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Role of Public Libraries in indigenous language development: a study on Manipuri language at Adampur union of Kamalganj in Bangladesh

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Abstract:

Purpose: Indigenous people have their faith on traditional living cultures. But in the context of dynamic changed situation and on the perspectives of globalization in the world the concepts of transformation, absorption, integration etc have been coming in the forefront. The merging of Small into the Big is a phenomenon of the society. In this study the social and cultural life along with the demographic situation of the Manipuri peoples (Bishnupriya) have been described. The main purpose of the study is to find out the nature of the absorbing process into the use of major language by the small Bishnupriya Manipuri community people. Moreover, an attempt has been made to identify the role of public libraries in the development and continuation of traditional language spoke by Bishnupriya Manipuri, an indigenous tribal community in Bangladesh.

Scope and Coverage: Identification of the merger of traditional language of Bishnupriya Manipuri into a major language in Bangladesh and to safeguard the traditional indigenous language and culture the role of libraries has been assessed. Bishnupriya Manipuri peoples had concentrated themselves in Sylhet division and in this division the preferred place for living of Manipuri peoples is Adampur union of Kamalganj sub-division.

Methods used: Basically the descriptive method was followed in this study. The geographical area was surveyed along with observation techniques to identify the social and cultural aspects of the Manipuri peoples with special reference to their use of language as a communication medium in the society. To identify the nature of language used by Bishnupriya Manipuri peoples, the rural villages and the local market areas were surveyed during the stay at Kamalganj in Bangladesh in 2019. The public libraries were identified and described to find out their role to develop the own indigenous languages in Bangladesh. Moreover, a number of documents were searched on the issue and after reviewing those published literature an attempt of discussion was made in this study which has been concentrated and focussed.

Findings: As it is found from the survey that Bishnupriya Manipuri people in Bangladesh are habituated with the use of Bengali language, an attempt was made to find out the nature of origin of the language. Hence, from the discussion in the study it is revealed that a number of researches have been made in this regard. It is found that the Bishnupriya Manipuri Language may be either from the offspring of Bengali Language or from the Assamese language or Oriya language or may be regarded as own indigenous tribal language. About the role and functions of Libraries in the indigenous language development, it is seen that there is a need to establish public libraries in the rural areas. As there is no public library in the rural areas where Bishnupriya Manipuri people reside, discussion on the benefits of the public library in the language development process can not be made.

Originality / Value: The article is entirely original in nature. No other research works have been done in this regard so far.

Keywords: Indigenous Language, Manipuri Language, Language Development, Adampur union, Kamalganj, Role of Libraries, Bangladesh

Introduction:

While describing on prevention of discrimination and protection of minorities especially of the indigenous people, it is found from the reporting of Cobo (2004) that the existence of indigenous communities may consist of a number of factors which are considered as distinct from other societies. Among them, occupation of ancestral land, common ancestry with the occupation of these lands, culture in general, and in specific aspects like means of livelihood, food, dress, language, religion and geographical neighbourhood etc .are the main factors. Residing with a geographical boundary and sharing of the common beliefs, use of informal communication system among the community people are the key characteristics of an indigenous tribal community.

It is often said that indigenous peoples are representative of the diverse cultural heritage and tradition. The chairman of the UN Permanent Forum on Indigenous Issues, Mr. Magga (2004) remarked that the indigenous peoples, historically, however, have been marginalized by the dominant societies and have often faced assimilation and cultural genocide. He also remarked that the indigenous people have dynamic living cultures and seek their place in the modern world. They are not against the development but for too long they have been victims of development and sustainable development are too far for them. Naturally it is a common phenomenon that along with the development of other social and cultural factors absence of language into the main stream of the society may be one of the determining factors for the development of that particular indigenous group. It is vital to ensure the protection of the cultural identity and dignity of indigenous peoples with the development of their traditional languages. Hence the question may arise that what should be the role of the government in this regard for the development of the language of the inhabitants of the country. Which initiatives have been taken by the different organizations in culture and educational sectors? Being one of the social institutions and the recognized common place for all masses, the library should also initiate the process of language development of the inhabitants of the country concerned. So, in this study an attempt has been made to find out the scenario of

languages used by the different communities, beside the particular official languages of Bangladesh. A number of communities reside in Bangladesh before the birth of the present nation and they have their own individual dialects. Some of the communities do not have their own scripts. Among the communities Bishnupriya Manipuri is one of them who are residing in Bangladesh before the birth of the present country. It is a pertinent to raise the question about the role of libraries in the arrangement of language development of the indigenous communities like Bishnupriya Manipuri in Bangladesh.

