

ASPIRATIONAL LANGUAGE OF INDIAN LANGUAGE, KNOWLEDGE, GENDER AND GLOBALIZATION

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Abstract: Language is a medium of conversation, a method of communication. The paper states the types of language on the notion of essentiality and the ontology of the language i.e. psychological, social, mathematics.

In this paper, I clarify the importance of language on the basis of categories i.e. -

- Languages that are endangered – the comparison among different languages that didn't lose importance.
- Era based - The language of 'Sufi' and importance of language in Sufism.

The paper demonstrates the notions of language based on gender, specifically to female-oriented and state the facts about women. The market policies of languages in the contemporary world differ from the ancient connotation of beauty. With time the change in languages due to the rise of other languages shows the association and the extremity of originality. In fact, the paper states the transformation that is taking place in languages- especially the dominance of Hindi and English. The regional languages are bringing up the rear side on local people by the increasing consequence of two popular languages, one worldwide other nationwide. Globalization always gave importance to the language that eases in conveying the message but the languages that are developed in past, that shows the cultural value of the region is declining their values. The medium of Education is now what is popular, the paper analyses various survey data of different colleges and schools in India which are providing English as a medium of education despite the native language of the society. However, the paper also focuses on the issue of language as a status/attitude of a person rather than a language of conversation.

Moreover, this paper shares the possible step that other parts of the country had applied to save the endangered languages.

Index Terms - Endangered Language, Sufi Language, Collaboration Urdu, Gender, Originality, Dominance, Globalization of language, Survey Data, English an attitude, Saving Languages.

I. INTRODUCTION

Language, in wide-ranging and in straightforward words, is the skill that living beings (or artificial, like computers) have to convey meaning and to communicate with each other.

There are many types of language depending on the creatures' complication and physical means of communication. As like, a cell may perhaps communicate with other cells by electrical discharges, while a cow will have more multifaceted and varied conduct of communicating with other cows (like chewing food and generating sound).

The individual seems to have the most compound system. Languages exist in us as a natural intuition. We are born with the cerebral structures and competence to acquire whatever language closed ones speak. Human languages are exceptionally complex systems that can be broken down into different levels of analysis: Phonology, syntax, semantics, grammar, etc.

What defines a language?

The question is ambiguous. Different philosophers of language have the conflict on the issue of the ontology of language. It's important to note that in language there are semi-distinct sets of units, treated differently, namely, lexical items, such as adjectives, adverbs, nouns and verbs, and grammatical items, such as prepositions, postpositions, clitics, and affixes and it is known as Grammaticization or Grammaticalization of language.

In the views of 'Noam Chomsky', a language is a collection (finite or infinite) of sentences, each limited in span and constructed out of a finite set of elements. Language is the foundation of a mind. This mental capability makes a human being to react and understand and linguistic theories aim to understand the mental strength of a person.

The scientific concept of language expressively states that linguists take the primary object of the study, and normatively whatever it is they should be studying.

Types of language:

1. Many linguists take as their primary objects of study mental construction relating to language.
2. Linguists, chiefly those with ties to the social sciences, take their object of study to be primarily a social entity of some sort.
3. Finally, to study conceptual pattern apparent in linguistic communication, some linguists take themselves, with ontology analogous to the metaphysics of mathematical entities. So in answer to the descriptive.

The question "What is language?" we must take action that there are in point of fact, many types of language, generally sortable in to three classes of ontology, one is psychological, other is social, and mathematics.

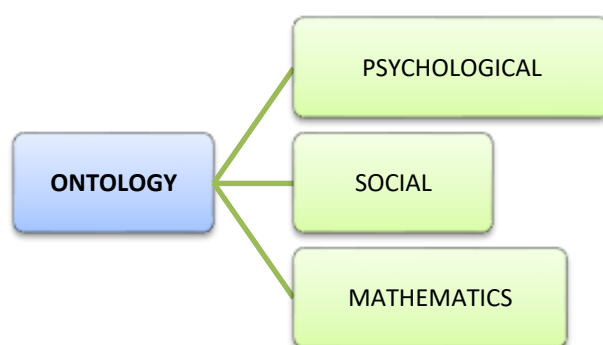


Chart of Types of Ontology.

