



2ND INTERNATIONAL
SINDHI LANGUAGE
CONFERENCE 2024

ABSTRACT BOOK

2ND INTERNATIONAL SINDHI LANGUAGE CONFERENCE 2024

SINDHI LANGUAGE, INDUS SCRIPT, AND LANGUAGE
AS INDIGENOUS KNOWLEDGE AND HERITAGE

May, 4-5, 2024



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بين عالمي سنڌي ٻولي ڪانفرنس 2024ع
سنڌي ٻولي، سنڌو لکت ۽ اصلوڪي ڄاڻ ۽ ورثي جي ذريعي طور ٻولي
2nd INTERNATIONAL SINDHI LANGUAGE CONFERENCE 2024:
SINDHI LANGUAGE, INDUS SCRIPT, AND LANGUAGE
AS INDIGENOUS KNOWLEDGE AND HERITAGE



Sindhi Language Authority

بين عالمي سنڌي ٻولي ڪانفرنس

2nd International Sindhi Language Conference

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PROF. DR. ISHAQ SAMEJO
CONFERENCE PRESIDENT &
CHAIRPERSON SINDHI LANGUAGE AUTHORITY (SLA)
FOREWORD | پيش لفظ

The Sindhi Language Authority (SLA) is dedicated to researching, documenting, protecting, and promoting of the Sindhi language and other mother/indigenous languages of Pakistan. The Sindhi language is one of the oldest languages of the Indus Valley region, which is chiefly located in present Pakistan. It is a moment of joy for the Sindhi Language Authority (SLA) to host the second Two-Day International Sindhi Language Conference 2024 in Karachi. Its central theme is "Sindhi Language, Indus Script, and Language as Indigenous Knowledge and Heritage". We initially planned this second SLA conference 2024 in February which marks World Mother Languages Day. It was postponed due to General Elections in Pakistan and the new schedule was extended to the first week of May. We are committed to fulfilling our promise to welcome distinguished research scholars and guests who have joined our conference taking place on May 04 -05, 2024 at the Arts Council of Pakistan Karachi, Sindh.

The central theme of the SLA International Conference 2024 aims to engage in scholarly research and discussion on language and its primary relationship with the production of indigenous knowledge and heritage in the broad multicultural, mother languages context in Pakistan. We understand that there is an urgent need to introduce an intellectual discussion in the multi-linguistic cultural context of Pakistan that brings to notice the importance of mother languages and their proximate connection with knowledge, wisdom, social consciousness, identity, and heritage. This is the main reason we conceived and introduced the central theme of language as indigenous knowledge and heritage for our annual SLA International Conference 2024. The international and national guests will present their scholarly works in the context of diverse mother languages, knowledge, and heritage in Pakistan. We hope that the scholarly research our distinguished guests are going to present at the SLA Conference 2024 will lay the foundation for rethinking and understanding the question of mother languages in Pakistan to languages, indigenous knowledge, and heritage and as a result, it will help us set the direction for designing public policy to protect the rich indigenous knowledge and heritage of mother languages in Pakistan.

The second International SLA Conference 2024's program has also designed a panel discussion session joined by distinguished panel speakers who will highlight and address critical questions relating to the main and sub-themes of the conference. Another important theme of our conference focuses on the Indus Script. We expect that the research scholars, keynote speakers, and panel discussants will bring to notice a wide range of issues and views on mother languages and their protection and promotion at different levels.

We look forward to the Two-Day SLA International Conference 2024 as a lively platform of dialogue on mother languages as conduits of indigenous knowledge and heritage.

Thanks

Prof. Dr. Ishaq Samejo
Conference Patron-in-Chief & Chairperson
Sindhi Language Authority (SLA)





DR. AHSAN DANISH

SECRETARY

SINDHI LANGUAGE AUTHORITY (SLA) HYDERABAD

RECOGNITION & ACKNOWLEDGMENT

I feel immense pleasure that the Sindhi Language Authority (SLA), Hyderabad is organizing the second international Sindhi Language Conference in the year 2024 which is taking place in Karachi. This is a moment of pleasure for all of us that we have invited national and international scholars to the second International Conference. We are committed to the themes of the Sindhi language, Indus Script, and mother languages. In this year, the convening committee members of the conference decided to focus on the importance of mother languages as a source of knowledge and heritage in Pakistan. We then paid attention to including various sub-themes of the conference so that it may sound comprehensive for the researchers working to promote and protect the mother languages of Pakistan. We also kept in mind to invite researchers from all over Pakistan to create a room for a broad discussion on the importance of mother languages in Pakistan. In this effort, we also have invited international guests to share their thoughts on language, especially on the Indus script.

We are extremely thankful to Prof. Dr. Anjum Altaf, a leading Pakistani scholar and intellectual from LUMS Lahore and defender of mother languages knowledge and heritage in Pakistan, and Prof Dr. Nasir Abbas Nayar, another leading scholar, and critic of languages and literature from LUMS Lahore for their presence at our conference. We are also thankful to Prof Dr Qasim Bughio, Pro. Dr. Mujeebuddin Sahrai, Madam Mehtab Akbar Rashdi, Jami Chandio, Barrister Zameer Ahmed Ghumhro, Dr.Kaleemullah Lashari, Inamullah Shaikh, Dr Tariq Rahim Soomro and Prof Dr. Fahmida Hussain for gracing us with their presence as keynote speakers. We are privileged to have the presence (in-person and online) of international research scholars Prof. Dr. Maya David (Malaysia), Bahata Ansumali Mukhopadhyay (India), and Lara Scaiola (Italy) at our conference.

In organizing this conference, the Sindhi Language Authority (SLA) team worked tirelessly day and night. Without their dedicated efforts, this conference wouldn't have happened. I owe special thanks to Dr. Ishaq Samejo, chairman of SLA, for his dedication, commitment and guidance. In addition, we are extremely thankful to Dr. Rafique Wassan for his support in the development of the concept of the conference and Rabella Abro for her support in the graphic and print designing. I am certain that this two-day international conference will provide an excellent opportunity for scholarly discussions on language and literature, particularly on the significance of mother tongues in Pakistan.

Dr. Ahsan Danish

Secretary

Sindhi Language Authority (SLA)





DR. RAFIQUE WASSAN
CONFERENCE SECRETARY
CONCEPT NOTE

The second Two-Day International Conference 2024 by SLA is centered on the theme of language as the source of indigenous knowledge and heritage transfer. The theme of the SLA conference 2024 aims to conceptualize the primary role of language in knowledge and heritage in the broad sense of the understanding that mother/indigenous languages as knowledge deserve special attention amidst the crisis of language coloniality and imperialism posing a threat to them across the globe. In that regard, the SLA conference 2024 serves the double purpose of uplifting the status of mother languages and safeguarding the knowledge and heritage and as a result, their connectivity and transformation among the new generation.

The Second International Conference 2024 of SLA aims to understand that language plays a crucial role in social life and is central element of meaning, knowledge-making, and learning transmission. This view of language as indigenous knowledge and heritage is interested in investigating a wide range of questions that examine the sociocultural field and practices of knowledge within language. How the cognitive, literal, textual, symbolic, metaphorical, rhetorical, intellectual, critical, and ideological genres of language contribute to the production and shaping of knowledge. How does language become a substantive part of cultural heritage and knowledge transfer? In addition, the SLA International Conference 2024 continues exploring the theme of the Indus Script and for this purpose the conference has integrated new research by inviting national and international scholars. The SLA Conference 2024 brings together sub-themes that examine language as indigenous knowledge and heritage about gender, women, Sufism, folklore, and oral traditions. The SLA Conference 2024 contributes to the understanding of issues and challenges for the mother, indigenous languages, and knowledge of Pakistan in the current age of the internet, information technology, and artificial intelligence.

It shows that the SLA is committed to contributing to the new and emerging research trends, dimensions, and issues on the status of language and knowledge in the current age of new media and technology. In addition to this, it is important to mention that the SLA International Conference 2024 continues with the interdisciplinary methodological approach that brings together multiple academic knowledge to understand the issues of language and knowledge. In that regard, this conference has brought together academics, researchers, scholars, intellectuals, and activists as well as government officials, public representatives, and legislators to converse their deliberations on the central and sub-themes of the conference and devise a way forward for the protection and patronage of mother languages as sources of indigenous knowledge, heritage, and identity.

Dr. Rafique Wassan
Conference Secretary &
Anthropologist and Faculty member
University of Sindhi, Jamshoro





KEYNOTE SPEAKERS – PROFILES



DR. ANJUM ALTAF

Dr Anjum Altaf served as a Professor of Economics and Dean of the School of Humanities and Social Sciences at the Lahore University of Management Sciences. He obtained his MA and PhD degrees from Stanford University. He is the co-author of Thinking with Ghalib and the author of four books on education in Pakistan – Single National Curriculum: A Review of Pre-1 Model Textbooks, Plain Truths About Primary School Education in Pakistan: Letters to Parents, Critical Reflections on the Single National Curriculum and the Medium of Instruction, and What We Get Wrong About Education in Pakistan. Email: anjum.altaf@lums.edu.pk



MEHTAB AKBAR RASHDI

Mehtab Akbar Rashdi is a renowned author, TV anchor person, educationist, academic, and politician of Sindh. He served at the Department of International Relations and the Institute of Sindhology at the University of Sindh, Jamshoro. She also served in the provincial Sindh government in various departments as a secretary such as Culture, Education, and Environment. She served as a Member Provincial Assembly of Sindh and is currently the Member National Assembly of Pakistan.



DR KALEEMULLAH LASHARI

Dr Kaleemullah Lashari is an archaeologist, historian, and author. He served in the provincial Government of Sindh and was retired as Secretary. He also served in the Sindh Culture, Archives, and Antiquities Department and has immensely contributed to the development of heritage in Sindh. He specifically works to preserve physical heritage. In March 2019, the government of Pakistan awarded him the Sitra-i-Imtiaz, the third highest honour and civilian award in Pakistan. Currently Dr. Lashari is Chairman of TCC, National Fund for Mohenjo Daro. That work for preservation of Mohenjo Daro.





PROF. DR. FAHMIDA HUSSAIN

Prof. Dr. Fahmida Hussain is a scholar, author, literary critic, editor, translator, and retired university professor. Dr. Fahmida Hussain has done a double masters in English and Sindhi literature and conducted a Ph.D. on Shah Latif. She started her career as a Lecturer of English at the University of Sindh in 1972. She joined Karachi University and served in the capacities of Professor, Chairperson of the Sindhi Department, and Director Shah Latif Chair. In 2008 she was posted as Chairperson of Sindhi Language Authority, Hyderabad. She has won more than 20 awards, including the Pride of Performance Award and the Shah Latif Award. She was awarded with Lifetime Achievement Awards by SANA and the Sindh Commission on the Status of Women. Dr. Fahmida Hussain has to her credit 22 books on varied subjects related to literature and the Sindhi language.



DR. NASIR ABBAS NAYYAR

A scholar, critic, and short story writer, Nasir Abbas Nayyar is the former Director General, Urdu Science Board, Lahore, and Professor, Urdu, University of the Punjab, Lahore. He is editor of LUMS' research journal Bunyaad. His book Mabad Nauabadiyat: Urdu kay Tanazur men (OUP, 2013) ushered postcolonial studies into Urdu Literature. His book Urdu Adab ki Tashkeel e Jadid (OUP, 2016) won the best Urdu Book Prize, KLF 2017, and the Baba-e-Urdu Maulvi Abdul Haq Award 2016 for Urdu prose from the Pakistan Academy of Letters. His book, Us Ko Ik Shakhs Samjhna to Munasib hi Nahi (OUP, 2017), was awarded the UBL Literary Prize 2019 (non-fiction) for the best Urdu book. His book Nazm Kaisay Parhain is the first of its kind in Urdu. Aik Zamana Khatam Howa Hae is his fourth collection of short stories. In Jadeediat aur Nauabadiyat (OUP, 2021), Dr Nayyar has unraveled the problematic relation between modernity and colonialism. Naiy Naqqad kah Naam Khatoot is his recent publication. He regularly writes on the literary issues in The News and Dawn.





DR. MUHAMMAD QASIM BUGHIO

Dr. Muhammad Qasim Bughio is a renowned educator and research scholar of Language, Literature, Linguistics, Sociolinguistics, Education, Pakistan Studies, and Socio-cultural Anthropology. He has worked as Chairman, of the Pakistan Academy of Letters from Feb 3, 2015, to Feb 2, 2018. He served the University of Sindh from 23rd April 1977 to 31-12-2013 at various positions, such as; Pro-Vice Chancellor, Dean of Faculty of Arts, Head of the Department, Director/ Chair Professor, Mirza Kalich Beg Chair. He has also worked as Chairman Sindhi Language Authority from 1-8-2001 to 16-2-2005.



PROF. DR. MUJEEBUDDIN SAHRAI MEMON

Prof Dr Mujeebuddin Sahrai Memon is currently serving as the Vice Chancellor, of Sindh Madressatul Islam University. Previously, Prof. Dr. Sahrai was serving as Vice Chancellor, of Sindh Agriculture University (SAU), Tandojam. Dr. Sahrai started his academic career as a Lecturer (BPS-17) in the Mechanical Engineering Department at Mehran University of Engineering & Technology (MUET) in August 1988 and thereafter earned Quaid-e-Azam merit Scholarship and completed a Ph.D. from world reputed Thermo-fluid Mechanics Research Center (TFMRC) of Sussex University UK. After the Successful completion of his Ph.D., he was appointed as Associate Professor (BPS-19) in the year 1995, Professor (BPS-20, 21) in the year 2000, and then became Meritorious Professor (BPS-22) in the year 2013. He is the author of fifty-five (55) research papers and supervised three PhD scholars. In recognition of his academic and research performance, he was awarded the Best University Teacher Award by the Higher Education Commission, Islamabad, in 2008.





