issues	Education policy 2010	Sixth five-year plan	Election manifesto
Schools, Residential arrangements in hill tracts and other remote areas	yes	x	x
Implement an alternative teaching method within	x	x	x
Teachers training for indigenous students	x	x	x
Recruit indigenous teacher for indigenous students	x	x	x
Special Instruction to use Indigenous language	x	x	x
Language research for indigenous people	x	x	x

Source: Ministry of education and Interview

4.2. Home language, knowledge, and School language, knowledge is different

Indigenous children have grown up with home knowledge through their mother languages at their own home and community because the mother tongue “represents the thought, culture, and heritage of an individual” (Uddin, 2010, p. 32). However, Indigenous students develop their school knowledge through Bangla, and the English language in the school through their mother languages and cultures is dissimilar to the school languages and cultures. As a result, maximum indigenous students are struggling to integrate

their home knowledge into the mainstream education system. Therefore, they see education as not functional or interesting, and they did not understand the lesson fully due to that dropout, poor academic result, obtained. The literature shows that schools can play an important role in advocacy and maintain indigenous language and culture (Skutnabb-Kangas, 2002; Kabir & Nath, 2005). Therefore, the use of home languages could be emphasized as a resource for tribal students in education. If this happened, tribal students would be confident in school and be able to link what they already know and what is new to them. In other words, language is a power by which students can get greater learning. However, after the Independence (1971) until now, only Bangla and English languages are used as mediums of instruction at all levels of the Bangladesh education system.

4.2.1 Tri-languages complexity

Indigenous students grown up with an indigenous language, they need to learn Bengali and English in the classroom, and the pronunciation is fully different from their mother’s language, this is tri-language complexity.

Case-1: Tri-languages learning complexity
 Rajmoni Chakma* (20) a young student of the university said that “it was difficult to learn three languages (Chakma, Bengali, and English) simultaneously.” He also stated that “I mixed up all languages together and made a funny language.”

Name used in this paper is a pseudonym to protect the identities of the participants

Source: an in-depth interview

4.3 Bangla Teachers for the Indigenous Students

It means teachers also use the Bengali language and for the primary students hardly they can understand the class lecture. It becomes easier for one to understand what is meant through a particular word, phrase, idiom, or colloquial expression in one’s own languages. When the same presentation is in the second or the third language, it becomes difficult and sometimes impossible to follow the speaker.

Case-2: Tri-language learning complexity
 Ronojoy Singha* (35) a shopkeeper from the Manipuri community said, ‘Usually teachers are recruited from the Bengali community, that is why the vernacular problem arises. Adivasi students have nothing to do, they just sit in the classroom and try to hear and understand what their teacher pronounced.’

Name used in this paper is a pseudonym to protect the identities of the participants

Source: an in-depth interview

4.4 Materials use for Indigenous students

Indigenous children usually do not feel interested in education, and the main reason is that the curriculum and textbooks do not recognize their language, culture, or identities.

4.5 Drop Out

About forty percent of the Khasi children of Sunamganj and Kulaura areas leave school before completing primary education (Ahmmed, 2010, p. 16). The overall dropout rate is high in class-III because from this age children attain the ability to earn. It is also observed that the number of drop out increases with the increases of grade. A survey, conducted by SEHD (2007), has shown the status of education in the Khasi’s community, which is depicted below.

Table 3. Drop out of Khasi students

Level of Education	Persons	%
Primary level	4,007	68.81
Secondary level	1,627	27.94
Higher Secondary level	113	1.94

Graduate-level	33	0.57
Masters	04	0.07
Technical training & diploma	39	0.67
Total	5,823	100
Literacy of all ages	5,823	66.43

Source: SEHD, 2007

From the above data (table 3) it reveals to us that the dropout rate is high while they are upgrading from primary level to secondary level; after the secondary level, there is another education break that occurs. Despite having the ability and interest in higher education, many Khasi students fail to pursue higher education because they have no shelter in urban or suburban centers. Although a few higher educational institutions have dormitories for their students, in most cases Khasi students do not fulfill the required level of education. Most students fail to continue education up to the twelfth grade, which is the primary requirement for higher education enrolment. Additionally, children are usually less able to pass the competitive enrolment test due to inherent challenges faced throughout their primary education.

Most of the Khasi Punji School also suffers from a lack of trained teachers. The teacher-student ratio in these schools is skewed and a significant number of vacancies in teaching positions exist.

4.6 Late Enrolment

There are several causes for which Khasi children are getting late enrolment at primary education, which include- lack of awareness, vernacular problem, topographic and ecological differences, meager communication facilities, and school distance (Haider et al., 2012, p. 56).