- **PSYCHOLOGY:** The argument begins by establishing the same approach to metaphysics that was adopted. Since the time of Descartes, to take the validity of the natural sciences as a fixed point - it has been a common practice in philosophy, and metaphysics has reshaped itself around this fixed point. The best science of language gives us an account of the state of the cognitive system responsible for it. Linguistics "is about symbols and explains the properties in virtue of which symbols have their roles in our lives"- and it is called- Grandma's Language.

Example- Suppose we want to study the axe. We could gather models of axes and study them, or we could try to examine the psychological processes internal to the blacksmith when he creates axes. To approach the subject by looking at the blacksmith rather than the axes themselves then it was decide by us, we wouldn't think that her mental representations were the real axes, and the shaped metal bars only substance of tangential interest. Recollect our law of thumb of how to determine a key object of study: if A is the common link between otherwise dissimilar objects of study, A is a good aspirant for primary object of study. If you look at all the things involved in axe-ology, it's found not only the study of the blacksmith's expertise but also study of the various uses axes are put to and of the symbolic roles they play.

The common thread connecting all these objects of study is not the cognitive design for axes in the blacksmith's head, but the external, shaped bars of iron. So by a rule of thumb, the cognitive apparatus can't be the primary object of axe-ology. In brief, the language faculty have to exist in some form or another, it is a primary purpose to study many linguists, and gives the reason to call it 'Language' to the history of modern linguistics. Thus, legitimate response to the questions of the psychological ontology of language is "what is language?"

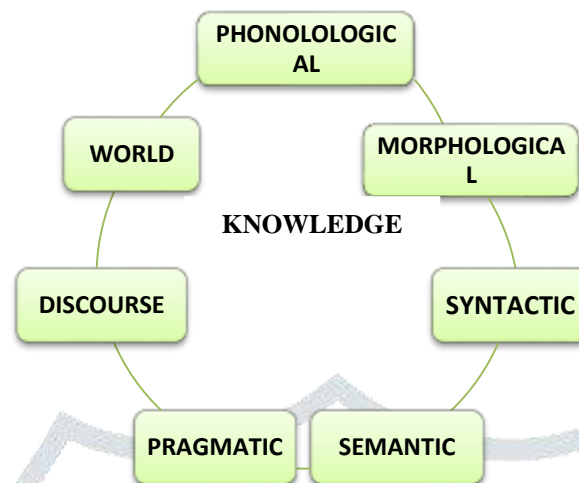
- **SOCIAL:** The theory treats language as a social object, and thus takes linguistics to be at least partly a social science. However, the social ontology in the psychological ontology of language is a family of quite distinct conceptions rather than a uniquely defined entity. Generally lead to the conclusion of facts about language acquisition, methodological considerations, or facts about meaning, gave their views that it can be, and they can be, by several linguists and philosophers of language. In other words, children learn the language aren't trying to become skilled at any individual's language, but trying to learn something that exists on a community level.

The justification that in the other part, the understanding in folk of language muddles sociopolitical facts through the linguistic essentials, such as when we refer to 'Chinese' as a language despite Chinese dialects being as diverse as the Romance Languages.

- **MATHEMATICS:** Numbers, functions, and so on exist abstractly in the same way that trees, stars, etc., exist concretely. Just as we perceive concrete objects, we perceive abstract objects too. Formalism indulges mathematics as a set of games according to which symbols are influenced according to the particular set of laws. Signs need not be nonphysical abstract. Theory of Fiction claims that mathematical entities have the same reality or unreality as characters and objects in fictional stories. A grammar is extensionally sufficient when it correctly portray the linguistic facts of the natural language that is meant to describe.

II. TO UNDERSTAND LANGUAGE - KEY – KNOWLEDGE:

A natural language understanding system must have knowledge about what the words mean, how words combine to form sentences, how word meanings combine to form sentence meanings and so on. The different forms of knowledge required to understand for natural language understanding are:



Mapping of key of Knowledge.

Phonological: They deal with how words are related to the sounds that realize them and so to language. For speech-based systems phonetic and phonological knowledge is indispensable.

Morphological: Morphological knowledge concerns how words are constructed from morphemes.

Syntactic: It determines what structural role each word plays in the sentence and what phrases are subparts of what other phrases.