JAMI CHANDIO

Jami Chandio is a renowned author, literary critic, scholar, and public intellectual of Pakistan. He has produced more than 20 books. He is Executive Director of a Sindh-based think tank, Center for Peace and Civil Society. He is invited to deliver lectures and conduct academic training in Universities and public spaces across the country and abroad on political theories, democratic federalism, Tasawwuf, political Islam, alternative education, and literature. He has been conducting lectures and training for Parliamentarians, political cadres, civil servants, and academia in Pakistan since 2004. He serves as a resource person with many national educational institutions, and international think tanks based in Pakistan and South Asia. He was awarded a 5-month academic democracy fellowship in Washington DC in 2008-9. Jami Chandio has also been involved in conducting research and curriculum reforms for textbooks in Pakistan. In 2022, he worked as an independent consultant for UNESCO Pakistan and conducted a review and critical analysis of curriculum and textbooks on the topic of "Integrating Culture and Heritage in Curriculum and Textbooks in Sindh, Pakistan".



BARRISTER ZAMEER AHMED GHUMHRO

Barrister Zameer Ahmed Ghumhro is a leading lawyer in Pakistan. He has served in the capacity of Attorney General in the Sindh province of Pakistan. He served in District Management in the capacity of SDM and later went to the UK to pursue a higher degree in Law. He is a well-known author of articles in the Sindhi language newspapers in which he has been highlighting sociopolitical issues including on the legal and rights aspects. Currently, he is serving as a senator in the Senate of Pakistan.





INAM SHAIKH

Inam Shaikh has hands-on experience in administration, management, teaching, writing and editing. Out of his six books, he has translated three English books into Sindhi. More than 500 newspaper columns and 200 TV talk shows on education, history, society, and culture are on his credit. He was conferred with the “Best Columnist Award” in 1997 by the All Pakistan Newspaper Society (APNS) by the Prime Minister of Pakistan and the “Best Translator Award” in 2001 by the Sindhi Language Authority by Governor Sindh. He has also been a member of the Boards of many prestigious educational and cultural organizations. He served as Secretary of Sindhi Adabi Board, Department of Education, Govt. of Sindh, Project Officer Shaikh Sultan Trust Karachi, and Senior Auditor General. Mr. Shaikh has retired recently as the Director General of Regional Services (BPS-21) from Allama Iqbal Open University. Mr. Inam also served as a faculty member at the Department of International Relations at the University of Sindh, Jamshoro.



DR TARIQ RAHIM SOOMRO

Dr Tariq Rahim Soomro, Professor of Computer Science, and Acting Rector at the Institute of Business Management Karachi. He has a PhD in Computer Applications from Zhejiang University, Hangzhou, China. As an administrator, he served as Coordinator, Head of Department, Head of Faculty, Dean of Faculty, and Head of Academic Affairs and has wide experience in accreditation-related matters. He has published over 100 peer-reviewed papers. He is currently serving as Chair of IEEE Karachi Section and IEEE Computer Society R10 Southern Area Coordinator of Computer Society. He is a member of the Task Force on Arabic Script IDNs by the Middle East Strategy Working Group (MESWG) of ICANN, a Member Editorial Board of several research Journals. He also received the ISOC Fellowship to the Internet Engineering Task Force (IETF) for the 68th Internet Engineering Task Force (IETF) meeting.





MAYA KHEMLANI DAVID

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Maya Khemlani DAVID, Ph.D., is an Honorary Professor at the Asia Europe Institute, University of Malaya, Kuala Lumpur, Malaysia. She is a sociolinguist who was awarded the Linguapax Prize for her studies on language shift in Malaysia and neighboring regions. She has published widely and made plenary presentations in several countries. She has extensively worked on Sindhi Diaspora across the world. She is also working on revitalization of indigenous languages across the globe. She has also presented at the 1st International Sindhi Conference in Arts Council, 2022 virtually.

CONTESTING NETWORK THEORY: SINDHIS OF MALAYSIA AND SINGAPORE

ڳانڍاپي جي هڪجهڙائي: ملائيشيا ۽ سنگاپور جا سنڌي

ABSTRACT

According to Lesley Milroy "... the term social network refers quite simply to the informal social relationships contracted by an individual" (L. Milroy, 1980: 174). For Milroy an individual's network determines his/ her language choice. If a community has close and dense networks sociolinguist Li Wei (1995) argues then that community will retain dominant use of its heritage language. In this study of the Malaysian and Singaporean Sindhi community we explain that notwithstanding the existence of such networks most of the members of the Sindhi community have shifted away from ethnic / heritage language use and provide reasons for this.

Keywords: Network theory, Sindhis, Malaysia, Singapore, heritage language





LARA SCAIOLA

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Lara Scaiola is a researcher and freelance writer from Italy. She is currently a PhD student at the Department of Asian, African and Mediterranean Studies at the University of Naples "l'Orientale", Italy. She holds an MA in South Asian Studies from Heidelberg University, Germany. Her interests are broad and include literature, art history, folklore, and heritage conservation. Her current project explores the mutual relationship between music, poetry, and religious devotion in South Asia through the prism of performance, with particular emphasis on Sufism.

REGIMES OF RECEPTION AND MEANING-MAKING IN WOMEN PERFORMANCES OF SUFĪĀNAKALĀM IN SINDH: APPROACHING THE FIELD

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ABSTRACT

The aim of my study is to explore the relationship between poetry, devotion, and meaningmaking in Sindhi oral culture(s) by retrieving the experiences of women as auditors, performers, and participants to the poetic tradition of Sindhi Sufism – particularly the streams connected with the oeuvre of Shah 'Abdul Latif Bhittai (1689–1752). My interest in the female sphere connected to Shah Latif's legacy stems from the fact that, despite women notoriously playing an active role in the promotion and safeguarding of Sufi oral traditions, their place and agency in this arena is largely uncharted. While much attention has been paid to symbolic articulations of femininity by Sufi poet-saints, e.g., the adoption of a female point of view in the poetic narration, the experiences of local, non-professional women performers and their audiences – an arguably sizeable slice of the poetic public – remains usually outside the scope of academic studies. I am therefore interested in understanding how contemporary performances of sufĪānakalām help articulate and (re)orient "social and spiritual subjectivities" and elicit the formation of "communities of feeling" through the transformative power of storytelling and collective affect. I explore if, and to what extent, performances of sufikalām provide a space for resistance, contestation, and solidarity to its female publics through the articulation of alternative expressions of devotion and sociality, and/or the cultivation of a shared ethos – within and beyond the contexts of performance. Thus, I propose a discussion about the theories and methods for a socio-cultural study of gendered performative practices in Sufism, with a view to processes of identity construction and social transformation.

Keywords: Sufianakalam, Shah Abdul Latif, Women performance, meaning-making





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BAHATA ANSUMALI MUKHOPADHYAY

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Bahata Ansumali is an independent researcher exploring the structural and semantic aspects of the yet undeciphered Indus script inscriptions. She is also investigating which type of languages were used in Indus valley civilization. Her research about Indus inscriptions has yielded various scholarly articles.

INDUS SCRIPT ENCODED TAXATION AND LICENSING RELATED INFORMATION USING MEANING-SYMBOLS AND WORD-SYMBOLS, NOT PHONETICALLY SPELLED WORDS: WHY IS IT GOOD NEWS?

سنڌو لکت ۾ صوتياتي طور نه پر ٻولي جي لکت ۽ علامتن جي معنيٰ آڏاڏين ۽ سنڌن بابت حاصل ٿيل ڄاڻ:
اها چوهڪ خوشخبريءَ وانگي آهي؟

ABSTRACT

This talk is based on my article titled 'Semantic scope of Indus inscriptions comprising taxation, trade and craft licensing, commodity control and access control: archaeological and script-internal evidence,' which has recently been published in a Nature group journal, and related articles published in proceedings of a few International seminars. In this talk I will suggest that if inscriptions written on seals are brief, then they are more informative when they are not phonetically spelled words, but symbols that signify individual meaning-units or word-units. This is because, when phonetically spelled, such brief inscriptions would usually mainly encode a few proper nouns such as anthroponyms and toponyms, which may help us to guess the languages of the ancient people, but cannot provide us sufficient information to understand their economy, religion, politics, and world-views. On the other hand, a symbolic script of mercantile nature can help us to not only reconstruct the economy and commerce of the ancient people, but also can help us to have an idea of their religious beliefs, technological advances, and their perceptions of their world. For example, in certain cases, symbols of contemporary technologies associated with certain commodities and crafts were used to metonymically signify those crafts and commodities in this seal-script, used for encoding information related to taxation and commercial licensing. Thus, an Indus script sign resembling/symbolizing a crucible-blowpipe was most possibly used to signify gold, precious metals, and goldsmithing, as discussed in one of my published papers. Similarly, certain metrological symbols were most possibly used to encode the names of taxes and licenses where those metrological standards were used as revenue standards. Since similar symbolisms have been observed in the languages and scripts of ancient Mesopotamia and Egypt, by decoding the semasiographic mercantile script of Indus civilization, we can compare the cognitive world of the Indus peoples with that of the peoples of other contemporary civilizations. Since many of these symbolisms have been reflected in related words of various Indian languages, and many of them have continued till date, by partly decoding Indus script, we can realize the continuity of a very ancient culture of the Indian subcontinent in our present lives.





DR. TEHMINA MUFTI

Writer, Researcher and
Professor of Sindhi language and literature

Prof. Dr. Tehmeena Mufti is a distinguished academician, researcher, poet, and creative writer. She served as a Professor in the Department of Sindhi at the University of Sindh until her retirement in 2013. Additionally, Dr. Mufti held the esteemed position of Director of the N.A. Baloch Chair at the University of Sindh. Currently, she serves as a Member of the Board of Governors of the Sindhi Language Authority. With a PhD awarded in 1995 for her thesis titled "Social Impact of Sindhi Short Story," Dr. Mufti has made contributions to the field of Sindhi literature and social studies. Dr. Mufti has authored four books.

CULTURAL HERITAGE IN SINDHI LANGUAGE: PROTECTION OF KNOWLEDGE THROUGH FOLKLORE

سنڌي ٻوليءَ ۾ ثقافتي ورثو: لوڪ ادب وسيلي محفوظ ڪيل ڄاڻ

ABSTRACT

The development of mother tongues is intricately connected to cultural heritage and folklore, providing profound insights into a culture's distinct characteristics and romanticism. Mother tongue, also known as the native language, plays a pivotal role in shaping personal identity, facilitating communication, and preserving cultural legacy. It fosters a deep sense of belonging by connecting individuals to their familial roots, community, and ancestral lineage, thereby ensuring the continuity of cultural identity and traditions across generations.

The lexicon of a language often mirrors the specific values and priorities of a culture or community. Idioms and proverbs encapsulate cultural wisdom and societal norms, while narratives, myths, and literary works serve as conduits for transmitting cultural narratives and shaping collective worldviews. In this regard Sindhi language stands unique.

The evolutionary trajectory of a language reflects a narrative of cultural exchanges, geopolitical interactions, and socio-historical dynamics, shedding light on the intricate tapestry of a people's heritage. Language serves as a multifaceted prism through which researchers can glean invaluable insights into the complexities of human culture and civilization.

This paper will look in to the cultural heritage in Sindhi Language by highlighting folklore, literature and proverbs that reflect the relationship between language and Knowledge

Keywords: Folk Prose, Poetry, idioms and proverbs





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Dr. Sahar Gul is a development practitioner, researcher, columnist, novelist, and public speaker. She serves the UNICEF as a Gender Advisor for Sindh. On her credit, there are two Masters (Philosophy and Anthropology). She has a PhD in Philosophy and her doctoral thesis focuses on 'Philosophy of Cosmopolitan Nationalism and Class Perspective: Understanding Sindh's Ethno Centric Dilemma'. She disseminates Shah Abdul Latif Bhitai's message and draws analogies to the same of the Iranian and sub-continental poets.

WHEN THE DISCIPLINES ADOPT GENDER-SENSITIVE LANGUAGE: SHAPING SINDH INTO A GENDER INCLUSIVE SOCIETY

مختلف علمن ۾ صنفِي حساسيت: سنڌ ۾ صنفِي حساسيت تي ٻڌل سماجي جوڙجڪ

ABSTRACT

In the ever-shifting tapestry of societies of the world, nationally and globally, the call for gender sensitization in the language of all disciplines echoes with resounding urgency. This exploration ventures into the use of language, and strategies to infuse gender sensitivity and inclusivity into the fabric of our literary, social, political, and economic exegesis. This research paper discusses that language has a formidable force and transformative power within the realms of literature, which shapes perceptions, long-standing societal norms, and conventions. Accepting an inclusive language becomes an act of rebellion, against the established gender roles and stereotypes. This paper brings to notice the idea of social language. I will discuss that language takes center stage in everyday human interactions, shaping connections and nurturing inclusivity. Gender-sensitive communication demands attentiveness to language choices, honoring individuals' pronouns, and fostering environments where every voice resonates and is respected. Through these interactions, communities grow more unified, reflecting the true essence of harmony and acceptance. Third, I will discuss the aspect of political language. In the political discourse, language has an undeniable authority, which makes it emerge as a powerful instrument for shaping destinies of the individuals, groups and societies. Fourth, I call attention to the aspect of economic language. In the landscape of economics and commerce, language carves perceptions of labor, worth, and achievement. Gender-sensitive communication in the workplace requires dismantling stereotypes, confronting implicit biases, and championing equitable opportunities for all. By creating environments that celebrate diversity, businesses must unlock the potential of their workforce, driving innovation and success. In brief, this paper argues, that achieving gender sensitization in language and communication calls for a unified effort across all spheres by the concerned leaders. By embracing inclusive language practices in literature, social interactions, politics, and economics, we pave the way for a society where fairness and justice are not mere aspirations but lived realities for all.

Keywords: gender-sensitive language, inclusive society





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Prof. Dr. Tehmeena Mufti is a distinguished academician, researcher, poet, and creative writer. She served as a Professor in the Department of Sindhi at the University of Sindh until her retirement in 2013. Additionally, Dr. Mufti held the esteemed position of Director of the N.A. Baloch Chair at the University of Sindh. Currently, she serves as a Member of the Board of Governors of the Sindhi Language Authority. With a PhD awarded in 1995 for her thesis titled "Social Impact of Sindhi Short Story," Dr. Mufti has made contributions to the field of Sindhi literature and social studies. Dr. Mufti has authored four books.

CULTURAL HERITAGE IN SINDHI LANGUAGE: PROTECTION OF KNOWLEDGE THROUGH FOLKLORE

سنڌي ٻوليءَ ۾ ثقافتي ورثو: لوڪ ادب وسيلي محفوظ ڪيل ڄاڻ

ABSTRACT

The development of mother tongues is intricately connected to cultural heritage and folklore, providing profound insights into a culture's distinct characteristics and romanticism. Mother tongue, also known as the native language, plays a pivotal role in shaping personal identity, facilitating communication, and preserving cultural legacy. It fosters a deep sense of belonging by connecting individuals to their familial roots, community, and ancestral lineage, thereby ensuring the continuity of cultural identity and traditions across generations.

