Challenges and Possibilities Tripura Language and Literature Face in Bangladesh

Borendra Lal Tripura, Gayatri Tripura, Risala Ahmed

American International University-Bangladesh

ABSTRACT

This research explores the vulnerable status of Tripura Kok or Kokborok in Bangladesh, examining factors contributing to its potential language shift and decline. A mixed-methods approach has been adopted for this research, including ethnographic narration and interpretation, together with quantitative survey conducted on 200 Tripura Kok speakers and some qualitative reports broadcasted by two TV channels, examination of online storytelling, and observation of speakers' speeches in community events. The study investigates the socio-cultural, political, and economic influences impacting the language's current situation. Results indicate a decline in Tripura Kok usage among younger generations, exacerbated by the dominance of Bengali in education, official domains, and mass media. The research identifies key issues such as limited intergenerational transmission, cultural hegemony, and the scarcity of literary resources. Domain-based analysis reveals that Tripura Kok is primarily confined to home and social contexts, with minimal presence in formal education, official settings, and mass media. The study suggests a three-tiered approach involving state-level policy changes, community-based initiatives, and individual efforts to promote the revival, preservation, and development of Tripura Kok in Bangladesh, aiming to counteract language shift and ensure its survival.

Keywords: Tripura Kok, Kokborok, vulnerable language, language shift, ethnographic narration and interpretation, language domain.

INTRODUCTION

Language death, language shift, code-switching, code-mixing, endangered language, and vulnerable language are topics of interest in the arena of linguistics nowadays, as many languages of the world have become alarmingly vulnerable along with the spread of globalization, technological advancement, and dominance of national and international languages. Thus, the languages of speakers who are less influential or have no influence in the state system are becoming vulnerable to language shift or language death. Consequently, along with the loss of valuable human knowledge, skills, and insight into this planet, we are losing out. According to the Ethnologue catalogue (17th edition, 2014), there are 7,106 living languages in the world, but many of the languages are vulnerable to extinction. The rate of language death is becoming very high in the 21st century. In the 2000 years BC, only 7 languages died, but in the 2000 years AD, the number of language deaths was 107. At the advent of the 21st century, in the last 14 years (2001 to 2014), 12 languages have been reported as dead by Day Translations, Inc. (US). In the same line, another 473 languages are listed as endangered, which, if not taken care of, may become extinct on Earth.

In Bangladesh, there are 50 languages other than Bengali, the national language, that are spoken by different ethnic groups, many of which are listed as endangered languages. Tripurakok or Kokborok is also rated as a vulnerable language by the International Mother Language Institute. As Bengali is the only medium of instruction in the mainstream education system, other languages have been marginalized, having no rights of usage in the formal and official domain. Consequently, five of the ethnic minority languages- Lushai (959 speakers), Khumi (3369 speakers), Khiyang (3899 speakers), Rengmatia (40 speakers), and Patra (203 speakers)- have been identified as endangered languages by the International Mother Language Institute based in Dhaka. Another seven languages, including the Tripurakok or Kokborok, have been rated as vulnerable by the institute.

This research aims to explore the status of Tripurakok or Kokborok in Bangladesh in line with the theoretical understanding of language shift and language vulnerability to unfold the pertinent factors affecting its current situation, with subsequent recommendations for some measures to be undertaken for the revival, preservation, and development of Tripurakok or Kokborok in Bangladesh.

BACKGROUND OF TRIPURAKOK OR KOKBOROK IN BANGLADESH

The language of the Tripura people is called Tripurakok or Kokborok. Linguistically, it belongs to the Tibeto-Burman branch of the Sino-Tibetan language family. Approximately one lakh fifty thousand people speak Tripurakok or Kokborok in Bangladesh. Tripura people live in various parts of Bangladesh, both in the hills and plain land, including Khagrachhari, Rangmati, Banderban, Chattagram, Kumilla, Chandpur, Feni, Sylhet, Srimongal, Habiganj, and Faridpur. The ground reality is that most Tripura people living in Rangamati Hill District and some villagers of the Panchari sub-district of Khagrachari district have forgotten Tripurakok or Kokborok, and they have shifted to Chakma language. Elsewhere, most of the Tripura language speakers in Bangladesh demonstrate alarmingly limited lexical sources and notable mixing of Bengali code in their oral communication. Therefore, the status of Tripurakok or Kokborok in Bangladesh may be defined as both vulnerable and partially shifted.