The Khasis are habituated with a simple life, and their economy is based on traditional cultivation (betel leaf) which does not require any formal education. Literate guardians are few among the Khasis, and there was a huge indifference towards the value of education. Therefore, some guardians are not aware enough to send their children to school. Most of the guardians are in a dilemma who feel education is necessary to protect their valuable resources and to survive in the competitive market outside their community. Simultaneously, they are afraid if they lose their cultural values through education induced by other cultures. Khasi guardians are usually in a hesitation decision whether they are going for formal education or not. As a result, late enrolment occurs. Like other indigenous community, the Khasis have their language. Children communicate with the Khasi language at home, yet schools use Bangla as the mode of teaching. As a result, most of the Khasi children cannot adjust to the school campus outside their community. They cannot explain their problems to the teachers who do not know Khasi. It is a difficult task to maintain the national school calendar due to life struggle, communication problems, and other related difficulties for the Khasis.

4.7 Repetition and Poor result

There are several causes for which Khasi children repeat in the same class. They fail to pass the class for many reasons and stay in the same class repeatedly.

Since Khasi children fail to receive pre-school learning from their parents, their academic base becomes weak, which ultimately causes repetition. Most of the Khasi parents have very poor or no education; children do not receive parental support in doing homework. Fearing punishment and examination, they truant from school, which can lead them to repetition. Most of the Khasi children are from poor families, one fellow's income is not enough for the family to have mere subsistence. Therefore, every child has to do something expense saving so that the family can run well. Khasi children also contribute to the money earning for household consumption. In most cases, they assist the senior in their work. Through this process, an apathetic attitude for education grows and prevails afterward. Moreover, there is a common belief that income-generating activities are more profitable than education. Educated people are becoming unemployed, so there is no necessity for education. The overall repetition rate is high in class-III because, textbooks and curriculum seem a bit harder, and that is why Khasi children cannot pass the examination. In a word, the quality of teachers and learning materials makes the education scenario less satisfactory for the Khasi community.

On the other hand, because language complexity they got a poor academic grade, for these maximum minority students cannot pass the minimum marks for the enrolment for higher education and civil service jobs though they have a 5% quota system.

4.8 The Indigenous languages disappearing

Promote state language and cultures

No scopes to learn primary education through mother tongue, to earn livelihoods, to mobilize indigenous cultural programs, and lack of government support are the main reasons behind the extinction of the languages, linguistic experts stressed. Even indigenous cultures, like song, dance, and other activities, are rich, but it is not promoted by the national media or any such type of arrangement.

No written Script

A research fellow at Ethno-linguistic Survey of Bangladesh at IMLI under the Education ministry, Nasima Poly informed, “The project (1-year duration, launched in June 2014) is working for the reservation and mobilization of 37 languages, although the Govt. Has recognized 27 as the indigenous languages in the country”.

“Only 5 of 37 languages have their own scripts, including Bangla, Chakma, Marma, Mru, and Meitei”, she added. “Hodi, Banai, Dalui, Rajbongshi indigenous commonalities have already started to use Bangla completely, leaving the languages in the disappeared list due to the lack of social and economic recognition”, she mentioned from the research papers.

No fund & research project from the government

Most developed countries including the UK, USA, China, Japan, and Germany have their researchers and the larger amount of funding in the Bangla Language, but unfortunately, the Bangladeshi government lacks in that area and must take effective measures. “Indigenous languages preservation project is a national issue, no country or NGO’s will fund this sector, Govt. And the only Govt. Can only resolute”. International Modern Language Director, Professor Iffat Ara Nasreen Majid, said, “We lose knowledge and history and lose connection to the land when a language is lost”.

International Language (English)

Not only the State language but also the international language, especially English, is dominating everywhere; it is economically advantageous to learn the majority language and teach it to their children. Acquiring fluency in English will help these people and their children to find jobs and be successful. Children also have a role in this process, and often they are the children who make the choice to stop learning their ancestral language and use the dominant language exclusively. Unfortunately, many feel that when they have learned the majority language, they must also stop using their native language. Some parents fear that speaking the native language at home will slow the child’s acquisition of the more economically valuable language. One of the major beneficiaries of this phenomenon today is the English language; worldwide, English is becoming the primary language used for international commerce, science and technology, and higher education. English is also dominant in electronic media. For the most part, radio and television programs have been broadcast in just a handful of languages. According to Nettle and Romaine (2000, p. 39), “by 1966, English was the language of 70 percent of the world’s mail and 60 percent of radio and television broadcasts.” Krauss (1992, p. 6) refers to television as “cultural nerve gas” because it streams the majority of language and culture into the homes of indigenous people and accelerates the rate at which they abandon their languages and cultures. Technology, for the most part, is not available in indigenous languages, requiring these speakers to use the majority language if they want to make use of technology, especially the Internet, or have access to mass media. (Hoffmann, 2009)

Habitat loses, Climate change, Water scarcity

Lots of indigenous people live in Hill tracks and other areas, their main sources of living are cultivation on the hill (Jum cultivation), betel leaf cultivation and fishing, but due to climate and habitat change they are losing this scope and migrated to other professions, so they are losing their language and culture also.