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This paper will look in to the cultural heritage in Sindhi Language by highlighting folklore, literature and proverbs that reflect the relationship between language and Knowledge

Keywords: Folk Prose, Poetry, idioms and proverbs





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KNOWLEDGE PRODUCTION IN MOTHER LANGUAGES, PROSE AND POETRY

ماءُ ٻولين ۾ ڄاڻ جي پيداوار: نثر ۽ شاعري

ABSTRACT

This research paper explores the critical role of knowledge production in mother languages within the cultural context of Pakistan, with a particular focus on prose and poetry. Pakistan, a linguistically diverse country, boasts a rich tapestry of languages reflecting its pluralistic society. Despite this diversity, Urdu has traditionally dominated as the language of literature, relegating many indigenous languages to the periphery. However, there is a growing recognition of the importance of preserving and promoting mother languages for their cultural, social and cognitive significance. A number of Pashtoon scholars have presented their views both in prose and poetry that impressive knowledge can be produced directly in mother tongue. Khan Abdul Ghaffar Khan is the pioneer of such scholar and Abdul Khaliq Khaliq, Ameer Hamza Shinwari, Dost Muhammad Kamil and few others followed the path of Khan Abdul Ghaffar Khan represented the central argument that quality knowledge can be produced in mother languages. This research study delves into the cultural implication of knowledge production in mother languages emphasizing the connection between language and identity. It examines how literature both prose and poetry, serves as a medium for expressing culture nuances, historical narratives and collective memories embedded within these languages, through an analysis of literary works in various mother languages particularly in Pashto language.





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Panah Baloch is a writer, author and freelance researcher and his research is focused on the Balochi language, history, culture and literature of Balochistan. He contributed 12 books and dozens of research articles. He is founder of Naseerabad Adbi Mela at Dera Murad Jamali on alternative year from 2018. He has received multiple awards.

SHEDS OF BALOCHI LANGUAGE IN THE POETRY OF SHAH LATIF

شاهه لطيف جي شاعريءَ ۾ بلوچي ٻوليءَ جا اولڙا

ABSTRACT

Sindh and Balochistan Provinces were geographically and historically part of South and Central Asia respectively. They exhibited strong bounds and interconnectedness in terms of their historical, cultural, and social relations. Thereby, the cultural, social, and literary aspects of the Baloch and the Balochi language are integral to Sindhi society. Shah Abdul Latif Bhitai frequently used Balochi language in his poetry, particularly in his narration of Sassi Punhoon story, especially, in the Surr Desi. Referring to Hoat Baloch and following the footsteps of Ari Jam, Bhitai discusses the experiences of Punhoon's companions in Balochi, describes camel-driving Jats, laments while scaling mountain peaks, wanders the deserts as a Jogi, communicates with animals in the wilderness, and converses affectionately with his beloved Dostain Hoat, alias Hoat Punhal, bestowing upon him various titles and blessings. Researchers suggest that Shah Latif used Balochi as the second most common language after Arabic in his verses. Balochi language appears abundantly in Surr Desi, comprising eight to forty-one verses, as documented by various scholars and researchers. However, it may be pointed out as a matter of concern for research that editors and compilers of Shah Jo Risalo were often less familiar with the Balochi language, resulting in erroneous mistakes in spelling, mispronunciations, and incorrect interpretations of Balochi words. This research paper aims to review and rectify such linguistic inaccuracies in the Balochi language as depicted in Shah Latif's poetry.

Keywords: Sindhi and Balochi languages, Shah Abdul Latif Bhitai, Shah Jo Risalo, Sassi Punhoon, Sur Desi,





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ADVANCEMENTS IN MACHINE TRANSLATION FOR SINDHI LANGUAGE: A JOURNEY TOWARDS ACCURACY AND ACCESSIBILITY

سنڌي ٻوليءَ لاءِ مشيني ترجمي ۾ آيل سڌارا: درستگي ۽ پهچ ڏانهن وڪون

ABSTRACT

Sindhi language boasts a rich heritage and is recognized as one of the world's oldest languages, with a diverse array of historical scripts. However, despite its profound cultural significance, Sindhi content translation, particularly into international languages, has often been overlooked. While some literary works have been translated, these efforts have been limited in scope and reach. Nonetheless, recent advancements in technology, particularly in the field of machine translation, are beginning to revolutionize the development and accessibility of Sindhi language content.

This presentation aims to explore the evolution of machine translation for Sindhi language, shedding light on the transformative impact of cutting-edge technologies. Initially introduced into platforms such as Google Translate back in 2016, machine translation for Sindhi began its journey using statistical data systems. However, with the emergence of more sophisticated techniques such as Long Short-Term Memory (LSTM) and Artificial Intelligence (AI), the quality and accuracy of Sindhi translations have undergone significant improvement over time.

A noteworthy development is the integration of Sindhi language support into Microsoft's "Bing" platform, which employs advanced neural networking algorithms to enhance translation accuracy. During the presentation, I will delve into specific strategies aimed at further enhancing the accuracy of machine translations and optimizing the rendering of primary content.

By harnessing these technological advancements, we aspire to make Sindhi language content more accessible on a global scale, thereby fostering greater linguistic inclusivity and cultural exchange. Join us as we embark on this promising journey towards ensuring the preservation and dissemination of Sindhi language and heritage in the digital age.

Keywords: Sindhi language, machine translation, technology advancements, linguistic inclusivity, cultural exchange, accuracy, accessibility, neural networking, artificial intelligence, preservation, heritage, digital age, Abdul Majid Bhurgri Institute of Language Engineering, Google Translate, Microsoft Bing, LSTM.





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writer and researcher

Zafar ullah Parawaz is a poet, writer, and researcher of Khowar language. Recently published Khowar novel angristano which is based on Khowar culture and traditions in lucid manner. The novel has become a disired area of research for the researcher in literature.

KHOWAR LANGUAGE: A CULTURAL HERITAGE AND SOURCE OF INDIGENOUS KNOWLEDGE

خٺار ٻولي: ثقافتي ورثو ۽ اصلوڪي ڄاڻ جو ذريعو

ABSTRACT

Khowar language is one of the major languages spoken in Khyber pukhtun khwa province of Pakistan. It is spoken in Chitral District, Ghizer, Sinkiang, kashghar, wakhan, badakhshan, sariqul, kalafgan and ladakh. Khowar is the major language and lingua franca of the people of chitral. Khowar language is the treasure heritage and source of knowledge which has centuries old history in Chitral. The cultural heritage of the people in Chitral is rich with the heritage and indigenous knowledge is being transmitted from generation to generation widely from oral history. Local astrologist predicts weather condition by observing stars, additionally the days are catagorized as good and bad and the decision of wedlock, building construction and traveling are being taken, it is still in practiced here. This paper attempts to unveil the cultural heritage and indigenous knowledge of the people of chitral preserved and promoted through Khowar language. After child birth the fate of mother milk to be given to child depends on local experiment, where a special species of beetle (legoghun) could be passed through mother milk, if the Beatle survives then the child will be allowed to feed mother milk. Additiinsly recent research identified hat the Beatle is poison indicator. It also unearths the cultural heritage persists in society in custom, values, festival and celebrations in different valleys and sub valleys of Chitral. The indigenous knowledge is rich in every field and aspect of life in locals and other areas where Khowar language is spoken. Among celebration or customs, Nowrooz celebrated on 21st of march every year, and polo is being played since ancient times. Other than that budidik a type of modern cricket is being played in various valleys of Chitral. As for as local treatment is concerned, the pulse reader diagnose the patient by observing the pulse of patient. In this paper, I will discuss language and its relationship with indigenius knowledge.





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LAMENTING THE LOSS OF PUNJABI IN THE PUNJAB OF WARIS SHAH

وارث شاهه جي پنجاب ۾ پنجابي ٻوليءَ جي ميسارجڻ جو نوحو

ABSTRACT

In this paper, I address the question of the loss of Punjabi as a mother language. The loss of a mother language is, in fact, the loss of a whole culture and civilization carried by that particular language. It means the loss of words, wisdom, and worldview associated with such a language. Language is the carrier of human beings' intimate, complex, fragile, and organic relationship with ecology, environment, and geography. Punjabi is an ancient language but since the advent of British colonialism, it was elbowed aside systematically because the colonial masters had annexed Punjab by fighting many fiercely fought wars. They were suspicious of this region's bulwarking against the advancing Soviet Russia. The British could not tolerate the people of the Punjab with any symbol that could be used to unite them and instigate them against the government. It was in this background that the British announced that all the Punjabis should surrender weapons and Punjabi Qaidas (an early-stage book for the children to learn) to the deputy commissioners. This policy continued even after the partition of the Punjab in 1947 and decolonization could not take place in this regard. Even presently, this language is experiencing a step-motherly attitude from its own speakers and policy formulators. The nationalist project of Pakistaniat was constructed by the Punjabi-mohajir state and its managers at the expense of the Punjabi language. The situation has worsened to such a level that, nowadays, the mothers living in cities as well as villages prefer their children to learn Urdu, not Punjabi. The attitude towards the Punjabi language was reflected by a notification from a private school in Sahiwal, a city in central Punjab, stating that vulgar words and Punjabi language could not be spoken within school premises. The notification attracted the ire of Punjabi nationalists and human rights organizations forcing the school administration to tack back the notification and apologize. Hence, it is not difficult to find Punjabi children and adults devoid of indigenous wisdom and worldview associated with this rich language and culture. To bring forth the factors behind this increasing loss of Punjabi language in Waris Shah's lehnda (the western) Punjab is the focus of this research paper.

Keywords: Mother language, traditions, wisdom, Lehnda Punjab, qaida, pukki roti, Sufi poetry, coloniality, decoloniality, Pakistani nationalist discourse, Punjabi-mohajir state in Pakistan





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SUFI POETRY AND THE DEVELOPMENT OF MOTHER LANGUAGES OF PAKISTAN

صوفي شاعري ۽ پاڪستان ۾ ماءُ ٻولين جي ترقي

ABSTRACT

Sufi traditions are an important part of the cultural landscape of Pakistan. Sufis not only contributed in spiritual terms, but they also contributed to the local customs, traditions, and languages. They played a vital role in the development of the mother languages of the region and the preservation of folk wisdom in their writings. In medieval South Asia, Persian linguistic traditions were dominant among the ruling elite; however, Sufis used local languages to interact with native people and produced literature in these languages. One of the important mediums to disseminate their message was poetry. Sufis wrote poetry in the local languages, synthesized diverse linguistic traditions and introduced various literary genres. It would be difficult to understand Pakistani diverse linguistic and literary heritage without understanding the impact of Sufi poetry, which contributed to the survival of many of these local languages. Sufi poetry is sung on various occasions, expressing diverse emotions of love, separation, happiness, and grief. This poetry is part of folklore and transmitted through generations preserving the languages and folk wisdom. A rich tradition of Sufi poetry is found in almost every local language of Pakistan. Baba Farid (d. 1266) is considered the first poet of the Punjabi language. The Punjabi language was further enriched by the poetry of Shah Hussain (d. 1599), Bulleh Shah and Sultan Bahu. Shah Abdual-Latif Bhattai (d. 1752), and Sachal Sarmast (d. 1829) popularized kafis in the Sindhi language. Khawja Ghulam Farid's (d. 1901) poetry enriched the Seraiki language. The present paper attempts to look into the contribution of Sufi poetry in developing local languages of Pakistan, mainly focusing on the Punjabi, Sindhi and Seraiki languages. To study these developments, historical-cum-analytical methodology is used.

Key Words: Sufi Poetry, Mother Languages, Punjabi, Sindhi, Seraiki





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COMPREHENSIVE REVIEW OF THE DEVELOPMENT OF SINDHI LANGUAGE IN THE AGE OF ARTIFICIAL INTELLIGENCE

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ABSTRACT

The rise of artificial intelligence (AI) has initiated an age of remarkable connectivity and information exchange, transforming the way we communicate, learn, and interact with languages. During this technological revolution, the preservation and promotion of mother languages emerge as critical imperatives to safeguard cultural heritage and linguistic diversity. In the contemporary era of rapid technological advancement, the connection of artificial intelligence (AI) and language development presents both challenges and opportunities for preserving and growing mother languages. This research study examines the digital development of the Sindhi language within the context of AI and IT technologies. By employing a systematic methodology comprising literature review, content analysis, tools development, and case studies, the study investigates the digital development of the Sindhi language. It focuses on innovative tools and technologies developed in the information technology (IT) and AI realms. I argue that the Sindhi language holds immense cultural significance, serving as a vital medium for communication, preserving rich historical heritage, and fostering a sense of identity among its speakers. The research paper examines the role of digital platforms, language revitalization initiatives, and AI-driven language technologies in enhancing the visibility and accessibility of the Sindhi language. By critically analyzing the impact of AI on the Sindhi language, my research paper contributes to a deeper understanding of the complex interplay between technology and linguistic diversity. The findings recommend insights into strategies for leveraging AI and IT to upgrade the vitality and sustainability of the Sindhi language in the digital age.

Keywords: Artificial Intelligence; Sindhi Language; Language Development; Linguistic Diversity; Digital Platforms.





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SINDHI AND DRAVIDIAN LANGUAGES: A COMPARATIVE ANALYSIS

سنڌي ۽ دراوڙي ٻوليون: هڪ تقابلي جائزو

ABSTRACT

This research study paper points out that there are controversial opinions about the origin of Sindhi language. Some scholars are of the opinion that Sindhi language is Dravidian language while some are of the opposite opinion and consider it as Indo-Aryan system of languages. Undoubtedly, now Sindhi language is included in Indo-Aryan system of languages but there is huge amount of words or vocabulary of proto Dravidian and Dravidian languages which are prevalent in Sindhi language with exactness and with some little phonetic change as well. In the light of linguistic history and the words of proto Dravidian and Dravidian languages in Sindhi language it has been tried to prove that Sindhi language is Dravidian language but after influence of other languages from Vedic Era and onward it has been considered as Indo-Aryan language. In this paper, I will call attention to this discussion through comparative and analytic study and examine the comparison of Proto Dravidian and Dravidian Languages and Sindhi language.