A vulnerable language is at risk of becoming endangered, typically because its use is restricted to specific domains (e.g., home) despite being spoken by most children. According to UNESCO, a language is considered vulnerable when it is still transmitted to younger generations, but its usage is limited in scope, making it susceptible to decline over time (UNESCO, 2025).

On the other hand, language shift refers to the situation where a community of speakers abandons their original vernacular language in favour of another language. This shift often occurs due to perceived social, economic, or political advantages associated with the dominant language. It is also known as language transfer, language replacement, or language assimilation (Oxford Research Encyclopedia of Linguistics, 2021)

LITERATURE REVIEW

Factors Impacting the Vulnerability of a Language

Language vulnerability stems from socio-cultural, political, and economic factors, with key aspects outlined below:
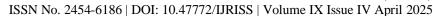
Intergenerational Transmission: Language vitality depends on younger generations learning and using it. Shifts to dominant languages for social or economic benefits often render minority languages vulnerable (Fishman, 1991).

Cultural Hegemony: Dominant languages overshadow minority ones due to systemic inequalities, either voluntarily (for social status) or forcibly (e.g., colonialism). Indigenous languages like Ainu in Japan illustrate this marginalization (Sharma, 2023).

Economic Marginalization: Vulnerable language communities often face economic disadvantages, prompting shifts to dominant languages for survival (Majumder, 2019).

Technological Influence: Limited digital resources for minority languages hinder their adaptability in modern contexts (Gonçalves & Chicago, 2022).

External Threats: Natural disasters, war, and genocide can physically endanger minority language speakers. For instance, the 2004 Indian Ocean tsunami severely affected the Andamanese languages (Austin & Sallabank, 2011).

Factors Impacting Language Shift

Language shift and death result from a combination of linguistic, socio-economic, and political factors:

The Dominance of Prestigious Languages: The expansion of dominant languages into various domains often leads to the decline of minority languages (Fishman, 1964; 1991). Economic disparities drive communities to adopt dominant languages for better opportunities, as seen with English in global trade and education.

Gradual vs. Sudden Language Death: Gradual language death occurs as speakers transition to prestigious languages under social or economic pressure, leading to bilingualism and eventual loss of the first language (Campbell, 1994; Sasse, 1992). Sudden language death results from repression or disasters that eliminate speakers or their language rights (Mesthrie, 1995).

Demographic Changes and Attitudes: Population mobility, exogamous marriages, and negative perceptions of minority languages contribute to language shift (Soepardjo, 2018; Majumder, 2019).

Political Domination: State policies often prioritize dominant languages, marginalizing minority ones. For example:

- In Bangladesh, the **Bengali Language Introduction Act (1987)** mandates Bengali in government and legal affairs, sidelining ethnic languages.

- In China's Xinjiang and Tibet regions, bilingual education policies prioritize Mandarin over ethnic languages (CECC Analysis, 2008; Human Rights Watch, 2018).

- Australia's "first four hours in English" policy undermined Aboriginal languages (Dickson, 2010; Simpson et al., 2009).

Education Systems: Education often promotes dominant languages while neglecting minority ones. In Bangladesh, initial efforts to teach indigenous children in their mother tongue lacked sufficient resources (Chiran, 2020).

Lack of Legal Protection: Minority languages often lack formal recognition or support from state institutions, leading to their decline (Izsak as cited in Raja, 2013). While Bangladesh adopted the **National Education Policy (2010)** to support minority languages, implementation remains limited.

Globalization: Globalization favours dominant world languages like English over local ones, accelerating the loss of minority languages (Izsak as cited in Raja, 2013). In Bangladesh, English is increasingly prioritized over indigenous ethnic languages.