Review of Literature:

Stillsmoking (1999) described about the perception of selected Blackfeet elders concerning what constitutes the traditional language base and told that tribal language is in danger of being lost. Public Library should foster inter-cultural dialogue and favour cultural diversity; support oral traditions; and ensure access for citizens to all sorts of community information. In terms of language development of indigenous communities, availability of library documents are the cause of concern along with a number of identified factors. Publishers are also responsible not to publish the indigenous materials as source materials because of poor sales reason (Fredericks & Mvunelo, 2003). Krolak (2005) showed in his paper about the dedicated nature of library and information services either in public libraries or in school libraries or in community information centres or in NGO resource centres to create literate environments that support basic education for all. Though there is an approach towards the Integration of indigenous languages, still there is a paucity of materials in some languages. Prevailing attitude of viewing English as a language of power does not provide well for indigenous language. (Prah, 2007). Civallero (2007) described that within indigenous populations, libraries could have an important role. Reznowski (2009) described about the fostering collaborative environments through academic libraries for language revitalization which may be supposed to be an endangered one. Anyira, Onoriode and Nwabueze (2010) tried to identify the roles of indigenous knowledge in Niger Delta and how do libraries preserve these. The study was carried out by them to find out the question related to how do the library make indigenous knowledge accessible. Libraries should go beyond the traditional role of information providers to creator of contents addressing the whole (Ngulube, 2012). Ramos and Vila(nd) demonstrated some examples of good practices carried out in public libraries and their role in promoting development of languages used by the different communities in the country.

Shuva and Akter (2012) discussed about the status of non-government public libraries in Bangladesh. Ahas and Banerjee (2013) tried to depict the poor coverage and lack of comprehensiveness of national bibliography in the context of today's and tomorrow's India. Olaifa (2014) stated that language is the key to the heart of the people and the importance of the libraries in language preservation and development is huge. The study explains how the library functions as 'language bank' by preserving the linguistically documented information, history, ideas etc with the emphasis on the crucial role of libraries in preserving languages especially the endangered ones. Jawaharlal (2018) explained the accepted conceptualization of information for development of social and cultural activities in people of rural areas by providing the information at all levels necessary for that. Mhlongo and Ngulube (2018) revealed the importance of Public Library in the development of indigenous Knowledge.

Objectives:

The objectives of the study are:

- 1) to find out the language scenario of Bangladesh;

- 2) to identify the absorption nature of Bishnupriya Manipuri language into Bengali language; and
- 3) to evaluate the role of the public libraries in the development of indigenous languages.

Methodology:

Scope and Coverage: In this study an attempt has been made to identify the merger of traditional language of Bishnupriya Manipuri, an indigenous tribal community into a major language in Bangladesh and to safeguard their traditional indigenous language and culture the role of libraries has been assessed. Bishnupriya Manipuri peoples had concentrated themselves in Sylhet division and in this division the preferred place for living of Manipuri peoples is Adampur union of Kamalganj sub-division.

Methods used: Basically the descriptive method was followed in this study. The geographical area was surveyed along with observation techniques to identify the social and cultural aspects of the Manipuri peoples with special reference to their use of language as a communication medium in the society. To identify the nature of language used by Bishnupriya Manipuri peoples, the rural villages and the local market areas were surveyed during the stay at Kamalganj in Bangladesh in the years 2018 and 2019. The public libraries were surveyed to find out their role to develop the indigenous languages including Bishnupriya Manipuri in Bangladesh. Moreover, a number of documents were searched on the issue and based on the contents of those published literature an attempt was made to find out the language scenario used by the Manipuri in Bangladesh which is the pivotal part of discussion in this study.