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LINGUISTIC STUDY OF SHAIKH AYAZ'S SINDHI BAIT

شيخ اياز جي سنڌي بيت جو لسانياتي جائزو

ABSTRACT

The bait is an original traditional genre of classical Sindhi poetry. It has emerged from the core of Sindhi society, that is why it not only reflects the history and civilization of Sindh but also it carries the traditional texture and flavour with music and magic of indigenous accent. Shaikh Ayaz has written plenty of Baits along with other forms of poetry. In his baits, there is not only the amalgamation of folk and classical traditions and modern shades but also novelty of thought, linguistic innovation and fragrance of feelings that give them unusual charm and depth. Shaikh Ayaz has been fairly successful in liberating the bait from the traditional tone and stereotype subjects. Since long, the bait has been confined to mystic moods and Sufi expressions. On the contrary, Ayaz has infused in his baits the vigour and vitality of life and has projected burning social issues, so much so that his baits embody the misery and suffering of his compatriots along with the agony and anguish of human beings. Ayaz's Bait is unique and subtle from linguistic point of view as well.

Key words: indigenous, amalgamation, classical, mystic, agony and, sublime





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BALOCHI LANGUAGE IN THE DIGITAL AGE: CHALLENGES, OPPORTUNITIES, AND TECHNOLOGICAL INTEGRATION

ڊجيٽل دور ۾ بلوچي ٲولي: مسئلا، موقعا ۽ ٽيڪنالاجيڪل مياپ

ABSTRACT

This research paper examines the evolving role and impact of the Balochi language amidst the proliferation of the internet, artificial intelligence (AI), and information technology (IT). By drawing attention to the era of globalization, this study paperscrutinizes how the assimilation of Balochi into online platforms, AI applications, and IT infrastructure shapes language preservation, communication paradigms, and cultural representation. It aims to elucidate the multifaceted challenges and potential advantages encountered by the Balochi language in adapting to the digital age's advancements. Furthermore, my research probes into the transformative possibilities offered by technology in promoting and enhancing access to Balochi, and fosters a deeper appreciation of its significance within the swiftly evolving linguistic and technological milieu.





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THE SINDHI LANGUAGE AND IDENTITY IN SINDHI DIASPORA COMMUNITY

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ABSTRACT

The research on South Asian diaspora shows, Sindhi Hindus were one of the oldest and largest diaspora among South Asian communities as they started migrating to almost all parts of the world for trade and better opportunities from at least 18th century onwards. Therefore, now they have been living for generations in all major port cities of the world. In most cases, they first travelled to India and then from there spread to all nooks and corners of the world. Since several generations they have lost physical attachment with the people and landscape of the mainland Sindh, the Southern province of current Pakistan. Therefore, their association with Sindhi language and identity is different from the people currently living in Sindh or have some family members still residing in Sindh. They face multiple challenges to preserve their language and identity in different settings. Among Sindhi diaspora, the nature of challenges vary from place to place. Like someone living in Gujarat, India faces different set of challenges from someone living in South East Asia or Europe or USA. In this paper I shall study overall what kind of challenges Sindhi diaspora faces to preserve their language and identity. Moreover, how demographics, lack of institutional support, and decline in mother-tongue loyalty contributes to the loss of ethnolinguistic vitality and in certain cases even complete discard/loss of the language and identity.

Keywords: Hindu Sindhis, Sindhi Diaspora, Loss of Language, Language and Identity





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HOW TO PREVENT ENDANGERED LANGUAGES OF PAKISTAN

پاڪستان ۾ ٻولين کي درپيش خطرن کي ڪيئن روڪجي؟

ABSTRACT

Language is not only a source of communication but also a source of knowledge and an important element of culture. Language shapes the culture and society. It is a gift of nature for humans because human beings have a language ability. It is roughly estimated that seven thousand languages are spoken today across the world which shows the importance of language itself. In Pakistan, approximately more than 70 languages and dialects are spoken. According to an Ethnologue an international linguistic institute list about 3000 endangered languages. As it continues a huge number of languages will vanish in the coming decades. In this paper, I highlight the issue of endangered mother languages in Pakistan. I will highlight that when a language dies the world loses four big things, linguistic diversity, cultural diversity, intellectual diversity and cultural identity. So, it is important to protect every endangered language. In this paper, I will discuss that in Pakistan Aer, Bhaya, Gouro, Kalami, Sansi, Yadgha, Domaki, Badeshi are the most endangered languages. There are many steps that can be taken to prevent endangered languages. In this paper I will try to present some important steps and give suggestions to the government institutions to take measures to prevent the endangered languages in Pakistan.





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PRESERVATION AND DOCUMENTATION OF INDUS OR HARRAPPAN SCRIPT

سنڌو يا هڙپا رسم الخط جو تحفظ ۽ دستاويز

ABSTRACT

This research paper focuses on the Indus script in the context of the Harrapan site. The subject of epigraphy played a pivotal role in preserving primitive languages and scripts. It is the blessing of stone inscriptions (epigraphy), the script, and the language which have vanished from the world but their stresses have appeared from time to time. We have noticed the Indus seals tablets which were adorned with pictographic as well as ideographic. The archeologists have collected about 550 signs from different materials. Hierer graphic, cuneiform script was practiced in Egypt and Iraq. I believe that in comparison to Sindh the Punjab province, not enough attention has been given to preserve its treasure which is available in the form of epigraphy. In this paper I argue that it is due to the inscriptions we can study the evolution of script and the reason of decline the language of that script could be studied. In this paper, I investigate epigraphy. The vast area of Pakistan comprises Harappa, 244 sites of Cholistan in Punjab, and Mohenjo-Daro in Sindh practiced the same style of script which is now called Indus or Harappan script. It is a matter of fact that the same style of writing discovered in Harappa, Mohenjo-Daro and some ancient sites of Cholistan are the same which we may name Punjabi, Saraiki, or Sindhi script. The Harappan script is a primitive script that goes back to 2500-3000 BC. This script seems to be a combination of two scripts i.e. Pictographic and Ideographic. Nobody knows what type of conversation and dialects were presented through this pictographic script. But script drawings show that the language was powerful as as script. One aspect we have already known about this script is called the Boustrophan system of writing. The basic 54 signs have been registered to date out of which 27 are geometrical and the remaining 27 signs represent different things. The longest inscription in this writing system consists of 19 signs.

Keywords: Documentation, Indus Script, Harappan Script, Signs, Excavation, Exploration, Epigraphy





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EXPLORING THE USE OF MULTIMODALITY LINGUISTIC MODEL FOR SINDHI LANGUAGE TEACHING: A CASE STUDY OF SIBA, GCE, AND SLA TEACHING CENTER SUKKUR.

سنڌي ٻولي تدريس لاءِ گهڻ رنگي لسانياتي ماڊل جي استعمال جي ڳولا

ABSTRACT

This research paper points out that Sindhi language teaching faces different challenges in the area of the use of new technologies. Amongst others, one is traditional teacher-centered teaching presumed to be outdated. I argue that there is a need to align Sindhi language teaching with modern digital pedagogies, like modern Multimodality linguistic models being used successfully, especially for English language teaching. This study explores the ways and challenges related to integrating multimodality linguistic modal for Sindhi language teaching in teacher education institutions at the bachelor's and master's program levels. It also highlights areas where the Sindhi language teaching might benefit from multimodal linguistic approaches. For this study, a multiple case studies approach was used. Sindhi language teachers and their students from SIBA, GCE, and SLA center Sukkur were selected as research participants. Semi-structured interviews and classroom observations were used for data collection. In addition, Multimodal composed projects on linguistic topics created by student teachers were also examined. The findings revealed that the majority of Sindhi language teachers were using traditional teacher-centered teaching methods with written and spoken forms, in which explanatory grammar and other linguistic knowledge were being transferred, and was not useful for students to improve their speaking, reading, and writing skills. The majority of teachers were also incapable of using modern digital pedagogies. The critical analysis of data shows examples of multimodal approaches that can be successfully integrated in Sindhi language teaching; which emphasizes the importance of embracing multimodal linguistic knowledge in Sindhi language education.

Keywords: Sindhi language teaching, Teacher education, Linguistics, digital learning, Multimodal pedagogy





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Chūhretīnāmāhs: SONGS OF THE MARGINALIZED WOMEN

چھڙي نامه: پيڙهيل طبقي جي عورتن جا گيت

ABSTRACT

Chūhretīnāmāh is a lesser-known genre of Punjabi Sufi poets including Shah Husayn, Buleh Shah and Waris Shah. Shah Husayn provides the basis for the poems produced later by Buleh Shah and Waris Shah. Punjabi Sufis poets, in particular, voiced the women who belonged to the lowest rung of the society and had been silenced by the patriarchs. These sufis had highlighted the multiple marginalization faced by women, more specifically women from the lower class of scavengers/village menials i.e., Chūhretī. These women were never mentioned in the state-oriented sources of history. The research study is an attempt to fill this gap provided by the statist discourse which never bothered to talk about the marginalized sections of the society. They talked about the marginality, pain, resistance and degradation these low-born have to face in their lifetime. These Sufi poets voiced the female agency as they were not in a position to talk about themselves. Chūhretīnāmāhs of Shah Husayn and Bulhe Shah are composed of more or less similar features, whereas, the one written by Waris Shah is a detailed one. Shah Husayn and Bulhe Shah focus on self-abnegation and correction of oneself. They employed the voice of a scavenger who is a soul trying to purify herself from the false ego and lust, whereas, the soul (Sufi himself) tried to convey that self-cleaning is possible only through the help of meditation and that is also under the supervision of a spiritual leader/murshid. Both these served as a broom for inner cleaning. Degrading himself to the status of a chūhrī is not forced one but a self-assigned role. In order to get an honorable status in the society, the chūhrī is ready to sacrifice herself, her ego. She just wanted to connect with the master. Everyone knows that she is no longer dependent on her work since she has connected herself with the spiritually elevated Sufi. Buleh Shah says it is only because of the kind attention of Shah Inayat (his spiritual mentor) that he gets the approval from Him (Allah). In this research study, I provide a comparative analysis of power-identity, marginality and self-empowerment in the Punjabi society.

Keywords: chūhrī, marginalization, lower-self, female agency, resistance.





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ORAL TRADITION OF FOLK LITERATURE IN BRAHUI LANGUAGE

ٻراهوي ٻوليءَ جي لوڪ ادب ۾ زباني ادب

ABSTRACT

In this research paper, I argue that folklore plays a crucial role in preserving and transmitting a community's collective wisdom, shaping its worldview, and connecting individuals to their cultural roots. I see folklore in connection to language. Folklore as a linguistic medium serves as a vessel for preserving and transmitting the unique tales and historical insights of a language. I particularly pay attention to the Brahui language. Brahui an indigenous language in the sub-continent belongs to the northwestern group of Dravidian languages. The cultural heritage, folklore, and knowledge within the Brahui language form captivating areas of traditions and wisdom. By delving into the nuances of Brahui folklore, this paper seeks to unveil the intricate threads that weave together a rich cultural fabric and provide a glimpse into the profound connection between language and the preservation of folk literature. This paper explores the rich cultural heritage, folklore, and traditional knowledge embedded in the Brahui language. By investigating the linguistic nuances, oral narratives, and rituals within the Brahui community, it aims to unveil the depth of historical insights and cultural expressions unique to this language. This research study sheds light on how linguistic elements preserve and transmit the collective wisdom of a community across generations.

Keywords: Brahui, Dravidian Language, Oral tradition, Folklore, Cultural heritage, Collective memory





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CROSS-COMPARISON OF GENDERED PROVERBS (SHINA AND BURUSHASKI) IN THE CONSTRUCTION OF GENDER IDENTITY

صنفي شناخت (شينا ۽ بروشسڪي ٻولين) جي جوڙجڪ ۾ سنفي تفريق تي ٻڌل پهاڪن جو ثقافتي تقابلي اڀياس

ABSTRACT

Language is a powerful tool in the construction of social realities. Proverbs are part of language and most common folk literature which reflects social norms, values and human psychological paradigms. The relationship between gender and proverbs is one of the most neglected areas of study in Pakistan. This research aims to explore a range of gender-related proverbs that depict relationships and values within the family, highlighting distinctions between males and females in terms of social statue, age, conduct and marriage. This research study examines gender-specific proverbs in two orally transmitted languages such as Shina and Burushaski, spoken in GilgitBaltistan, the region is known for its linguistic richness. Shina is a prevalent language in Gilgit, Ghizer, Hunza and Baltistan while Burushaski is predominantly spoken in the Hunza, Ghizer and Nagar valley. In this study, a total of 12 proverbs from each language were collected from field research. Building upon qualitative research methodology. This paper attempts to unveil the way Shina and Burushaski society has discursively constructed gender identity and gender roles through proverbs. The findings indicate that in Burushaski and Shina cultures, gendered proverbs are deeply ingrained in the minds of the speakers and have a significant impact on their views of gender. These proverbs often portray women as subordinates and unfaithful, submissive, dim-witted and the honour of the family is always linked to the female members. Meanwhile, masculinity is equated with maturity, strength, decision-making power, and the ability to manage household affairs. Our research study explores the connection between myths and stereotypes rooted in an individual's physical appearance and the implications for gender roles. Our research findings indicate that women were predominantly defined by their familial roles, lacking distinct individual identities. Our research contributes to the body of research in the field of gender studies particularly focusing on a comparative examination of Shina and Burushaski languages, emphasizing the significant role of proverbs in shaping gender identities.

Keywords: ShinanadBurushaski languages, Proverbs, Gender relationships, masculinity





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EXTERNAL LINGUISTICS AND SINDHI LANGUAGE

سنڌي ٻولي ۽ ٻاهرين لساني صورتحال

ABSTRACT

In this research paper, I introduce the approach of external linguistics to examine the Sindhi language. I draw attention to linguistics which is divided into two parts; Internal Linguistics and External Linguistics. Morphology, Philology, Syntax, Etymology, Phonology, and Dialectology are parts of internal Linguistics while the Socio-Linguistics, Applied-Linguistics, Cultural-Linguistics, Psycho-Linguistics, Eco-Linguistics and code-switching are connected with External Linguistics. The Sindhi language is rich in both contents as well as it is opulent in both Internal and External Linguistics. In the Postmodern era, no language can survive without keeping connections with other languages. I will discuss that the Sindhi language has also great connections with not only the local or neighbouring languages but it is also tied up with languages of international prestige. At the local level, Sindhi has left ample impact (and vice versa) on Urdu, Punjabi, Pashtu, Pali, Siraiiki, Dhatki, Marvarri, Hindko, Balochi, Baroshki, Brahvi, Persian and Arabic. And at the international level Sindhi language has taken the words or the loanwords of English, French, German, Chinese, and Greek languages. This research paper aims to deal with external linguistics and attempts to explore the Socio-Linguistic characteristics of Sindhi Language. This paper also looks at the literary and cultural connections of Sindhi Language with the other languages.