METHODOLOGY AND METHODS OF THIS RESEARCH

This research has adopted ethnographic narration and analysis (in parallel to the literature review), drawing upon the experiences and observations that we (the first and second authors) went through as a member of the community throughout my life. The ethnographic narration is supported by quantitative data derived from a survey conducted online using Google Forms. Some qualitative data has been analyzed from online storytelling conducted by Hayungni Kokrabai Songsod, where I (the first author) was the moderator of the session; two television reports about the Tripura language in the Comilla and Chandpur districts, as well as observations of the speakers' speeches in community events have been analyzed. Gay et al. (2011) stated that ethnographic research involves immersing oneself in a community to observe and understand its cultural phenomena from the participants' perspective. They explained that Ethnography typically occurs in natural settings rather than controlled environments like laboratories. The process may occur in three ways: participant observation, cultural interpretation, and qualitative data collection. This involves close interaction with participants to gain insights into their behaviours and perspectives. Ethnographers interpret behaviours within socio-political and historical contexts using culture as a lens. Methods include interviews, observations,

reviewing artefacts, etc., often leading to rich qualitative data. As a member of the Indigenous communities, we (the first and second author) lived with it and experienced all these events and processes. Thus, we are (first and second author) immersed in all the phenomena. With this immersive experience, we will analyze and interpret our living experience in this paper with the support of theoretical ground and underpinnings coupled with survey data and report analysis.

Vulnerability of Tripurakok in Bangladesh

Currently, it is found that the usage of the Tripura language has severely declined among the younger generations, as well as educated elderly persons and the city-dwelling Tripura speakers who mix a huge number of Bengali codes in their communication and speeches. Consequently, intergenerational transmission has been seriously exacerbated. The cultural hegemony of the dominant national culture such as the influence of the dominant language, literature and media, and socio-economic influence, together with many other factors are affecting the vulnerability of this language including long-standing assimilationist language and education policies that created the absence or limited resources of written literature, audio-video materials in Tripurakok or Kokborok, lack of patronization and sponsorship for publication, absence of marketing system for published materials etc. The lack of traditional cultural practice of literary performance can also be identified as the vulnerability of this language, which may include rhyme and poetry recitation in social and cultural events. Another notable phenomenon in this case is the lack of community efforts for establishing literary clubs and organizations, and the lack of interest and awareness for language and literature, which may be a result of traditional culture. Somoy TV (2023) reported, "Though the elderly persons in Chandpur district can speak their mother tongue, Tripura language or Kokborok, it is unfamiliar to the younger generations. (21 February 2023)". An elderly person in the report said some words in the Tripura language and expressed with a great sigh that after their death, their language will die as the younger people cannot speak this language. In the same vein, Channel 24 (2022) reported that in Comilla District, young Tripura people have forgotten their mother tongue, though the elderly can speak the language.

An elaborate picture of the current condition of this language in Bangladesh may be depicted through domain-based description and analysis of the usage of Tripurakok as follows,

In-home and social domain:

Tripurakok or Kokborok in Bangladesh is mainly used in the home and social domain for interpersonal, social, and cultural functions. It is almost absent in the formal and official domain. 100% of the respondents in my survey, which was conducted on 200 Tripura language speakers, said that they use Tripurakok only in the home and social domains. We have observed at least 10 social events where the speakers delivered their speeches in Tripurakok, but each of the speakers mixed huge amounts of Bengali lexicons in their speeches. We have also observed the conversations of college and university-going young people and found that they use a large amount of Bengali and English words in their conversations. The survey data further confirms the fact. All 200 survey participants said that they were not completely competent in expressing their thoughts and emotions in Tripurakok. Therefore, they must use Bengali lexis to express their thoughts and emotions.

However, a prospect of changing the scenario was noticed as in 2017, Tripurakok or Kokborok had been introduced in the pre-primary level at schools as a subject in the three Chittagong Hill Tracts districts. It is absent in the plain districts. A news bulletin is broadcast in Tripurakok or Kokborok from Chattagram and Rangamati Betar every week for a tiny slot.