Semantic: The meaning of a sentence has, no matter in which context it is used. The study of context-independent has meaning.

Pragmatic: Pragmatics trade with the relative aspects of meaning in exacting situations. It describes how sentences are used in the different state of affairs and how use has an effect on the interpretation of the sentence.

Discourse: Discourse language relate to inter-sentential links that is how the straight away preceding sentences affect the analysis of the next sentence.

World: It includes the general knowledge about the structure of the world and what each language user must know about the other user's beliefs and goals.



Sketch art - Language of different culture or region.

Importance of Language: The everyday lives of people of whatever race, creed, and region of this world. Language helps to express our feelings, desires, and queries to the world around us. Words, gestures, and tone are utilized in the union to portray a broad spectrum of emotion. The exclusive and assorted approach human beings can use to communicate through writing and speaking a language is a large part of what allows to harness our inborn aptitude to form lasting bonds with everyone; separating mankind from the rest of the animal kingdom.

The significance of communication is often overlooked. Instead of our great competence in communication, misunderstandings and mistranslations are ordinary. The category that defines cases of language is:

Endangered Language: The endangered language is a language that is at jeopardy of declining and of use, generally due to its few surviving speakers left and less in use. Majority of the Indian Language will vanish out if timely efforts are not made to protect them. According to Indian linguistics, <https://indianexpress.com/article/research/international-mother-language-day-2018-ganesh-devy-indian-languages-5072487/>, 96% are endangered. In India, only 4% of people speak 96% of these endangered languages while 96% natives speak 4% of the major languages.

“This form of language loss is cancer, not a gunshot.”

When a language dies a unique way of looking at the world disappears and also cultures die every time.

SOME GAIN POPULARITY SOME MARGINALIZED:

- Firstly, some languages as against other different languages in a particular area cultivate and became popular because of an easier sentence structure. For instance, in Hindi, I can say ‘Hum padhte hai’ and I can also say it as ‘padhte hai hum.’ So the sentence structure is flexible. But it’s not always that easy in other languages. This is one major reason.
 - Secondly, the social supremacy of any group leads to the language of that group becoming more acceptable in that society than any other. For example, Sanskrit turn out to be popular in ancient India because of social domination by speakers of Sanskrit. Or English become popular because of the westernization and colonial rule in the world.
 - Thirdly, when a language becomes useful in a marketplace, that language grow better currency. Like, we in speak one language in our home and at native place, perhaps another language in office, but when we go to the market we might use none of it. For example in Delhi, you might use Punjabi or Udiya at home, English in the office, but in the marketplace, one should incline to use the language ‘Hindi’.
- The patterns of dogmatic dominance, use in the marketplace and ease of syntactic arrangements are three reasons; some languages are more popular than other languages.

III. SAVING EXTINCT LANGUAGE:

The extinction of a language means when a language is no longer being taught to the children of the community or to the next generation. Every language passes on, science in linguistics; anthropology, prehistory, and psychology lose some miscellany in data resources. There are different notions about the ways to preserve a language i.e.

- The first approach is to motivate younger comers to speak the language as they grow, so they will then teach their children the language as well. In many cases, this option is nearly impractical because people wanted to raise their knowledge in the field that is further important in the modern world. Exceptionally, some do want to take knowledge of their native language due to their interests and impact of culture.
- Web and media: The technology state the online world and it is also be used to raise awareness about the subject of language extinction and language preservation. It is used to interpret, catalog, store, and provide information and admittance to languages. Latest technologies for example podcasts can be used to safeguard the spoken edition of languages, and written online uploaded credentials can preserve information about the native literature and linguistics of languages.
- Scribes: Written documents are to safeguard data about the inhabitant literature and linguistics is also not devoid of potential problems. Just because a language is written down, this does not mean it will stay alive. Printed information in a tome or manuscript form is subject to acid issues, binding problems, environmental monitoring problems, and security concerns. But a scribe of the particular language is always accepted as the authentic way to preserve and also known to be certified rather than oral traditions.
- Multimedia: Preservationists use audiotape recordings, along with video recordings to record vocal financial records of languages.
- It is also the responsibility of people to keep a language stay and preserve for their future generations. The right and responsibility of a nation are to preserve the linguistic value as well as cultural value.
- Carving words, phrases, and poems in various alphabets to raise awareness of endangered languages, worked with collector, educator and other artists to create the school books in the indigenous tongues.
- To preserve the piece of history and the language, people or a group of people and young professionals has to organize a cash mob, to patronize particular language speaking or language-friendly businesses such as bakeries, supermarkets, and cafes on the weekends of every month.