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A COMPARATIVE STUDY OF KINSHIP TERMINOLOGY IN SINDHI AND ENGLISH LANGUAGE

سنڌي ۽ انگريزي ٻولين ۾ ڪٽنبني اصطلاحن جو تقابلي مطالعو

ABSTRACT

Sindhi is one of the oldest languages spoken in South Asia and the Sindhi language was used in official and workplace domains in Sindh during the British Empire. However, pre- and post-partition Sindhis migrated to different parts of the world and shifted to the dominant languages in these countries. The focus of this research study is Sindhis who have shifted to Karachi, in Sindh, Pakistan. The official language policy of Pakistan is Urdu and English while Sindhi is deemed as the provincial language. Sindhi families shifted to Karachi, to start businesses and look for jobs. They contracted endogamous and exogamous marriages, and their children were born in Karachi. Sindhi parents wanted their children to enroll in English and Urdu medium schools, colleges, and universities. In that regard, this study explores the language ideology and language practices of Sindhi parents residing in multilingual Karachi. For this purpose, data was collected from 03 Sindhi families using a language audit form, semi-structured interviews, and shadow observation for 9 hours. Data was codified and analyzed using thematic analysis. The results showed that parents believed that English and Urdu enjoy prestige in society and the education and workplace domains. The language practices showed that parents speak and prefer to give instructions by switching from Urdu to English to their children. Also, the child responds more actively when communication is in English. Also, Sindhi parents are using different resources (books, reading, games, and activities) to promote Urdu and English and have abandoned the usage of Sindhi with their children despite available resources. Overall, the children are learning two languages Urdu and English, and losing Sindhi. This research paper will discuss that the State policy, parents' multilingual approach, and choice of language use are adversely affecting Sindhi language use among families in Karachi.

Keywords: language ideology, language practices, family language policy, Sindhi, multilingual Karachi





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THE INDUS SCRIPT AS AN ALPHABET: EXAMINING CONFORMITY IN THE USAGE OF THE INDUS SCRIPT سنڌو رسم الخط بطور صورتخطي

ABSTRACT

Sindhi is one of the oldest languages spoken in South Asia and the Sindhi language This research paper introduces an approach to deciphering the Indus script employed by the Indus Valley Civilization (IVC) from c. 3300 to 1900 BCE. In this study, my research delves into the intricate structure of the script's signs aiming to enter into debate regarding its categorization. Specifically, I investigate whether the Indus script functions as an alphabet, presenting compelling evidence for the number of primary signs it comprises. My methodology examines over 400 signs encompassing the entire corpus rather than relying on limited samples. This holistic approach utilizes a novel grid-based decomposition technique to visually dissect compound signs, identify diacritics with consistent usage patterns, and uncover the underlying principles of sign extraction. Through this rigorous analysis, I attempt to isolate the essential primary signs and illuminate their potential phonetic representations within an alphabetic system. In this research paper, I acknowledge the intricate variations in writing styles present across the Indus corpus. These stylistic subtleties, encompassing formation, composition, and combination strategies, contribute to the apparent plurality of signs. My findings reveal a core set of only 40 fundamental signs that remarkably suggest the concise system beneath the surface complexity. By presenting this new paradigm for understanding the Indus script, my work contributes to further advances in its decipherment. The exploration of the identified core signs and their phonetic associations holds immense potential for unlocking the linguistic insights encoded within this enigmatic script, shedding light on a crucial chapter in human history.





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REINTRODUCING SINDHI LANGUAGE IN URBAN CIRCLES THROUGH CULTURAL SYMBOLS

شھري مرڪزن ۾ ثقافتي علامتن ذريعي سنڌي ٻوليءَ جو نئين سر تعارف

ABSTRACT

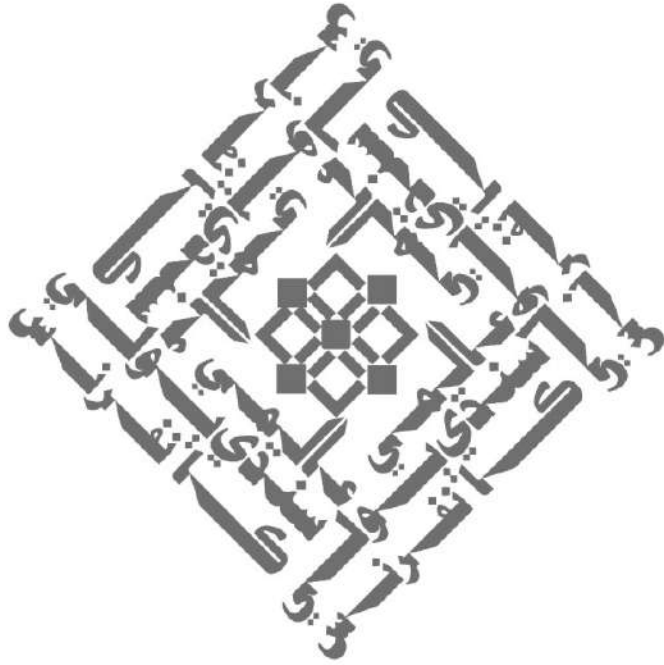
This study focuses on the significance of cultural symbols, particularly tangible ones in reintroducing Sindhi language in urban power centres. It builds upon my prior researches addressing the challenges Sindhi encounters in Urban Sindh. Comparatively, it examines the reintroduction of Urdu in urban settings while exploring language revitalization methods for ancient and dormant languages. This research paper is based on the use of qualitative data, thematically analysed from 15 sample units in Karachi and Hyderabad. It unveils anecdotes illustrating how cultural encounters prompted interest in Sindhi language acquisition. In this paper I argue the language acquisition shouldn't be viewed in isolation but rather as intertwined with tangible and symbolic culture. Successful ESL institutes make sure that Western aesthetic and ethos is maintained for language acquisition. Similarly, rich cultural symbols like handicrafts, poetry translations, tourism, jewellery, and public spaces can serve as tools to attract urban masses to Sindhi language. Nevertheless, the reproduction of Sindhi folk culture for language excitement shouldn't be entirely raw; instead, it necessitates a fusion of urban and folk symbolism which requires a linguistic approach combined with anthropological knowledge. Understanding how to blend folk symbols into urban culture is examined through in-depth interview responses. My research paper concludes by advocating for a scientific approach provided by anthropology to develop actionable solutions for reinstating Sindhi in urban power centres and reaching the targeted population.

Keywords: Linguistic Anthropology, Language and Culture, Urban Anthropology, Sindhi Language Revitalisation.





بين عالمي سنڌي ٻولي ڪانفرنس 2024ع
سنڌي ٻولي، سنڌو لکت ۽ اصلوڪي ڄاڻ ۽ ورثي جي ذريعي طور ٻولي
2ND INTERNATIONAL SINDHI LANGUAGE CONFERENCE 2024:
SINDHI LANGUAGE, INDUS SCRIPT, AND LANGUAGE
AS INDIGENOUS KNOWLEDGE AND HERITAGE





ڊاڪٽر ابرار خشڪ

ڊاڪٽر ابرار خشڪ محقق، افسانہ نگار اور شاعر ہیں۔ ان کی تعلیم ایم اے (اردو-فارسی)، ایم فل (اقبالیات) اور پی ایچ ڈی (اردو) ہے۔ اس وقت وہ گورنمنٹ خوشحال خان خٹک ڈگری کالج اوکاڑہ میں ایسوسی ایٹ پروفیسر ہیں۔ ان کے کئی تحقیقی مقالے شائع ہوئے ہیں۔ ’دی لائٹ ہائوس‘ جرئل آف لنگئج اینڈ لٹریچر کے مدیر بھی رہے ہیں۔

اردو اور سنڌي رسم الخط کی تہذیبی، ثقافتی اور فلسفیانہ بنیادیں

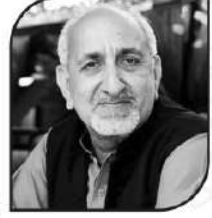
(Exploring the Cultural and Philosophical Foundations of Urdu and Sindhi Scripts:
Unveiling Their Profound Significance)

میں نے مقالے میں کوشش کی ہے کہ ان سوالوں سے کوئی علمی نتیجہ اخذ کیا جائے کہ: زبان اور رسم الخط کا آپس میں کیا تعلق ہوتا ہے اور رسم الخط کی تبدیلی کے نتائج و اثرات کیا ہوتے ہیں؟ جدید عالمی صوتی رسم الخط کے ارتقا، اطلاعی ٹیکنالوجی، انٹرنیٹ، موبائل اور سماجی رابطے (سوشل میڈیا) میں اردو لکھنے کے لیے رومن رسم الخط کے بکثرت استعمال کے تناظر میں، زبان کے رسم الخط کی تہذیبی، ثقافتی اور فلسفیانہ بنیادوں کی احیا، بازیافت اور تحفظ؛ کیا اہمیت رکھتا ہے اور جدید دور میں رسم الخط اور زبان کے رشتوں کے تحفظ کی ضرورت کیوں ہے؟ فورٹ ولیم کالج کی لسانی پالیسی کے ساتھ ساتھ ہندوستان اور پاکستان میں اردو اور سنڌي کے لیے دیوناگری اور رومن رسم الخط کو رواج دینے کی شعوری کوششوں کے درپردہ سازشوں کے محرکات کیا تھے؟ رومن اور دیوناگری کے مقابلے میں اردو، سنڌي رسم الخط کی خصوصیات اور اردو، سنڌي رسم الخط کا مابعد الطبیعیاتی مطالعہ کیا اہمیت رکھتا ہے؟ جدید دور میں رسم الخط کے تقاضے کیا ہیں؟

ان تاریخی مباحث کی روشنی میں درج بالا سوالات کے جوابات کی تلاش اس مقالے کا بنیادی موضوع ہے اور جدید تناظر میں اردو، ہندی رسم الخط کی تہذیبی، ثقافتی اور فلسفیانہ بنیادوں کی احیا، بازیافت اور تحفظ کی اہمیت کو تنقید و تجزیے سے گزارنے کی کوشش کی گئی ہے۔

کلیدی الفاظ: زبان اور رسم الخط، دیوناگری، رومن اور اردو، سنڌي رسم الخط، اردو، سنڌي رسم الخط کی تہذیبی، ثقافتی اور فلسفیانہ بنیادیں، اردو، سنڌي رسم الخط کا مابعد الطبیعیاتی مطالعہ اور جدید تقاضے۔





پروفیسر ڈاکٹر ممتاز خان کلیبانی

پروفیسر ڈاکٹر ممتاز خان کلیبانی، بہاء الدین زکریا یونیورسٹی ملتان میں اردو اور سرائیکی کے استاد رہے ہیں، سرائیکی زبان و ثقافت کے فروغ کے لئے قائم ادارے سرائیکی ایریسٹری سنٹر کے ڈائریکٹر کے طور پر انہوں نے پاکستان کی دیگر زبانوں سندھی، بلوچی، پشتو اور پنجابی کے درمیان لسانی و ثقافتی تعلق میں استواری کے لئے سیمینار و کانفرنسز کا اہتمام کیا۔ پاکستانی و بین الاقوامی زبانوں کے علمی و ادبی آثار کی منتقلی کے لئے بہاء الدین زکریا یونیورسٹی میں تراجم کا شعبہ قائم کیا، سندھی و سرائیکی زبان و ادب کے باہمی تعلق کے احیاء کے لئے ادیبوں اور اداروں کے ساتھ موثر رابطوں کو فروغ دیا، انہوں نے سرائیکی و سب کے تاریخی اور تفریحی مقامات پر بھی کتاب لکھی ہے۔

سندھی اور سرائیکی میں لسانی اور ثقافتی یکجائی کی صورتیں

Forms of integration in Sindhi, Siraiki Cultures

اکیسویں صدی نے نئے نوآبادیاتی نظام کی آغوش میں آنکھ کھولتے ہی نائن ایون کی بدولت دنیا کا ناک نقشہ بدل کر رکھ دیا۔ یہ بظاہر ایک واقعہ ہے لیکن اس واقعہ کے جلو میں دنیا کی تقسیم کا پیمانہ متعین ہے۔ مابعد نائن ایون دنیا سیاسی، سماجی اور معاشی جہات سے یکسر مختلف ثابت ہوئی۔ نئے نوآبادیاتی نظام نے حسب روایت مقامیت کو متن سے دور لاکر کرنے کی ترتیب رکھی۔ اس نظام کے ”ثمرات“ سمیٹنے والی ایک قطبی ثقافت کے پہلو سے ہی مقامیت نے انگڑائی لی اور دیکھتے ہی دیکھتے دیگر مقہور و مجبور خطوں کی مانند وادی سندھ نے حاشیے پر رہنے کے باوجود مفاہمت اور مصلحت کی بجائے مزاحمت کا راستہ اپنایا۔ وادی کے تخلیق کاروں نے اس نئی دنیا میں بھی مقامیت کو وسیع تر تناظر میں اپنی تحریروں کا موضوع بنایا۔ شاہ لطیف، سچل سرمست اور خواجہ فرید کے بعد یہاں کے جبل، دریا، صحرا اور گلی کوچوں کی زندگی ہمارے تخلیق کاروں کے ہاں اپنا اثبات کرتی نظر آئی۔ سندھ وادی کی زبانوں اور ثقافتوں پر مقامی رنگ و آہنگ سے کئی جہات سے گفتگو کی جاسکتی ہے۔ اس مقالے میں سرائیکی اور سندھی کے لسانی و ثقافتی انسلاک کو مضبوط کرنے والے دور جدید کے تخلیق کاروں اشولال، رفعت عباس، آکاش انصاری، خلیل کنبھار اور رانا محبوب اختر کے تخلیقی سرمائے میں وادی سندھ کی ثقافتی خوشبو کے رنگ مقامی آدمی کی بوباس سے کس طرح گل رنگ ہوئے ہیں؛ اس پر اظہار خیال کیا گیا ہے۔





نفيس فاطمه جعفری

نفيس فاطمه جعفری، ايم اي سنڌي (گولڊ مڊلسٽ) آهي، هن ڪراچي يونيورسٽيءَ جي سنڌي شعبي مان ماسٽرس ڪئي آهي. هن وقت وفاقي اردو يونيورسٽي جي سنڌي شعبي مان ”سنڌي مرثيي جو اڀياس“ جي عنوان تي ايم فل ڪري رهي آهي.