Setting:

In Bangladesh, Manipuri peoples had concentrated themselves in Sylhet division where Manipuri tribes have been residing for long years. Among all the areas, the preferred place of Manipuri peoples is Kamalganj under Moulvi Bazar District. (Hoque,2015). Kamalganj is one of the places in Bangladesh where natural scenario is wonderful due to its divergent nature. The existence of hills, tea gardens, forests, water bodies like river, lake and ponds along with plain lands with full of greenish look agricultural production make Kamalganj a beautiful area in the country. Kamalganj may be considered as a symbol of unity in diversity where diverse nature of human beings having different types of racial culture, language, religion and life style live altogether. It is prominent that different types of communities along with their divergent culture move there with the assimilative and adaptive approach towards the main stream i.e. Bengali people in the society.(R Singh,2015). In this place both the majority and the minorities live together in their own way of living. Minority communities, whatever they may be either in the form of language, or in number of population, or by religion or by different ethnic nature of an indigenous identification like physique, facial structure, colour of skin etc, they are considered as minorities (Basit,2018). Among the tribal communities in Kamalganj , Bishnupriya Manipuri peoples are largest in number. Manik (2018) in his writing has shown that in Kamalganj subdivision the percentage of total number of, Manipuri peoples is 91.85% and for other minor communities, the percentage is 8.15%.

From the writing of Mohanta (2015) it is found that the total population of Kamalganj subdivision is 259130 and the literacy rate is 48.6% (male 51.4% and female 45.9%). There is one municipality and nine unions in Kamalganj subdivision such as Kamalganj, Admpur, Alinagar, Islampur, Madhabpur, Rahimpur, Samsernagar, Poton Usher and Munsibazar, but majority of the Manipuri peoples live in Adampur Union. In Adampur union, there are several villages such as Konagaon, Rajkandi, Jalalpur, Tilakpur, Katabil, Uttarbhag, Madhyabhag, and Dughar where Manipuri peoples are concentrating themselves and maintaining their own tradition and culture. The area of Adampur is 114sq km. This area is southern part of Kamalganj subdivision. The population of Adampur is 27149 (male 13159 and female 13990). There are 35 Mosques, 29 Temples, 3 Churches, 1 Public Health Centre, 1 Family Welfare Centre and 3 Community Clinics in Adampur union.(Tanubabu,2015). Manipuri peoples basically are divided into two groups based on their own language. They are Manipuri (Bishnupriya) and Manipuri (Meitei). Besides these two, there is another group of Manipuri who live in Bangladesh. This group is called as Pangal. The first two groups believe in traditional religion and they are mostly follower of Vaishnavism and Hinduism, but the third group belongs to Islam religion and the population is small in number.(Singh, 2018). In regard to Food habit of Bishnupriya Manipuri peoples, they like vegetarian meals. They also have the expertise in Bengali cooking.

Manipuri peoples presently wear European and Bengali dresses. The traditional dresses like fanek and innafi are worn by the women. Bishnupriya Manipuri peoples are very much capable of their traditional weaving. They can prepare swal, bed cover, saree, scarf and winter garments in their traditional way.

As Bishnupriya Manipuri peoples are culturally very much fond of music and dances, so beside the agricultural crops production, most of them are engaged either in teaching or in learning music and dance. Some of them are also engaged in weaving cloths or in making jewellery, or in motor mechanic and repairing works, or in photographic works.(known from Respondents during survey).

Because of their traditional belief in Vaishnavism, their main festivals are Jhulan, Rrashjatra, and Rathajatra etc. The traditional festival Shajibu (Bengali New Year) is also organised and observed by them. Therbal Tongbi dance is performed at the New Year program. Ly Haroba festival is also another main cultural festival of Manipuri peoples. Manipuri dance is very famous in this sub-continent. With the sound of Mridanga, different types of dances are performed by them. The main components of Bishnupriya Manipuri culture are based on Kirtan in, Raslila where the artists can sing, perform dance and play music with mridanga instrument. In the case of sports and games, their play styles are based on their own culture and tradition. They like to play Kang Shamba, Sagol Kang Jai, Thori Chingba etc. Kang is very much popular game among the Manipuri peoples. (Khan,2014).

In terms of language spoke by Manipuri peoples. It is already seen that there are three types of languages among the Manipuri peoples i.e. Bishnupriya, Meitei and Pangal. Meitei language is official language of Manipur state in India. It may be true that another group called as Bishnupriya Manipuri who went to Sylhet (presently in Bangladesh), the ancestral place of Shree Chaitanya .the proponent of Vaishnavism for the sake of their own religious faith. The idea of Vaishnavism was heartily accepted by Manipuri peoples when this religion was spread out in the north-eastern part of India. The language of Bishnupriya was originated from Indo-Aryan language family structure whereas Maitei language was originated from Tibeto-Burman language. In Maitei language, the script is available, but among the, Bishnupriya Manipuri peoples there is no script. And this is the background of writing this paper. Bishnupriya Manipuri peoples are fluent in Bengali language and they study Bengali language while learning in schools. Hoque (2018) rightly stated that all types of Manipuri (Bishnupriya) literature are being published in Bengali script.