IV. SUFI LANGUAGE

The word beyond comparison—the language that exists beyond all rules and standards and yet simultaneously creates all rules and standards—is the Qur'an, the Holy Book, the revealed message of Islam. It is the miracle, al-Mu'ajizah, the source of all Muslim ways of knowing (whether orthodox, rational, or mystical), and it is the basis for all spiritual experience as well as the source of legitimacy for all social and moral values. Linguistically, it is the foundation of classical Arabic and the standard for eloquent literary expression.

For Sufis, language is an intertwined combination of revelation and logic. Language is understood to have a divine origin. They do not refute chronological investigations concerning the developmental birth of signs, words, and grammars, but believe it, just as the continuous processes of creation are guided by divine purpose. Language, then, is a divine code, associated with the abstract principles through which the universe was created. The letters of alphabets have metaphysical significance as well as practical utility; they are sometimes even understood to be “beings,” or the equivalent of “cosmic DNA.” The entire text of the Qur'an can be experienced as a window upon Reality through the medium of language. While meanings can be disputed or forever rediscovered in new ways, the idea that language is impregnated with inherent meaning and significance is deeply rooted. Because the Qur'an was revealed in Arabic, Sufis have sought access to spiritual experience through the medium of the Arabic language. However, other Muslim languages such as Persian, Turkish, and Urdu were also regarded as suitable vehicles for communicating mystical ideas, particularly in the form of poetry.

For the Sufi, language provides a systematic (but not necessarily “linear”) means of attaining to and expressing spiritual states of being and is therefore concerned not only with the management of social relationships but also with divine-human communication. Deep penetration into the forms of language can reveal an underlying grammar and a generative sound code that correspond with higher, more abstract levels of reality emanating from the divine source. Such profound contemplation of language—particularly but not exclusively the language of a holy book or saints—intensifies and enriches a spiritual path, providing a point of contact with God as the source of this language, and helping to clear the way for the revelatory experience of the transcendent.

Language simultaneously evokes diversity and unity.

Language to a Sufi is perceived in a paradigm of revelatory experience wherein “the word” is the most refined and eloquent means of exchange, whether cosmological or social. Paradoxically, language can itself suggest a means of annihilating language in pursuit of that which lies behind it, thus transcending “the word” in order to experience “the word” in all of existence. To arrive at this non-dualistic realization is “to have no relation”—and therefore to be at One, to be all and whole. Contemplation of a spiritual language such as Arabic in light of such a non-dual aspiration facilitates revelatory experience and contributes to the realization of wahdat al-wujud, the unity of being.

Language, as reflected in the Sufi saying that “there is no letter which does not worship God in a language.” Many Sufis find support for such mystical understandings of language from Quranic teachings and thus, Language found to be more important in the Islamic and Sufi culture.

V. ACTIVE AND EMPOWERED: LANGUAGE OF WOMEN

Women empowerment shown by women in Goddess form

Sufis of the subcontinent beam towards the language of a woman —empowered and active as compared to the woman of the Arab Sufis.

Sufi kalams, Chandio - the women as the 'ashiq' i.e. is Lover and the man as the 'mashooq' i.e. is Beloved, there are times when Indian Sufis have portrayed it. Sufis of the different places always did conversations in the language of women, in which she was always empowered, in the contrast to the works of Arab Sufis, in which the opposite is true.

According to Chandio, Sufism had analyses not only the tribulations of society but also recommended their solutions. He believed that the medium of instruction at schools is the reason behind the demolition of the Sufi values.

Intricating on the link between Sufism and democracy, In Chandio view - all efforts to bring peace in a society will go in vain unless intellect is not made to go through the metaphysical process called 'Sufism'. In a work of Sufi saint, Khwaja Farid Ganjshakar in Siraiki said that one of the widespread qualities among the Sufis was the use of the local language of the people. "Their kalam was always in the local dialect," further he mentioned, "Even when the society of the subcontinent had many religions and cultures, they wrote for everyone in that language."