ٻولي: مُتبادل مباحثي جو ذريعو

(Language: A medium of alternative communication)

هن وقت سڄي دنيا ۾ لڳ ڀڳ 7000 ٻولين کان وڌيڪ ٻوليون ڳالهايون وڃن ٿيون، دنيا جي اڌ کان وڌيڪ آبادي لاءِ ڪاٿو لڳائجي ته هو گهڻيون ٻوليون ڳالهائيندڙ نظر اچن ٿا يا اهي ڳالهائڻ دوران سڄي دنيا ۾ ٻين ٻولين جي ضابطي کان به سهڪار وٺن ٿا، هر تقرير ڪندڙ ڳالهائڻ دوران پنهنجو مقصد بيان ڪرڻ لاءِ ٻين ٻولين جي رائج لفظن جو سهار وٺي ٿو. هون وقت ڪنهن به پابنديءَ روڪ يا ضابطي کي پاڻ لاءِ رنڊڪ نٿو سمجهي.

هڪ ئي وقت ۾ ڪو به ڳالهائيندڙ پنهنجيءَ ڳالهه کي پورو ڪرڻ لاءِ ٻين ٻولين جي لفظن جملن، محاورن ۽ لهجن جو سهار وٺي پنهنجي ڳالهه کي سٺي ريت ٻڌندڙن تائين منتقل ڪري ته انهيءَ عمل کي عالمي سطح تي ”متبادل ٻولي“ ۽ انگريزيءَ ۾ ’ڪوڊ سوئچنگ‘ چئجي ٿو. مباحثي دوران متبادل ٻوليءَ جي چونڊ بنيادي طور تي ٻن ڳالهائيندڙن جي وچ ۾ هم آهنگي کي هٿي ڏئي ٿي. متبادل ٻوليءَ جي چونڊ جا ڪيئي فائدا پڻ آهن، ميڊيا تي حالتن آهر پنهنجا خيال جاري رکڻ جو موقعو ڏئي ٿي. هن عمل سان بنيادي طور ڪنهن به ٻڌندڙ جو ڌيان ڇڪائڻ يا پنهنجو مقصد سمجهائڻ مقصود هوندو آهي. اها ساڳي ئي ٽيڪنيڪ مذهبي اسڪالر عبادت گاهن اندر ۽ استاد وري ڪلاس اندر گنڊ آڻيندو آهي. متبادل ٻوليءَ جي وسيلي ٻولين جي وڌاءَ ۽ گهٽاءَ جي خبر پوي ٿي ۽ معلوم ٿئي ٿو ته انساني نفسيات جي مطابق مختلف ڪيفيتن ۾ حڪم، عرضي تعزيتون، ڀڙسا، واپار لاڳاپا، مختلف هدايتون ڪيئن ڏني ۽ وٺي سگهجن ٿا.

هن مقالي جي ذريعي متبادل ٻوليءَ مان سهڪار وٺڻ جا سبب، فائدا ۽ نقصان پڻ تفصيلي طريقي سان سمجهايا ويندا، گڏوگڏ پاڪستان ۾ موجود جيڪي ٻوليون متبادل مباحثي جو ذريعو بڻجن ٿيون، انهن جا منفي ۽ مثبت پهلو واضح ڪيا ويندا، گڏوگڏ سنڌي ڇٽلن تي صبح وارن پروگرامن ۾ متبادل ٻولي جي استعمال بابت ڪي ويچار وٺبا ويندا.





يسرا عباسي

يسرا عباسي، ايم. فل اسڪالر آهي، نظم توڙي نثري صنفن ۾ لکندي رهي ٿي. سنڌ يونيورسٽي سنڌي شعبي مان ترقي پسند افساني ۾ سنڌ جي سماجي حالتن جو اڀياس، جي موضوع تي ايم فل ڪري رهي آهي. سندس شاعري ۽ مضمون مختلف سنڌي اخبارن ۽ رسالن ۾ ڇپيا آهن. تحقيقي جرنلن ۾ سندس تحقيقي مقالا ڇپجندا رهن ٿا.

سوشل ميڊيا تي استعمال ٿيندڙ ٻولين جي واهپي ۽ مسئلن جو جائزو

A review of the use and problems of native languages on social media

قديم زماني کان وٺي انسان ٻوليءَ وسيلي ئي پنهنجي تجربي ۽ مشاهدي کي محفوظ ڪيو آهي. ان ڪري هر دور جي نئين وسيلي (Medium) ۾ به ٻوليءَ جي استعمال جي اهميت گهڻي آهي. هاڻ جڏهن ڪمپيوٽر ٽيڪنالاجي اظهار کي نئون صورتون بخشيون آهن. تڏهن وڊيو، تصوير، نشانين، اموجيز ۽ ٻيو گهڻو ڪجهه اظهار توڙي ردعمل لاءِ ڪتب اچي ٿو، پر ان جي باوجود ٻولين جي استعمال ۾ غير معمولي واڌاري جو سبب بڻي آهي. اڳي لکڻ جو ڪم فقط ڪتاب، اخبار ۽ رسالي تائين محدود هيو. بعد ۾ تي وي ۽ ريڊيو به لکڻ جي فن کي تقويت ڏني. پر سوشل ميڊيا جي فورمن جڙڻ بعد هر ماڻهوءَ جي هٿ ۾ نه رڳو ٽائپ رائٽر اچي ويو پر هن وٽ پنهنجي اخبار، پنهنجو رسالو ۽ پنهنجي تي وي به اچي وئي. هر ماڻهوءَ کي لکڻ ۽ ڪجهه به لکڻ جو حق حاصل ٿي ويو. ان سان هڪ طرف ماڻهن ۾ لکڻ، لکي وندڻ ۽ پنهنجو پاڻ کي اظهار جو مڪمل موقعو ميسر ٿيو. ته ٻئي پاسي هر هڪ شخص پنهنجي ٻوليءَ جو وڏو ڀڙو واهپي جي اهل بڻيو. البتہ سوشل ميڊيا تي جيئن ته ڪوبه ايڊيٽر يا ٻوليءَ کي درست ڪرڻ جو نظام موجود نه آهي، ان ڪري استعمال ٿيندڙ ٻوليءَ ۾ وياڪرڻي اصولن جي خيال، نشانين، لفظن جي صورتن، معياري لهجي جي استعمال، لکڻ مهل لفظن جي اعليٰ چونڊ، توڙي ٻوليءَ جي درست واهپي جهڙن مسئلن منهن ڪڍيو آهي.

ٻئي طرف انگريزي ۽ اردو پڻ سنڌي ٻوليءَ تي ڪيترن ئي رخن کان اثر انداز ٿي رهيون آهن، جن جا هاڪاري توڙي ناڪاري اثر پئجي رهيا آهن. سوشل ميڊيا ٻولين وسيلي دنيا جي عام ماڻهن کي لهه وچڙ ۾ آڻي ٿي ۽ (خطرن کي منهن ڏيندڙ) endangered ٻولين کي ٻيهر زندهه ڪرڻ سان گڏ اليڪٽرانڪ ميڊيا تي نظر انداز ٿيل ٻولين کي پڻ جاءِ ڏئي ٿي، جيڪو هڪ مثبت پاسو آهي. البتہ ٻولين جي غلط استعمال جا خطرا پڻ وڏي رهيا آهن، جنهن سان مستقبل جي ٻوليءَ جي هڪ نئين ۽ عجيب شڪل جڙڻ جا امڪان پيدا ٿي رهيا آهن. هن مقالي ۾ اهڙن ممڪن خطرن ۽ استعمال ٿيندڙ ٻوليءَ جي مختلف پاسن جو جائزو وٺڻ جي ڪوشش ڪئي وئي آهي.





الاهي بخش اڄڻ

الاهي بخش اڄڻ، پي ايڇ ڊي اسڪالر آهي. تحقيقي مضمون ۽ مقالا لکندو رهي ٿو. سنڌي ادب ۽ گرامر تي آنلائن ليڪچر پڻ ڏئي ٿو. هن وقت ليڪچرر طور گورنمينٽ ڪاليج فار انفارميشن ٽيڪنالاجي، حيدرآباد ۾ ليڪچرر طور خدمتون سرانجام ڏئي رهيو آهي. سندس ڪتابن ۾: سار جا رستا (شاعري)، چانڊوڪي ۽ ڪي چاهي ڏس (تنقيدي مضمون) ۽ 'ڇپيل سنڌي ادبي تاريخن جو تحقيقي ۽ تنقيدي اڀياس' ڇپيل آهن.

خانگي اسڪولن ۾ سنڌي نصابي ڪتابن جي ٻوليءَ جو تحقيقي جائزو

(Analyzing the Language of Sindhi Textbooks up in Private Schools: A Comprehensive Research Review)

ٻولي، قوم جي اهم سڃاڻپ هوندي آهي. ٻوليءَ ذريعي ئي قوم پنهنجي تهذيب ۽ تمدن سان جڙيل هوندي آهي، انهيءَ ڪري مادري ٻوليءَ کي تعليمي ادارن ۾ ترجيحي بنيادن تي پڙهائڻ تي زور ڏنو ويندو آهي ته جيئن ٻار پنهنجي مادري ٻوليءَ ۾ تعليم حاصل ڪري سگهي. گڏيل قومن جي اداري 'يونيسڪو' پاران به مادري ٻوليءَ جي حمايت ڪيل آهي، جو ٻار پنهنجي مادري ٻوليءَ ۾ ئي بهتر انداز ۾ تعليم پرائي سگهندو آهي.

سنڌ جي اڪثر خانگي اسڪولن ۾ سنڌي ٻوليءَ کي نظر انداز ڪيو ويو. سنڌي ٻوليءَ جي بااختيار اداري پاران، سنڌي ٻوليءَ جي جاڳرتا مهم کان پوءِ هڪ تحرڪ پيدا ٿيو ۽ خانگي اسڪولن کي سنڌي ٻولي پڙهائڻ لاءِ پابند بنائڻ جون ڪوششون شروع ٿيون، پر اڃان ۾ مڪمل ڪاميابي حاصل نه ٿي سگهي آهي. جيتوڻيڪ ڪيترن ئي اسڪولن ۾ سنڌي ٻولي پڙهائي وڃي ٿي، پر انهن خانگي اسڪولن مان ڪيترن ئي اسڪولن ۾ خانگي ادارن جا پنهنجا ڇپيل نصابي ڪتاب پڙهايا ويندا آهن، جن تي ڪوبه سرڪاري يا علمي ادارو نظر ثاني نٿو ڪري. انهن ادارن پاران شايع ٿيندڙ درسي ڪتابن ۾ ٻوليءَ جو معيار ۽ مواد غير معياري ۽ سطحي آهي. غلطيون ته اڻ ڳڻيون آهن. هن مقالي ۾ انهن مان ڪن اهم ادارن جي سنڌي نصابي ڪتابن جي ٻوليءَ ۽ مواد جو مختصر تحقيقي جائزو ورتو ويو آهي. خانگي ادارن پاران ڇپيل پهرئين درجي کان پنجين درجي تائين جي درسي ڪتابن جو مطالعو ڪندي اهو سامهون آيو آهي، ته درسي ڪتابن ۾ جملن جي بيٺڪ، بيٺڪ جون نشانين، سنڌي ويا ڪرڻ، مواد جي ترتيب ۽ عمر جي لحاظ کان لفظن جي چونڊ جهڙا مونجهارا موجود آهن، جن کي تحقيقي انداز ۾ سلجھائڻ جي ڪوشش ڪئي وئي آهي.





امين جويو

نوجوان محقق امين جويو هن وقت سنڌ اڀياس اڪيڊمي، سوشل سائنس ڊپارٽمينٽ، زيبسٽ يونيورسٽي ڪراچيءَ ۾ بطور ريسرچ ايسوسيئيٽ ڪم ڪري رهيو آهي. هن جا تحقيقي مضمون ۽ ڪالم ڇپجندا رهن ٿا. تاريخي ماڳن تي به تحقيق ڪري ٿو. سندس ڇپيل ڪتابن ۾ (1) ”تحقيق جي پري“ (2) ”حيدرآباد هيريٽيج ڪانفرنس جا مقالا“ شامل آهن.

سنڌ جي قديم تاريخي اڏاوتن ۾ موجود هٿ واکي لپي ۽ ان جي هاڻوڪي صورتحال (Script of Hindu Trading Class in the ancient buildings of Sindh: Present Situation)

سنڌ ۾ سنڌي ٻولي ۽ ان جي تواريخ گهٽ ۾ گهٽ ايتري پراڻي آهي، جيترو موهن جو دڙو ۽ ان جون هم عصر تهذيبون. سنڌي ٻوليءَ تي ڪيترن ئي ڏيهي توڙي پرڏيهي ماهرن ماضيءَ ۾ ڪافي تحقيق ڪئي آهي، جن ذريعي سنڌي ٻوليءَ جي بڻ بڻياد کي سمجهڻ ۽ موهن جي دڙي منجهان مليل سنڌو لکت / لپيءَ کي سمجهڻ لاءِ اڳڀرائين ۾ مدد ملي آهي، پر ان جي باوجود اڃا تائين ڪي به خاطر خواه نتيجا ڪونه نڪري سگهيا آهن.

ٻوليءَ جي ماهرن مختلف وقتن ۾ ڪيل تحقيق ذريعي موهن جي دڙي ۾ استعمال ٿيل سنڌي ٻوليءَ جي پاڇ ڪرڻ جي ڪوشش ڪئي آهي، پر اهي اڃا تائين اها قديم لکت سمجهڻ ۾ مڪمل طور تي ڪامياب نه ٿي سگهيا آهن ۽ اهو معمولاً اڃا تائين هڪ ڳجهه بڻيل آهي.