Public Libraries and Community Languages development in Bangladesh:

Public library movement started in Bangladesh with the establishment of four public libraries in 1854. These are Woodburn Public Library, Jessore Public Library, Barisal Public Library, and Rangpur Public Library. Subsequently the libraries came into picture are Raja Rammohan Roy Public Library, Dhaka(1871), Siraganj Public Library (1882), NorthBook Hall Public Library (1882), Rajsahi Public Library (1884), Comilla Birchandra Public Library (1885), Pabna Ananda Public Library (1890), Noakhali Public Library (1896), Khula Umesh Chandra Public Library (1897), Natore Victora Public Library (1901), etc. It is to note that these libraries were run and maintained by private initiatives and not by the government fund.

Presently, there are different types of libraries in Bangladesh, such as Public libraries, Academic libraries, Special libraries and National library. Libraries are administered and controlled both by Government and Non- Government Organisations. Academic libraries include school, college and university libraries. The Sufia Kamal National Public Library of Bangladesh is the largest public library in Bangladesh and houses the central administration of the Department of Public Libraries which with 71 public libraries including the Central Public Library in its jurisdiction, managed by the Directorate of Public Libraries under the Ministry of Cultural Affairs. This Library is located at near Shah Bag area in Dhaka and the seventy one public libraries are included into six Divisions in Bangladesh where from administration is done. The distribution of the public libraries is as follows such as 1) 17 libraries under Dhaka Division, 2) 10 libraries under Khulna Division, 3) 4 libraries under Sylhet Division, 4) 6 libraries under Barisal Division, 5) 16 libraries under Rajsahi Division, and 6) 11 libraries under Chattogram Division. Besides above, there are 4 branch libraries, 2 sub divisional libraries and 1 special library included into the public library system In Bangladesh. There are a number of services like readers service, reference services, current awareness services , advisory services , selected dissemination of information services , information retrieval services ,book lending services , photocopy services , suggestive services ,free internet services, and old periodical display services which are provided by the public libraries.(Public Libraries in Bangladesh).

For preservation and development of language in Bangladesh it may be stated that in the public library individuals have their rights to access information and ideas and for the enrichment of the community concerned language may be treated as one of the important weapons through which the needs and the requirements of the community people can be exposed and focussed. Though Public libraries in Bangladesh are important entity in rural communities who are non-advanced in true sense of the term, still, there is a dearth of rural libraries to provide assistance to community people in the development of collection of language-documents there. Even in Moulvi bazar district, there is one library which is situated in Moulvi bazaar town which is too far from the community people residing at Adampur village of Kamalganj to access the library facilities. Moreover, such rural community people are denied to get the justice because of the absence of proper use of language expression, either in written or in oral form. Hence it is important to say that the library may cater the needs of the community people as well as develop to build a link between the language development process of the community people and the provision of empowerment for them through language ability in the society.

Discussion:

The importance of languages cannot be undervalued. The preservation of invaluable wisdom, traditional knowledge and expressions of art and beauty is very much vital for any society. Because of the continuous practice for learning in academic and cultural matters and persistence desire for the upward movement, Bishnupriya Manipuri peoples are educated and a number of literature containing poems, short stories, fictions, essays, songs etc have been published by them for number of years. In the public places like temples, haat and market places, meeting for religious learning and explanation, kirtan music performance times etc Bishnupriya Manipuri language is heard and used in Bangladesh (Own observation).