Ignorance of Economic values

Economic values of language mean that when it has monetary value, on a global scale, the language currently with the highest economic value is English, with Spanish and Chinese. Economic values of the

indigenous language are that if they can cope with the language barriers, these huge numbers of minority people will be the capital of the country and their community.

The concept of human capital became important in the 1960s with the emphasis on schooling, On-the-job training, health, and information, all of which transform the person into human capital (Schultz, 1962). Therefore, they are getting enough knowledge, education, and training in their language, the government, and other private not considering them the capital for the country. However, if they get enough education, knowledge, training, then they can develop themselves and for the economy.

In a way, the welfare and the development activities of the state remain highly focused on the mainstream locality. As a result, the welfare of the indigenous people remains ignored in many cases. That is why their infrastructure, education, health care, and other needs remain unfulfilled.

Table 4. Recruitments of Indigenous people

Batch of BCS	No. of male recruitment	No. of female recruitment	Total recruitment
24th	12	4	16
25th	6	2	8
26th	2	-	2
27th	13	5	18
28th	7	1	8
29th	10	1	11
Total	50	13	63

Source: public service commission, Bangladesh

Table 4 shows that from the different 24th to 29th Bangladesh Civil Services recruitments, it was observed that the 5% quota reserve was reserved for the indigenous people but recruited only 1%. It was because they were not only ignored by the authority, but they did not get enough qualified candidates also from the indigenous people.

Maximum indigenous people professions, are Agri-64%, Agri labour= 12.5% Business= 8.5% Service/professional= 7.8% Fishing= 4.8% Tenant farmer= 2.5%. However, if they are educated and overcome the language barriers, then they will participate in economic development, political activities, more modern agricultural activities, and other jobs in all sectors.

5. RECOMMENDATIONS AND CONCLUSION

Curriculum designers, policymakers, and the government should include Indigenous language at primary and secondary levels for the indigenous people. From the study we saw those maximum indigenous students facing this problem, they are not expecting fully based on their language, but at least operating language or class should conduct in the indigenous language

For indigenous students, indigenous teachers should be recruited or teachers should learn indigenous languages so that they can conduct class in the indigenous language. The government should arrange teachers' training.

Educational materials for primary and secondary level students should include indigenous language and cultures so that they can understand and cooperate with their home knowledge.

From the study we saw the main reasons of drop out, late enrollment and poor grade were language complexity, children fail to receive pre-school learning from their parents, poor, so family feels that cultivation is better than education, so in this case, students economical support so that they can come to school, as well as adult education can arrange for the parents so that they can give the pre-school education to their children.

Government promoting and supporting mainly Bengali and English languages everywhere, but if we want to protect the indigenous language, we need to promote the indigenous language in education, in the job as well as other print and electronic media can play a significant role in broadcast of indigenous programs.

Other than five indigenous languages, not all other indigenous languages have written scripts, so, the government, researchers, and academicians should come forward to write their scripts and digitalization of the indigenous languages.

From the study, we saw that there is no fund or enough research project to protect indigenous languages, “Indigenous languages preservation project, is a national issue, no country or NGO will fund this sector, Govt. And the only One. Can only be resolute”. International Modern Language Director, Professor Iffat Ara Nasreen Majid, said. Therefore, the government should take initiative and researchers need to be aware of the issues.

Study shows that due to Habitat loss, Climate change, Water scarcity, lots of indigenous people migrated to other professionals, and they are losing their own culture and languages. Therefore, we need to protect our environment and be aware of their originality, so they can find an alternative source of living in their community areas.

Lastly, all the community, government, policymakers should think that the indigenous people are not the burden for the country, they are assets, and if we can educate them, then they will be an instrument of economic development.

From a purely physical standpoint, losing a language will not kill the people who once spoke it. Nevertheless, if we lose indigenous languages, they will lose their own identity, cultural loss, and academic loss. Moreover, we are liable to kill all those languages and cultures. This is cultural genocide. International Modern Language Director, Professor Iffat Ara Nasreen Majid, said, “We lose knowledge and history and lose connection to the land when a language is lost”. Therefore, we need to be aware of the indigenous languages and protect them.

CONFLICT OF INTEREST

No potential conflict of interest is reported by the author(s).

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