In the performing arts domain

Next to home and social use, Tripurakok or Kokborok is most used in the performing arts domain. This domain is the most popular among both the Tripurakok and Kokborok speakers and the government in terms of the usage of this language. This domain has better privileges than any other usage in securing government patronage. There are three government-funded cultural institutions set up in the three hill districts, which undertake training and production of songs, composing, producing, and staging of Tripurakok or Kokborok and other ethnic minority language-based events. Chattagram and Rangmati Betar also patronize the usage of

ethnic minority languages through news-bullying broadcasting and songs. However, in the mainstream media (print and electronic), this patronage is almost absent except for the random and anecdotal broadcasting of songs and dances on an occasional basis. There are no fixed or programmatic scheduled slots or efforts noticeable for the usage of ethnic minority languages in mainstream media. As the performing arts domain is very popular among the Tripura people, they use their language both with social and individual efforts. In contrast, recording, digital production, and broadcasting are widely scarce.

Another form of performing arts is home-based entertainment at a family party or social event. People usually tend to sing for entertainment, ranging from short songs to lyrical ballads, but there is never any event of reading from books of poetry or recitation or singing rhymes noticed.

In the educational domain

The medium of instruction in mainstream schooling in Bangladesh is Bengali from primary to higher secondary level. A mixed language instruction is followed at the tertiary level, switching back and forth between Bengali and English. As mentioned earlier, Tripurakok or Kokborok has been introduced to the pre-primary level in the schools located in some areas of the three hill districts. All the participants in my survey reported that during their schooling time, they had no opportunity to learn or use their mother tongue at school.

In the formal and official domain

In Bangladesh, there is no scope for using any other language than Bengali in formal and official domains. It is defined and directed by the constitution and state policy. The usage of English is essential for communication and correspondence with foreign and international communities. Tripurakok or Kokborok may be used among the same language speakers for interpersonal communication only within the official context, but not for formal and official communication. All the 200 respondents to my survey questionnaire stated that they could never use Tripura in any court or government office for formal purposes, but they could use their language for interpersonal communication among community members.

In the literary domain

Oral literature among the mainstream Tripurakok or Kokborok-speaking masses is very significant and strong, but it is very weak among the educated and urban people. Maybe this is because of the influence of education and national language and literature, as well as the absence of written literature. Oral literature of Tripurakok or Kokborok includes storytelling, singing, lyrical ballads, kok-phomenay, kok tengnay, kok bakhan Sanai (jokes telling), kok Tanlainay (literary fight), palda rorainay (quizzing through songs), kok khuchuinay (subtle and witty commentary in rhyming language), etc.

The Tripurakok or Kokborok literature is mainly based on oral expression. As a consequence, it is found that the illiterate people are more fluent in Tripurakok or Kokborok, speaking with no or minimal code mixing than the literate ones. In contrast, literate persons have formed a habit of reading and writing in Bengali or English, which is a very natural and expected outcome of the education system and policy. Moreover, due to the limited practice of literature, the development of the language, especially the development of contemporary vocabulary, is greatly limited. A storyteller in Hayungni Kokrabai Songsod (an online literary platform) was found to use 150 Bengali words while telling a story in the Tripura language. Literary practice among the Tripura people is very rare. 98% of the survey participants stated that they have never read a story or recited a poem to their friends, siblings, or offspring. Books of rhymes are very scarce for children; audio videos are non-existent. Thus, children are growing up with this emptiness and non-exposure to Tripurakok or Kokborok literature and digital materials. Therefore, it is predictable what their fluency would be in Tripurakok or Kokborok in their adulthood. All the participants in my survey said that they can express all their thoughts and emotions fully in Tripurakok; they must use some Bengali or English words to do so. This fact demonstrates the limitation of lexical resources or loss of words in the education of Tripura people in Bangladesh. Though there may be the influence of many socio-economic factors on this fact, it may be assumed that scarcity of literature and lack of literary practice have played a vital role in the loss and limitation of lexical resources among the education groups of the Tripura community in Bangladesh.