From the Language scenario in the World we come to know that Asia has the most indigenous languages, closely followed by Africa. A number of factors like terrain, cultural history, spread of ancient civilizations etc play into how many languages have originated within a certain area. Ethnologue publishes that amidst the one hundred forty two language family structure in the world, the number of existing and active languages is seven thousand one hundred seventeen only. It is also known that already three hundred seventy languages are abolished from the world and 40% of languages are now endangered, often with less than one thousand speakers remaining. Meanwhile, just twenty three languages account for more than half the world's population. It is also found from the list of Ethnologue that of the one hundred forty two different language families, six stand out as the major language families of the world. They can be found throughout the world, spreading uniquely to different regions and countries. From the list of Ethnologue about the topmost spoken languages, 2020, the languages are as follows: English, Chinese, Hindi, Spanish, French, Arabic, Bengali, Russian, Portuguese and Indonesian.(Ethnologue, Languages of the World)

From the language scenario, it is seen that in a number of cases the language of the minor groups or communities have been merged into the major languages. Choosing for using of other languages and the decaying of population to speak own languages are major factors for the extinct of minor languages. According to Ethnologue, a language becomes endangered when its users begin to teach and speak a more dominant language to their children.

In the discussion of Language scenario of Bangladesh it is seen that in Bangladesh, the major language is Bengali. Beside the major language, there are forty one languages found at present from the ethnic minority groups and fifteen languages have been abolished in the recent past. All these languages are originated either from Indo-Aryan Language or from Non-Indo Aryan Language. Indo Aryan Language includes Bengali language and non Bengali languages such as Chakma, Bishnupuri, Hajong, Marma, Bihari, and Sadri. Non-Indo Aryan Language includes three types of languages such as 1) Austroasiatic language e.g. Khasi, Koda, Mundari, Santali etc, 2) Dravidian language e.g. Kurukh, Sauria Paharia etc, and 3) Tibeto-Burman language e.g. Chin languages like Falam, Haka etc, Garo, Meitei, Mizo, Tripuri languages like KokBorok, Riang, Tippera etc. Among the listed forty one languages in Bangladesh, Bishnupriya Manipuri and Meitei Manipuri languages are incorporated. Some other ethnic languages are Chak, Chakma, Garo, Hajong, Khasi, Koda, Kuruk, Kokborok, Lingum, Marma, Mizo, Kol, Mahali, Orao, Santali, Sadri, Mundari, Pangkhao, Plar, Rakhain, Rangpuri, Riang, Rohinga, Tripura, Sauriapaharia etc. A few languages like Khumi, Pangkhao, and Thar are on the way of abolition and merged with Bengali. Garo/ Mandi, Kurukh communities are using Bengali script. Bishnupriya Manipuri, a major populated tribal community in Bangladesh, has also no script, and they are using Bengali script and like to adopt and use Bengali medium (Akhtarujjahan, 2018; Gangte, 2006). Grierson (1968) called Bishnupriya Manipuri language as the language of eastern part of Indo European language families. This Bishnupriya Manipuri language possesses the characteristics of both Assamese & Bengali, but at the same time differs widely from both languages. But Suniti Kumar Chattopadhyay while writing the foreword of a book said that The Bishnupriya

Manipuri language has developed from the Eastern form of middle Indo-Asian and bears a sisterly relation to Assamese, Bengali & Oriya. Accordingly this language is quite distinct from Meitei Manipuri which belongs to the Tibeto-Burman group language. But though different in origin, Bishnupriya and Meitei are very close to each other because of the fact that the former has incorporated numerous words into its vocabulary from the later. The Bishnupriya Manipuri language as it is understood today was for towards the 14th & 15th centuries as a result of the mixture of the different dialects of Indo –Aryan group of Manipur (Singh, 1995). Habibur Rahaman (2015) depicted that Bishnupriya Manipuri language was originated during the period from 13th to 15th centuries. This language came into full form in the 16th century. He identified thirty thousand vocabularies in Bishnupriya Manipuri language and among the vocabulary; two thousand words are of their own. In ancient time, in Bishnupriya language was introduced and had been using for long times with Debnagari script in Manipur. This language was used as official or court language. In the year 1627, Bishnupriya language was replaced by Meitei Language as official language in Manipur This Meitei Language was introduced and has been continuing in Manipur since then. In Bangladesh, the use of Bishnupriya Manipuri Language was there as an ancient script from the long time. Since the British period, Bishnupriya Manipuri started their writing and published a number of literature in Bengali script from Sylhet (the city was then in the eastern part of undivided Bengal in India). From there the first monthly periodical of Manipuri literature in Bengali script named ‘Jagaran’ was published in 1925. At present, there are thirty seven alphabets in Bishnupriya Manipuri language. And this Bishnupriya Manipuri language is the product of eastern part of Maghdi-Prakrit Language Branch, so this language is almost similar to Bengali, Assamese and Oriya languages. (A K Sherum, 2018). M K Singh (2009) opined that Maharashtri Prakrit was the main root of Bishnupriya Manipuri language. Grierson in the Vol -5, Part-1 of Linguistic Survey of India discussed about Bishnupriya Manipuri language under the heading of Mayang. He wrote that Mayang is a mongrel form of Assamese. It can equal (for perhaps more) justice be classed as a form of eastern Bengali. Suniti Kumar Chattopadhyay in his book ODBL also mentioned that Bishnupriya Manipuri language is the regional language of Bengali language. Banikanta Kakati called this Bishnupriya Manipuri language as a part of Assamese language. However, Dr, Purokait proved that Bishnupriya Manipuri language is a separate language and it differs widely from both. (S K Singh, 2018).