According to his vision, no matter how many hospitals, schools, and roads can be constructed in the name of democracy; peace in a society cannot be attained until and unless the individual is at peace. It was the idea of toughness encouraged by the Sufi ideology that is perhaps drawing attention the West at a time when fear of Islam is on the rise. The views are also on the imposition of fanatic narrative in the Muslim world and how to combat it.

VI. MARKET POLICIES OF LANGUAGES:

Language policies designed to support or dampen the use of a particular language or set of languages. Although states history have second-hand language policies most often to uphold one official language at the expense of others, many countries now have policies designed to protect and promote regional and cultural languages whose practicability is threatened in the current world.

Efficiency is, of course, a desirable feature of all process if all process are evaluated in economic perspective. This also applies to policies and it is divided into two- external and internal efficiency

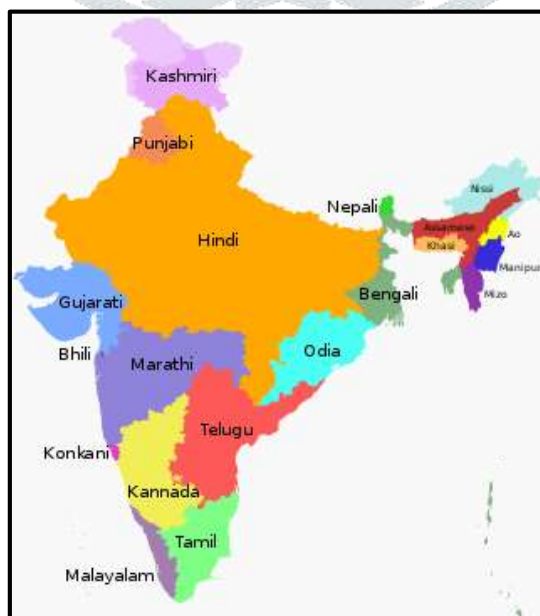
- External Efficiency: denotes the relationship between the results of the education process, namely, indicators of results, skills, etc., which are treated as inputs and outputs, which are defined as the various benefits obtained by actors in their professional, social and personal life and that are certain skills. The relationship exists between inputs and outputs outside the educational field.

- Internal Efficiency: Denotes the relationship between input in the teaching and learning process (teachers/students ratio) and (essentially by standard test scores) outputs of this process.

The central problem of the language education policies is not one or another school programme but after the entire goal has not been set. One would expect these goals to have been set on the basis of a broad-based reflection about why they are worth pursuing at all.

From the standpoint of the economics of language policy, minority language is in a particular position. However, whole segments of the 'benefits' accruing to individuals as a result of their language skills are not relevant if some of those skills are in minority language. This is not to say that these languages have no 'economic value' – simply that some elements of 'value', in such cases, are negligible. This holds in particular for most of the market components of value. This is regrettable because it contributes to their endangered position.