In the mass media and publication domain

There is no mass media publication in Tripurakok or Kokborok in Bangladesh. There is no regular publication of any type. Publication is limited only to some periodicals which are usually publicized during the Bwisu festival or anniversaries of some social organizations. Publication of books in Tripurakok or Kokborok is also rare and random. The appearance of Tripurakok or Kokborok on mainstream television is like a comet appearance, and that happens in the form of songs. Some flash of Tripurakok or Kokborok is noted in the Chattagram and Rangamati betar (radio) every week for broadcasting of news bulletins.

Because of this scarcity, Tripurakok or Kokborok speakers in Bangladesh did not form a habit of reading in their mother tongue. Thus, great constraint in Tripurakok or Kokborok reading is very prevalent among the Tripuras of Bangladesh. In parallel, as mentioned above, they generally lack lexical resources and feel hindered in fluent expression without code-mixing. Therefore, it is very common for them to mix a huge volume of Bengali codes in their speeches. The extent is so high that Bengali speakers, on some occasions, said that they feel like they understand almost 80% of the speeches. All the respondents of the survey reported that they have no regular publication of newspapers or literary magazines to subscribe to or follow.

In the religious domain

The Tripuras are followers of bi religions- indigenous religion and one of the transcultural religions (Hinduism or Christianity). The Indigenous religion is conducted in Tripurakok or Kokborok as the ochai/priest is an Indigenous person, whereas the transcultural religion is performed in the national language, as the priest is usually trained in Bengali. Some insignificant translations of the religious verses and devotional songs are found in Tripurakok or Kokborok. Most of the survey participants reported that they had never seen any religious books written and published in Tripurakok, though they had heard of some devotion songs in their language. Particularly, some of them mentioned Sadhu Khushi Krishna Tripura alias Bolongrai Sadhu.

Among the domains of language usage, it is notable that official and educational domains are the most affected ones, which are directly relevant to state policy, where Bengali dominated ceremoniously. In line with Abtahian et al. (2016), I would contend that the prevalence of majority languages in education, governance, and media reduces the domain where the Tripura language (Tripurakok or Kokborok) is spoken. Other domains also demonstrate a diminishing state of the language, which proves and presents the vulnerable state of the Tripura language in Bangladesh.

Language Shift of Tripurakok in Bangladesh

As mentioned earlier, the Tripura people living in Rangamati Hill District and some villages of the Panchari sub-district of Khagrachari Hill District have shifted their language from the Tripurakok or Kokborok to the Chakma language. The televised reports presented the Somoy TV (2023) and Channel 24 (2022) also clearly indicate that a partial language shift has taken place in Comilla and Chandpur districts, which will be completely shifted after the elderly generation passes away- if necessary, measures are not taken soon.

The theoretical ground explained above may seem to conflict with the assimilationist policy of the Bangladesh state. Still, let's also investigate the historical perspective of Bangladesh in general and the Chittagong Hill Tracts in particular. It may be linked to the political dominance and cultural hegemony of the Chakma circle, combined with a lack of legal protection from the state. Before the creation of the Pakistan state in 1947 and the Bangladesh state in 1971, the Chittagong Hill Tracts were ruled by Circle Chiefs- Rangamati under the court of Chakma Circle Chief, which was the epicenter of ethnic dominance and power dynamics of that region. From 1947 until 1910, the Tripura language, along with all other ethnic languages of Bangladesh, remained unprotected and ignored by the state. Thus, it was left to decline under the cultural hegemony and economic pressure within the power dynamic of the Chakma circle. Therefore, it may be inferred that the policy of the Court of Chakma Circle might have played a role in the language shift of Tripura people to the Chakma language.