هن مقالي ذريعي هٿ واکي لپيءَ تي روشني وجهڻ جي ڪوشش ڪئي وئي آهي. اها لکت مون کي سنڌ ۾ فريسڪو پينٽنگ (مٽيءَ جي لپي تي ٿيل چٽساليءَ) وارين اڏاوتن ۾ نظر آئي آهي. ثبوت طور اهڙيون ڪجهه تصويرون هن مضمون سان گڏ پيش ڪيون وينديون.

هن تحقيقي مضمون ذريعي نه رڳو فريسڪو پينٽنگ وارين اڏاوتن مان ملندڙ هٿ واکي لپيءَ جا نمونا پيش ڪيا ويا آهن، پر گڏوگڏ سنڌ ۾ هٿ واکي لپيءَ وارين قديم تاريخي اڏاوتن جي زبون حواليءَ بابت پڻ جائزو پيش ڪيو ويو آهي. آخر ۾ انهن تاريخي ماڳن ۽ اڏاوتن کي محفوظ ڪرڻ لاءِ چند تجويزون به پيش ڪيون ويون آهن. ان کان سواءِ ان ڳالهه جي به نشاندهي ڪئي وئي آهي ته ڪٿي هٿ واکي لپيءَ جو واسطو پرهمي لپيءَ يا موهن جي دڙي واري لکت سان نه آهي؟





سعید احمد سمیجو

سعید احمد سمیجو سنڌي ٻوليءَ جو نوجوان اسڪالر آهي. هن مبین شاهه عنات جي شاعريءَ مان چونڊ شایع ڪرڻ سان گڏ سنڌي موسيقيءَ تي هڪ ڪتاب ”راڳ وڊيا“ پڻ لکيو آهي، جيڪو موسيقي سیکارینڊز ادارن ۾ نصاب طور پڙهائيو وڃي ٿو. هن ڪمپيوٽر سائنس ۾ بيچلر، سنڌي ادب ۾ ايم اي ۽ ”مبین شاهه عنات رضويءَ جي شاعريءَ ۾ جماليات“ جي موضوع تي سنڌي شعبي، سنڌ يونيورسٽيءَ مان ايم فل ڪئي آهي.

مصنوعي ذهانت جي دور ۾ آءِ ٽي ۽ ڊجيٽل ميڊيا جي حوالي سان مادري ٻولين جي ڄاڻ (Native Language Proficiency in the Era of Artificial Intelligence: Implications for IT and Digital Media)

مصنوعي ذهانت (AI) يا پيپون لاڳاپيل جديد ڊجيٽل ايجادون بنيادي طور تي انسان جي زندگيءَ جي استعمال سان گڏ انهن جي زندگين کي بهتر بنائڻ کان ويندي، انساني فيصلن کي بهتر بنائڻ ۾ مددگار ٿي رهيون آهن. انهن سڀني علمن منجهان مادري ٻولين جو علم اسان جي اڄ جي مصنوعي ذهانت، آءِ ٽي ۽ ڊجيٽل ميڊيا جو خاص حصو بڻجي ويو آهي.

مصنوعي ذهانت (آرٽيفيشل انٽيليجنس) جي هڪڙي عام وصف اها آهي ته مصنوعي ذهانت مشين يا ڪمپيوٽر سسٽم ذريعي انساني ذهانت وارن عملن جي هڪڙي عملي تخليق آهي. ٻين لفظن ۾ مصنوعي ذهانت انسان جي اصل ذهانت منجهان ڦٽي نڪرندڙ تخليق مڃي وڃي ٿي.

مصنوعي ذهانت جي هوندي اسان وٽ هڪ ٻيو وسيلو پڻ موجود آهي ۽ اهو آهي ’ڊجيٽل ميڊيا‘! بنيادي طور تي ڊجيٽل ميڊيا ڳالهائڻ جو هڪ اهڙو ذريعو آهي جيڪو مختلف انڪوڊ ٿيل مواد کي پڙهڻ جي قابل بڻائي ٿو. يعني هي هڪڙو ميڊيا ڪميونيڪيشن سسٽم آهي، جيڪو ڪنهن مشين ذريعي انساني ٻولين کي پنهنجي ڪوڊ وسيلي تبديل ڪري، سمجهي ۽ ان تي عمل ڪري ٿو. هن ڊجيٽل ميڊيا واري دور ۾ اسان کي ڪيترين ۽ مختلف مادري زبانن اندر مختلف مواد انٽرنيٽ ۽ ڊجيٽل ميڊيا جي ٻين پليٽ فارمز تي پڙهڻ لاءِ ملي ٿو، جيڪو ان ڊجيٽل ميڊيا ڪميونيڪيشن ذريعي تبديل ڪري پڙهي سگهجي ٿو. تنهن ڪري هر مادري ٻوليءَ جي لاءِ اڄ جي ڊجيٽل ميڊيا ڪنهن نه ڪنهن ريت گهڻو ڪارآمد ۽ فائديمند ثابت ٿي آهي.

مصنوعي ذهانت ۽ ڊجيٽل ميڊيا واري هن دور ۾ ٻوليءَ جو استعمال اسان کي مختلف ٽيڪنالاجيز ۾ ٿيندو نظر اچي ٿو. ٻولين جيڪي ڪتي پنهنجي بنيادي ساخت وڃائي رهيون آهن ته ڪتي مصنوعي ذهانت ۽ ڊجيٽل ميڊيا وسيلي پنهنجي وسعت وڌائي رهيون آهن. اهڙي صورتحال ۾ مصنوعي ذهانت يا ڊجيٽل ميڊيا جو مادري ٻولين لاءِ ڪهڙو مثبت يا منفي ڪردار آهي، هن مقالي ۾ ان جو جائزو وٺڻ جي ڪوشش ڪئي وئي آهي.





عامر علي مغيري

عامر علي مغيري زيبست اسلام آباد ۽ سنڌ يونيورسٽي ڄامشوري مان بي اي (آنرزا) ڪرڻ بعد هيومن ريسورس مئنيجمنٽ ۾ ايم. بي. اي ڪئي آهي. هن وقت پاڪستان انسٽيٽيوٽ فار پارليامينٽ سروسز ۾ اسٽنٽ پي آر سي آفيسر طور ڪم ڪري رهيو آهي ۽ سندس مقرري سنڌ جي صوبائي اسيمبليءَ ۾ آهي. هو وفاقيت، پارليامينٽ ۽ برطانوي انڊين پارلياماني تاريخ بابت لکندو رهيو آهي.

سنڌي ٻوليءَ ۾ تعليم، تدريس ۽ سنڌي ٻوليءَ جي ترقي ۽ واڌاري بابت صوبائي اسيمبلي سنڌ پاران پاس ڪيل اهم قراردادون ۽ بيل

(Legislative Milestones: Key Resolutions and Bills Promoted by the Provincial Assembly of Sind: Empowering, Advancing Sindhi Education, Teaching, Development, and Promotion)

1843ع ۾ سنڌ تي انگريزن جو قبضو مڪمل ٿي چڪو هو. انگريزن هڪ آزاد وطن طور فتح ڪيل سنڌ کي پهرين آڪٽوبر، 1847ع تي بمبئي پريزيڊنسيءَ جي ڪمشنريٽ جو درجو ڏنو. سنڌ جي بمبئيءَ کان علحيدگيءَ جي تحريڪ ۾ جتي سياستدانن حصو ورتو ساڳئي وقت سنڌ جي قلمڪارن ۽ عالمن پڻ ڀرپور بهر ورتو جنهن جي نتيجي ۾ انگريزن مجبور ٿي گورنمينٽ آف انڊيا ايڪٽ 1935 وسيلي پهرين اپريل 1936ع تي سنڌ کي صوبي جو درجو ڏنو. نئين صوبي جون پهريون چونڊون 1937ع جي اوائل ۾ ٿيون. 1937ع جي چونڊن جي نتيجي ۾ پهرين سنڌ اسيمبلي وجود ۾ آئي. اهو اعزاز پڻ سنڌ اسيمبليءَ کي وڃي ٿو ته ان 3 مارچ 1943ع جي ڏينهن برصغير جي سمورين قانون ساز ادارن ۾ سڀ کان پهرين پاڪستان جي حق ۾ قرارداد پاس ڪئي. سنڌ جي صوبائي اسيمبلي پاران 1937ع کان 2023ع تائين جتي سنڌ جي رهواسين جي معاشي ترقي، تعليم، صحت، پاڻي، سماجي ۽ معاشي برابري، ماحوليات، روزگار، مزدورن جي حقن، انفراسٽرڪچر، شهري ۽ بهراڙين جي ترقي، نارين ۽ ٻارن جي حقن سميت ٻين شعبن ۾ قانون سازي ڪئي آهي، اُتي سنڌي ٻوليءَ جي ترقي ۽ واڌاري بابت نه فقط قراردادون پاس ڪيون آهن، مگر سنڌي ٻوليءَ جي ترقي ۽ واڌاري بابت قانون سازي ڪندي پڻ به پاس ڪيا آهن.

هن مقالي ۾ 1937ع کان 2023ع تائين سنڌ اسيمبليءَ پاران سنڌي ٻوليءَ ۾ تعليم، تدريس ۽ سنڌي ٻولي جي ترقي ۽ واڌاري بابت پاس ڪيل اهم قراردادون ۽ بيلن جو وچور ۽ جائزو پيش ڪيو ويو آهي.





عزيز گوپانگ

عزيز گوپانگ نامور ليکڪ ۽ شاعر آهي. پاڻ مضمون، مقالا ۽ ڪالم لکندو رهي ٿو. لغت نويسيءَ ۽ ٽيسارس جو ڪم پڻ ڪري ٿو. ٽن لغتن کان علاوه سندس ڇپيل ڪتابن ۾: (1) 'وصال جا آخري ڏينهن' (شاعري-2007ع)، (2) 'لشڪر دشمنان ۽ اڪيلي بينظير' (چونڊ ڪالم-2011ع)، (3) 'عمر اوني اباڻن جا' (2011ع) ۽ (4) فقيرن جو سڳڙو (سوانحي خاڪا: 2023ع) شامل آهن.

شاهه عبداللطيف ڀٽائيءَ جي ڪردارن سان جڙيل ٻولي ۽ انهن جو تخليقي جهان (The Language Associated with the correctors of Shah Latif creative World)

دنيا ۾ اهڙا ڪيترائي شاعر آهن، جن بينل ۽ جامد صورت وارين ٻولين ۾ پنهنجي تخليقي سگهه سان نه رڳو تحرڪ پيدا ڪيو، پر ساڳئي وقت انهن پنهنجي شعور، ڏاهپ ۽ بيان جي انداز سان نوان استعارا، اشارا، ڪنايا ۽ ترڪيبون جوڙيون، جن سان ذري گهٽ ختم ٿيندڙ ٻولين ۾ روح ڦوڪجي ويو. انهيءَ حوالي سان هندستان جي غالب، انگلستان جي شيڪسپيئر ۽ سنڌ جي شاهه عبداللطيف ڀٽائيءَ کي مثال طور پيش ڪري سگهجي ٿو. هتي جيئن ته ڄاڻايل ٻولي سنڌي آهي، ان ڪري، مٿي ڄاڻايل موضوع جي روشنيءَ ۾ هن تحقيقي مقالي ۾ شاهه عبداللطيف ڀٽائيءَ جي ڪم آندل انهن چند ڪردارن جو ذڪر ڪيو ويو آهي، جن واسطي، هن ٻوليءَ جو مخصوص اسلوب ايجاد ڪيو ۽ ان حوالي سان اهڙن موجود ۽ غير موجود لفظن جو تخليقي واهپو ڪيو، جيڪي پنهنجي طئي ٿيل معنيٰ کان مٿانهان ٿي بيٺا ۽ سنڌي ٻوليءَ کي ايندڙ گهڙي وقت تائين زنده رهڻ جي قابل بنايو. هن تحقيقي مقالي ۾ شاهه عبداللطيف جي ٻن ڪردارن 'سهڻي ۽ سستيءَ' جي حوالي سان، استعمال ڪيل لفظن کي موضوع بڻايو ويو آهي، جيڪي، حالتن، ڪيفيتن ۽ مختلف احساسن جي اظهار لاءِ ڪتب آندا ويا، ۽ اهي لفظ سنڌي ٻوليءَ کي پنهنجن پيرن تي بيمارڻ لاءِ گهڙي قدر ڪارگر ثابت ٿيا.





ادريس جتوئي

ادريس جتوئي، سنڌي ٻوليءَ جو ناميارو ليکڪ، محقق ۽ تعليمدان آهي. هن سنڌي ٻوليءَ، ادب ۽ تعليم بابت ڪيترائي مضمون ۽ مقالا لکيا آهن. هو وفاقي وزارت تعليم ۽ سنڌ ۾ تعليم کاتي جي نصابي ۽ تعليمي، قومي ۽ صوبائي ڪاميٽن جو چيئرمئن، سيڪريٽري ۽ ميمبر جي حيثيت ۾ ڪم ڪري چڪو آهي. تازو ئي پاڻ ايڊيشنل ڊائريڪٽر ڪرئڪيولم بيورو، سنڌ جي عهدي تان رٽائر ٿيو آهي.

پاڪستان جي اسڪولن ۾ مادري زبانن جي سکيا: مسئلا ۽ حل (Mother tongue learning in schools in Pakistan: problems and solutions)

پاڪستان ۾ تعليمي ادارن ۾ زبان جي مسئلي تي شروع کان وٺي گهربل ڌيان نه ڏنو ويو آهي. تعليم ۽ خاص طور مادري زبانن جي تعليم ڪڏهن به حڪومتن جي سطح تي اوليتن ۾ شامل نه رهي آهي.