VII. DOMINANCE OF LANGUAGE:

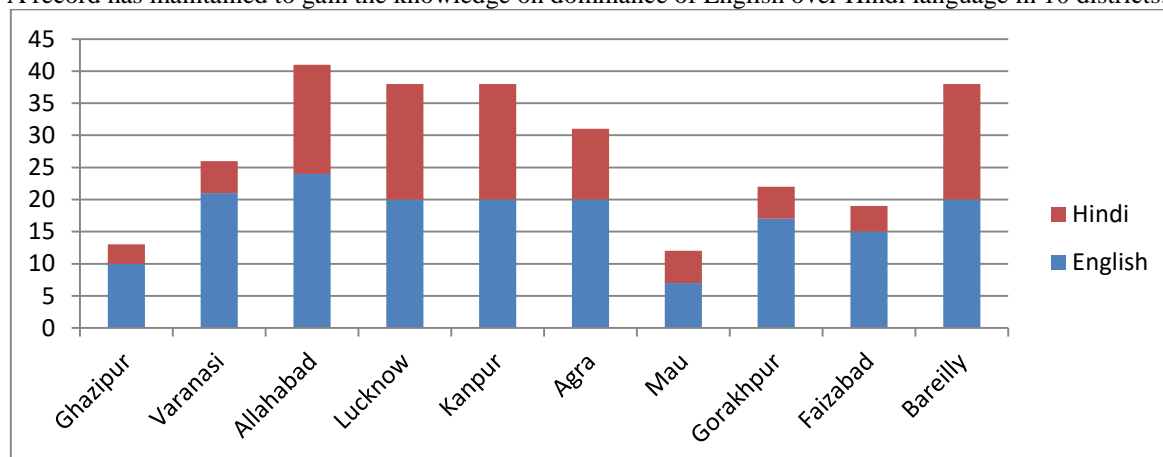


Hindi Dominance area

Languages are dying out around the globe through globalization, social changes, a shift in populations from rural to cities, and well-intentioned education in national languages and national cultures rather than local indigenous languages and traditions.

VIII. SURVEY ANALYSIS:

A record has maintained to gain the knowledge on dominance of English over Hindi language in 10 districts:



Data of different district comparing dominance of Hindi and English.

The count is still limited to ten districts, the number varies in India. It gave the Data that second language take over the native language so easily.

In a multilingual postcolonial society like India's, linguistic pecking order exists in an encrusted manner. It does not simply have a two-level hierarchy of Hindi and English versus the rest of the Indian languages. The whole linguistic silhouette of our country forms a pyramid having the manifold and broad levels, with English at the top and languages with less than 10,000 speakers at the bottom which are "misaid from being reported by the government." In between the two levels fall the 22 scheduled languages, their "dialects," the non-scheduled languages and their "dialects" in that order.

- Hindi: On the basis of its numerical potency — in those parts of India (northern belt) where Hindi is predominantly spoken — unaided. No one stops it from being the link language of the states where it has been made the administrative language. Our country pursue the democratic system of governance and, therefore, it would have been appropriate if the first Congress Government, formed after the country's independence, had conducted a referendum in the non-Hindi-speaking regions of the country to know the will of the people regarding the choice of Hindi.

Hindi is an astonishing language. In fact, it is not a single language. It is a combination of many languages. It is almost like an Umbrella under which rests many languages.

- English: There are a few reasons for English being dominant, such as-
 1. The rise of a global economy and the large part that India plays in it, be it manufacturing, IT, banking, transportation etc.
 2. It is a country with so many languages, and where people need to speak in a certain language which most literate people know.
 3. As a former British colony (and the largest), English was introduced as a means of 'civilizing' the local population, but none the less, it was made as the language for administration and bureaucracy.



Languages of different regions.

The most autocratic approach, Hindi was declared as the Official Language of the Indian Union, to the disadvantage of developed Indian languages like Tamil. Owing to this wrong decision, the Hindi-speakers have everything to gain and others face the danger of losing their linguistic identity at the altar of “national integration”.

The expansion and promotion of a language may generally be witnessed at three levels: official/administrative, educational and societal. There have been all out efforts to promote Hindi ever since it was declared the official language of the country. So as to English, The increasing dominance of English in the educational sector at the cost of Indian languages is significantly linked to society’s postcolonial outlook towards indigenous languages (and knowledge) that have flourished on Indian soil. There have been no official efforts to promote English language. In education, fresh perspectives need to be harnessed, backed by democratic principles and critical pedagogy. Also, it is absolutely necessary to give students the choice of Indian languages as a medium of education so that an unfamiliar language is not an impediment in enabling equal access to knowledge for all.

IX. CONCLUSION:

The paper concluded the fact that about the language and its importance. Every language has culture inbuilt and when a culture dies, the language also got the grave from a civilization. It is always seen that ontology of language depends on the various aspect of society, intellect and the abstract. Concluding the facts inherent in Sufi language the culture gave importance to the origin and lexicon of the language. Sufism connected language and words to god, the beauty in it.

Gender-based languages always gave importance to the beauty of it and empower the existence of women in society. But recent periods always shows the potency of male over female, the depriving conditions of women gave rise to the question of how language always admire women and society ignored the importance of their existence in this world. Globalization of culture, the world also participated in the growth of globalization of languages. With the time, the dominance of westernization raises the use of language that is easy and globally important in the world. The flood of English destructed the base of other languages from their nation. It is not a thing not to change with time; it’s about preserving and keeping the past with the change of time. Various survey and data show the dominance. However, language is the base of communication. It’s our duty to realize the importance of our present and future.

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