In parallel, it is noted that the Tripura people of Rangamati have been living in proximity to or in a mixture with the Chakma people, who are numerically and socio-economically dominant. Usually, it is found that in the presence of the dominant language speaker(s), other interlocutors switch to that dominant language while making formal or informal conversation and communication. As the Tripura people have been living within the community of Chakma people, they always encounter the situation of having to switch their conversation to the Chakma language. As this phenomenon has been happening across generations, it has become a psycholinguistic factor. Thus, they unconsciously switched to the Chakma language, and as a regretful consequence, Tripurakok or Kokborok died out there. Therefore, the presence of clear social pressure may be synthesized in this case along with other factors that leveraged the shift of Tripura language speakers of Rangamati into the Chakma language.

Recent Development and Challenges

Fishman & García-Esteban et al. (n.d.) offered the Reversing Language Shift (RLS) Theory, suggesting strategies such as increasing prestige and legitimate power for endangered languages. In line with their suggestion, the Bangladesh government has undertaken some measures, and some community actions and efforts are surfacing on the ground.
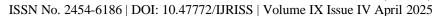
The government of Bangladesh undertook a measure through the inception of the National Education Policy 2010 that emphasized the need for education in mother languages to promote linguistic diversity and cultural preservation and opted for Mother Tongue-Based Multilingual Education (MTB-MLE), aiming to provide education in students' native languages. As a result, an additional optional subject titled 'Mother Tongue Education' has been introduced in local primary schools initially in five languages- Chakma, Marma, Tripura, Garo, and Santal languages on a pilot basis. However, despite these policies, implementation has been inconsistent. Thus, it is facing many challenges.

The MLE program is an important historical initiative by the government of Bangladesh for the educational attainment of ethnic minority children in parallel to the preservation and development of Indigenous languages. This policy is further supported by the Chittagong Hill Tracts Peace Accord of 1997, which emphasizes the need for formal education in mother tongues at the primary level. It advocates education in students' mother tongues to ensure equitable access to quality education (The Daily Star, 2025). The initiative for MLE in Bangladesh was first undertaken in 2012 to address the long-cherished demands of the Indigenous communities. As mentioned earlier, five Indigenous ethnic minority languages are included in the pilot phase. Under this program, a textbook was developed as a subject on each of the five languages, involving the community members. However, despite this recognition, the implementation of MTB-MLE remains inconsistent.

Since the inception of the National Education Policy in 2010 and the Adoption of the MLE program in 2012, some progress has been achieved in Bangladesh at governmental, non-governmental, and community levels, which are briefly discussed below.

Curriculum Development by Non-Government and International Organizations: Organizations such as SIL Bangladesh, UNDP, Save the Children, and UNICEF have played a crucial role in developing culturally relevant curricula and teaching materials tailored to specific ethnic communities. For instance, the Kol community has seen the establishment of mother-tongue classes since 2011, enabling children to start their education in a familiar language (SIL Bangladesh, 2025).

Government Initiatives: The government has made strides by publishing textbooks in several ethnic minority languages, including Chakma, Marma, Tripura, Gago, and Santal under the PEDP-4 project. This initiative marks a significant step towards recognizing and formalizing minority language education (The Business Standard, 2025). The government took over the program in 2017 through the development and distribution of textbooks at the pre-primary level. Since then, textbook development has been ongoing. In 2024, textbooks will be developed for class four.

Community Engagement: There has been increased awareness and involvement from community leaders regarding the importance of preserving indigenous languages and cultures. Local communities have increasingly engaged in advocating for mother tongue education. Community leaders emphasize the importance of preserving indigenous languages and cultures as part of educational initiatives. The Daily Star (2025) emphasized that this grassroots support is essential for the sustainability of MLE programs.

Despite these achievements, several challenges hinder the effective implementation of MTB-MLE, as outlined below:

Lack of Legal Framework: Although the National Education Policy (NEP) advocates for mother-tongue education, there is no comprehensive legal framework to ensure its implementation across all educational levels. This gap restricts ethnic minorities' access to formal education in their native languages (The Daily Star, 2025).

Insufficient Teacher Training: One of the primary obstacles to effective multilingual education is the lack of adequately trained teachers proficient in both mother tongues and Bengali or English. Many educators are unfamiliar with MTB-MLE methodologies, which negatively impact student learning outcomes (The Business Standard, 2025).