During the survey, a number of words were found used by Bishnupriya Manipuri peoples which are similar to Bengali language with little difference in pronunciation. These are as follows: Baba, Khura, Athith, Dant, Ahi, Nak, Kaan, Pet, Haat, Nakh, Rakta, Athu, Jang, Chul, Mati, Jangal, Gaas, Aal, Langal, Garu, Murug, Mach, Kala, Ranga, Dhan, Chaowl, Noon, Kula, Kodai, Duar, Lathi, Ghar, Roid, Duhani, Naya, Junak, Naar, etc

Findings:

in Bangladesh though in the public library individuals have their rights to access information and ideas but there is no specific initiative taken for the enrichment of the rural community concerned. Because of the absence of the rural libraries in the remote areas the tribal community people who are mostly the inhabitants of those areas, do not have the advantages to access the documents in the libraries of town areas. Moreover, due to social and economic factors, the poor literacy rate of the community and the shy nature of their reading habit are to be considered as the causes of backwardness. Hence, the community people are denied of getting the taste of fruits of the society. For years, Bishnupriya Manipuri people are using Bengali language as their own for reading and recreation purpose and it is continuing because of the reason that they have not their own script. A number of researches have been going on to trace the origin of the Community along with their

language used by them. It is found from the researches that the language used by the Manipuri people in Bangladesh existing either from the dialects of the major language or from the abolishing indigenous language of the Bishnupriya Manipuri Community. However, this is happening that they are habituated with the using of Bengali language by absorbing their own indigenous language into the major language. Hence, at the present time, due to the rise of consciousness about their own identical problems, a number of efforts are going on individually or collectively by the help of government and non-government organisations.

Conclusion:

In the international scenario Bengali Language is regarded as a recognised language. Bangladesh has fought for the recognition of their major language Bengali as Internationally accepted mother language. This attempt has been successful. If the Bishnupriya Manipuri language is not considered as the local part of Bengali Language then following the movement of the Bengali language for international recognition Bishnupriya Manipuri language is to be recognised on their own language based on their own identity, culture and tradition.(Afroz,2018). In Bangladesh, attempts are going on to implement and develop the sustainable Development Goals considering the demands with Indigenous People on the basis of the goals of the United Nations Declaration on the Rights of Indigenous Peoples. It is a hopeful matter that in Bishnupriya Manipuri language, reformation is going on. To update the Bishnupriya Manipuri language as an individual language a number of attempts have been taken by the Government and the NGOs in Bangladesh. With the efforts of Manipuri Language Research and Development Institute and a few voluntary organisation like EKDO In Bangladesh, , the script development process has been started in the recent past in Bangladesh. As a result, officially an organisation named 'Bangladesh Manipuri Sahitya Samsad' was established in 1975 to culminate the Manipuri literature.(Sherum, 2018. p96).

Suggestions:

It is necessary to say that there is a need of setting up the public libraries in the rural areas. These libraries may act as community information centres and the motto will be to develop the social, cultural and economic areas of the rural communities including indigenous communities. These community information centres may act under the direction of the Directorate of Public Libraries, Government of Bangladesh. To aware and enrich the language and literature of the indigenous communities including language of the Bishnupriya Manipuri people, collections of the concerned language and literature are to be increased in those libraries and to be disseminated among the members of the community. With the passage of time it will be seen that the indigenous language of a minor community may be turned into a full-fledged blossoming one.

Scope for future research:

There may be a number of studies to find out the origin of the language of the community concerned, socio-economic status of the community, cultural activities and language development, indigenous language collection development of the public libraries, etc either from the interdisciplinary approach or by the individual subject concerned.

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