Resource Constraints: There is a scarcity of educational resources, such as textbooks and teaching materials, in minority languages. This shortage limits students' exposure to their mother tongues and adversely affects their overall educational experiences (The Financial Express, 2024).

Geopolitical Factors: The geopolitical dynamics in regions like the Chittagong Hill Tracts create additional challenges for educational initiatives due to historical tensions and ongoing conflicts. These issues often result in neglecting the educational needs of ethnic minorities (The Business Standard, 2025).

RECOMMENDATION

To improve the status of Tripurakok or Kokborok in Bangladesh, efforts must be undertaken at three levels: state, community, and individual. The following measures and initiatives are proposed for the revival, preservation, and development of this language:

i. Government Measures

- Adopt a pluralistic and inclusive policy that reflects the nation's diverse history and characteristics.

- Introduce bilingual or multilingual education up to the secondary level in areas inhabited by Tripura and other ethnic minorities.

- Provide special incentives and funding for regular literary magazines to promote the publication of writers' works.

- Encourage the establishment of publishing houses through government incentives.

- Allocate a daily time slot on BTV for ethnic minority languages, modelled after BBC Bangla or Australian TV programs, with ethnic minority professionals as staff.

- Establish a community radio station dedicated to ethnic minority languages.

ii. Community Initiatives

- Mainstream media should allocate daily or weekly slots for ethnic minority language-based literature and cultural events.

- Publishing houses should commit to publishing at least one book annually in ethnic minority languages or bilingual formats.

- Communities can form literary groups to publish works and organize literary events.

- Community organizations should incorporate storytelling, recitation, songs, and rhymes in their events.

- Formal social events should be conducted in Tripurakok or Kokborok.

iii. Individual Efforts

Individual contributions are crucial for preserving and developing Tripurakok or Kokborok. Suggested actions include:

- Learning and speaking Tripurakok or Kokborok within families and communities.

- Adults should learn rhymes, poems, and songs in the language to teach children, fostering interest and love for it.

- Parents should name their children using Tripurakok words to strengthen their identity and linguistic pride.

- Individuals should write literary pieces, collect oral traditions, and compose songs in Tripurakok or Kokborok.

- Personal initiatives should align with government and community measures to ensure their successful implementation.

These combined efforts at various levels can significantly contribute to preserving the linguistic heritage of Tripurakok or Kokborok in Bangladesh.
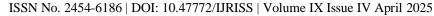
CONCLUSION

In conclusion, the status of Tripurakok or Kokborok in Bangladesh remains precarious, largely due to socio-economic challenges and cultural marginalization. The language, deeply tied to the identity and heritage of the Tripura people, faces threats from the dominance of Bengali and a lack of institutional support. This situation calls for urgent and concerted efforts to raise awareness about its vulnerability and the importance of preserving and developing it. Without such measures, the language risks further decline, along with the cultural richness it embodies.

This article has proposed a three-tiered approach—state-level, community-level, and individual-level initiatives—to address these challenges comprehensively. At the state level, policy reforms, multilingual education, and media representation are essential to institutionalize support for Kokborok. Community-level actions, such as fostering literary forums, promoting cultural events, and encouraging mainstream media to include ethnic minority content, can create a supportive environment for the language's growth. Finally, individual efforts—learning the language, naming children in Kokborok, composing literary works, and preserving oral traditions—are pivotal in sustaining grassroots momentum.

The success of these initiatives depends on collaboration among all stakeholders. Concerned individuals must take the lead in mobilizing communities and influencing government policies. History shows that even small-scale efforts can ignite larger movements for linguistic preservation. By implementing these strategies, there is hope that Kokborok can be revitalized as a living language in Bangladesh.

In a nutshell, preserving the Tripura language is not just about saving a language; it is about safeguarding the cultural identity and dignity of an entire community. The proposed measures offer a roadmap for reversing its

decline and ensuring its survival for future generations. With collective commitment at all levels, Tripurakok or Kokborok can thrive as an integral part of Bangladesh's diverse linguistic landscape.

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