پاڪستان هڪ گهڻ ٻوليائي ملڪ آهي، جتي مختلف زبانون ڳالهائون وڃن ٿيون. تعليمي سرشتي ۾ مختلف زبانن جي جدا جدا حيثيت ۽ سطح تي استعمال سبب مادري زبانن جي تعليم ۽ سکيا کي ڪيتريون ئي للڪارون درپيش آهن. پاڪستان ٺهڻ کان وٺي هن وقت تائين انيڪ تعليمي پاليسيون آيون آهن، پر اهي تعليم ۾ زبانن جي مسئلي کي حل ڪرڻ ۾ ڪامياب نه ٿيون آهن. طاقت، اختيار ۽ سياست سبب تعليم اندر مختلف زبانن جي سکيا ۽ استعمال جي سلسلي ۾ گهربل توازن نه رکيو ويو آهي. انگريزي، اردو ۽ ٻين پاڪستاني مادري زبانن جي سرڪاري ۽ خانگي اسڪولن ۾ سکيا بابت ڪا به واضح پاليسي اچي نه سگهي آهي.

هن تحقيق وسيلي وفاق توڙي صوبائي حڪومتن جي تعليمي پاليسين اندر مادري زبانن جي تعليم ۽ ترقيءَ کي گهربل اهميت ڏيڻ، انهن جي واڌ ويجهه ۽ ڦهلاءَ لاءِ ڪوششون وٺڻ، انگريزي ۽ اردوءَ سان گڏ ٻين پاڪستاني زبانن سنڌي، پنجابي، بلوچي، پشتو سرائيڪي سميت مادري زبانن جي اسڪولن اندر لازمي لاڳو ڪرڻ سميت نجي ۽ اشرافي اسڪولن جي پاليسين ۽ نتيجي ۾ مادري زبانن کي پوندڙ نقصانن جو جائزو ورتو ويو آهي.





ڊاڪٽر رياض بېرٽو

ڊاڪٽر رياض بېرٽو محقق، شاعر ۽ ڪهاڻيڪار آهي. پاڻ ”سنڌي ٻوليءَ ۾ لغت نويسيءَ جو تحقيقي مطالعو“ عنوان تي پي. ايڇ ڊي ڪري چڪو آهي. سندس لکيل، ترتيب ڏنل ۽ ترجمو ڪيل ڪتابن جو تعداد 30 کان مٿي آهي. هن وقت علي بابا گورنمنٽ بوائز ڊگري ڪاليج ڪوٽڙيءَ ۾ ايسوسيئيٽ پروفيسر طور خدمتون سرانجام ڏيئي رهيو آهي. پاڻ ’سائنسي سوچ‘ رسالي جو ايڊيٽر پڻ آهي. سندس 20 کان وڌيڪ تحقيقي مقالا پڻ ڇپيل آهن.

سنڌي ٻوليءَ ۾ لغت نويسيءَ جون نئون اڀياس (New Studies in Lexicography in Sindhi Language)

سنڌي ٻوليءَ ۾ لغت نويسيءَ (Lexicography) جي نئين اڀياس کي، اسان ايڪويهين صديءَ جي ابتدا کان طئي ڪري سگهون ٿا. هن وقت، ته چوٿاڙ صديءَ جو مدو پورو ٿيڻ تي آهي، جيڪو لغت جي نئين اڀياس واسطي هڪ مناسب عرصو آهي. ان اڀياس وسيلي، سنڌي لغت نويسيءَ جا نوان لاڙا (trends) جاچي سگهجن ٿا، جن جو اثر ايندڙ وڏي عرصي تائين برقرار رهي سگهي ٿو.

جديد دور ۾ انٽرنيٽ پڻ لغتن جي پيشڪش جو اهم ذريعو آهي، جنهن وسيلي هر ان هنڌ لغت پهچي وڃي ٿي، جتي انٽرنيٽ موجود آهي. وڻدوڙ ذريعي، مختلف ويب سائيتن ۽ موبائيل ايپن جي صورت ۾ ڪيتريون ئي سنڌي-سنڌي، انگريزي-سنڌي ۽ موضوعي ڊڪشنريون آنلائن موجود آهن، جن مان سڄيءَ دنيا ۾ سٺو استفادو حاصل ڪيو وڃي ٿو. جيتوڻيڪ سنڌيءَ ۾ سٺو ڪم ٿيو آهي، جنهن ۾ گهڻو ئي معياري ۽ لغت نويسيءَ جي اصولن ۽ ضابطن پتاندر به آهي، پر سنڌي ٻوليءَ ۾ اڃا تن قسمن جي ڪم جي گهرج محسوس ٿئي ٿي، جن ۾ ’عالمائي سنڌي لغت‘ ۽ ’سنڌي انسائيڪلوپيڊيا تي لغت‘ سميت سڀني سائنسي علمن تي سنئين ’تشرحي لغتن‘ کي مرتب ۽ مدون ڪرڻ جي اشد ضرورت آهي.

هن تحقيقي مقالي ۾ سنڌي ٻوليءَ ۾ لغت نويسيءَ جي نئين اڀياس جو جائزو وٺڻ سان گڏ انهن پهلوئن جو جائزو وٺڻ جي ڪوشش ڪئي وئي آهي، جن ۾ ڪم جي گنجائش ۽ موقعا موجود آهن.





ڊاڪٽر شازيب پتافي

ڊاڪٽر شازيب پتافي، سنڌ يونيورسٽيءَ جي سنڌي شعبي ۾ ايسوسيئيٽ پروفيسر آهي. هُن 2014ع ۾ ڪراچي يونيورسٽيءَ مان ”شاهه لطيف جي شاعريءَ جو لسانياتي جائزو“ جي عنوان تي پي. ايڇ. ڊي ڪئي. جيڪا سنڌي ٻوليءَ جي بااختيار اداري طرفان شايع ٿي چڪي آهي. ان کان علاوه اداري طرفان سندس ڪتاب ”سنڌي ٻوليءَ ۾ گرامر نويسيءَ جي ارتقا“ پڻ ڇپيل آهي. مختلف جرنلن ۾ سندس ڪيترائي تحقيقي مقالا شايع ٿيل آهن. پاڻ مرزا قليچ بيگ چيئر جي سيڪريٽري رهي چڪي آهي ۽ هن وقت سنڌي نصابي ڪتابن بابت مختلف ڪميٽين جي ميمبر پڻ آهي.

سنڌي لوڪ ادب ۾ اصلوڪي ڄاڻ

(Indigenous knowledge in Sindhi folklore)

ٻولي انسان لاءِ رابطي جي ذريعي کان سواءِ ثقافتي ورثي جي ترجمانيءَ لاءِ به اهم وسيلو آهي. ثقافت ڪنهن به قوم جي روايت جو اجتماعي نظام آهي، جيڪو ورثي ۾ ملندو آهي. ان ڪري اها قومي ورثو آهي، جنهن جو مڪمل اظهار صرف ان قوم جي مادري ٻوليءَ ۾ ئي ممڪن آهي. مثال طور اوهان لفظ ’ڌيءَ‘ جو انگريزي ترجمو ’Daughter‘ ۽ اردو ترجمو ’بيٺي‘ ڪندڙ، پر لفظ ’نياڻيءَ‘ جو متبادل نه ملندو. ان لفظ ۾ جيڪا عزت ۽ محبت آهي، جيڪو ساءُ ۽ احساس آهي، اهو ترجمو ٿيڻ ممڪن نه آهي، ان ڪري سماج، ٻولي ۽ ان جي ثقافتي ورثي جو مطالعو هڪٻئي سان لاڳاپور ڪي ٿو. جيڪو ڪنهن قوم کي سمجهڻ، ان جي تاريخ کي بيان ڪرڻ ۽ ان جي ثقافتي سڃاڻپ لاءِ اهم آهي. مادري ٻولين کي انسان جي ٻي ڪل (Second skin) به چيو ويندو آهي. ڪل جسم کان الڳ نه ٿي ٿي سگهي، ساڳيءَ طرح مادري ٻولي به انسان جي وجود جي سڃاڻپ ۽ اهم ميراث آهي. هن مقالي ۾ سنڌي ٻوليءَ جي اهڙي ميراث جو اڀياس ڪيو ويو آهي، جنهن ۾ ثقافتي حُسن، لوڪ ادب وسيلي محفوظ ڪيل تخليقي ۽ ٻوليائي خوبين ۽ ڏاهپ جو تفصيل ملندو. خاص طور اهڙي ڄاڻ جيڪا سنڌي سماج جي اصلوڪي ۽ مقامي آهي ۽ اها لوڪ ادب وسيلي محفوظ ٿي آهي.





ڊاڪٽر محمد علي مانجهي

ڊاڪٽر محمد علي مانجهي سنڌ جو ناميارو محقق ۽ تعليمي ماهر آهي. سندس ٻي ايڇ ڊي مقالي جو عنوان ”شاهه عنايت شهيد ۽ سندس سلسلي جا شاعر“ آهي. پاڻ سنڌي ٻوليءَ جي بااختيار اداري جو چيئرمئن ۽ ثقافت کاتي ۽ ڪاليج ايجوڪيشن کاتي جو ڊائريڪٽر جنرل پڻ رهيو آهي. ان کان اڳ علامه اقبال اوپن يونيورسٽيءَ جي ريجنل ڊائريڪٽر طور پڻ خدمتون سرانجام ڏيئي چڪو آهي. ڊاڪٽر مانجهي جي ڇپيل (طبعزاد، تحقيق ۽ ترتيب ڏنل) ڪتابن جو تعداد 18 آهي، جيڪي مختلف ادارن پاران شايع ٿيل آهن.

ٿرڙو ٽڪريءَ تان مليل قديم لکت

(Discovery of the ancient Script from Thariro)

ٿرڙو ٽڪري، نئي ضلعي جي ساڪري تعلقي ۾ گج جي شهر ويجهو نئي کان ڪراچي ويندڙ قومي شاهراهه جي ڏکڻ طرف آهي. سڄي ٽڪريءَ تي قديم آثار موجود آهن. ائين جي مجمدار ۽ ٻين ماهرن هنن آثارن جي کوٽائي ڪري، تحقيق ڪئي. هتي پٿر جي دور کان وٺي هجري سن تائين جا آثار ملن ٿا. مليل ٽڪرائي جي بنياد تي هن کي آمريءَ واري دور وارو ماڳ ليکيو وڃي ٿو. ٻڌ ڌرم جا به ڪيترائي آثار مليا آهن. ٽڪريءَ جي اوڀر-اُتر ۾ هڪ قديم ڪوٽ جا آثار موجود آهن. ڪن ماهرن جو رايو آهي، ته اهو ڪوٽ سڪندر اعظم جي دور جو آهي، جڏهن هتي سندن فوجن اچي نڪاڻو ڪيو ته هو ڪوٽ اڏي هتي رهڻ لڳا.

ٽڪريءَ جي اُترئين ڀاڱي ۾ ٻڌ دور جي ڪري پٽ پيل مندر جا آثار به چٽا آهن.

هن ٽڪريءَ جي خاص ڳالهه هيءَ به آهي ته ڪوٽ جي آثارن جي اولهه طرف ڪجهه فاصلي تي هڪ پٿر تي لکت اُڪريل آهي. ڪن ماهرن جو خيال آهي ته هن لکت جو سلسلو موهن جي دڙي سان آهي، پر مجمدار ۽ ڪن ٻين جي راءِ آهي ته هيءَ لکت موهن جي دڙي واري ناهي. ڊاڪٽر ڪليم لاشاري ۽ ڊاڪٽر اسما ابراهيم به هن ٽڪريءَ تي ڪم ڪيو آهي. ڊاڪٽر ڪليم لاشاري صاحب سن ٻه هزار واري ڏهاڪي ۾ نوادرات کاتي پاران هن لکت واري پٿر کي لوهي گرل ڏياري محفوظ ڪرايو آهي. ڊاڪٽر اسما ابراهيم هن لکت بابت ڪم ڪري رايو ڏنو ته هن لکت جو نمونو يوناني لکت جهڙو آهي.

هن لکت مان هڪ نشان موهن جي دڙي وارين مهنن ۾ به آهي. ائين مڃي ۽ جونشان به ملي ٿو، جيڪو سنڌو لکت ۾ موجود آهي. هن مقالي ۾ ڄاڻايل لکت جي حقيقت سمجهڻ جي ڪوشش ڪئي وئي آهي.





پروفيسر اعجاز احمد قريشي

پروفيسر اعجاز قريشي سنڌ جو ناميارو اديب، تعليمي ماهر ۽ سماجي اڳواڻ آهي. هن سنڌ يونيورسٽيءَ مان اقتصاديات ۾ ايم. اي ڪرڻ کان پوءِ يونيورسٽيءَ پاران اسڪالرشپ ملڻ تي، لنڊن يونيورسٽيءَ مان معاشيات ۾ ايم. اي ڪئي. هو اقتصاديات، سماجيات ۽ سنڌ جي ادبي، ثقافتي، فني ۽ معاشي مسئلن تي ڪيترائي تحقيقي مقالا ۽ مضمون لکي چڪو آهي. هو نئشنل رول سپورٽ پروگرام (NRSP) توڙي سنڌ يونيورسٽيءَ ۾ قائم ڪيل ”سنڌ ڊيولپمينٽ اسٽڊي سينٽر“ جو ڊائريڪٽر رهڻ سان گڏ، مهراڻ يونيورسٽيءَ ۾ ”ڊائريڪٽر پلاننگ“ ۽ سيڊا ۾ جنرل مئنيجر پڻ رهيو.

سنڌي ٻولي ائڪٽ: پسمنظر ۽ پيش منظر (Sindhi Language Act: Background and Perspective)

انگريزن 1853ع ۾ سنڌيءَ کي سنڌ جي سرڪاري طور لکپڙهه ۾ ڪم ايندڙ ٻولي ۽ تعليم ۽ تدريس جو ذريعو قرار ڏنو. انهيءَ حڪم نامي تي 1947ع تائين مڪمل طور عمل درآمد ٿيندو رهيو پر بعد ۾ مختلف وقتن تي ڪجهه اهڙا اپاءَ ورتا ويا جنهن ڪري سنڌي ٻوليءَ جو اهو تاريخي مقام ۽ مرتبو متاثر ٿيو. 1948ع کان 1950ع وچ ۾ ڪراچي ۽ حيدرآباد جي تمام گهڻن سنڌي ميڊيم اسڪولن کي اردو ميڊيم اسڪولن ۾ تبديل ڪيو ويو. 1956ع ۾ ڪراچي يونيورسٽي ۾ سنڌي ٻوليءَ جي امتحاني ذريعي واري حيثيت کي ختم ڪيو ويو. 1958ع ۾ مرڪزي سرڪار پاران هڪ تعليمي ڪميشن مقرر ڪئي وئي، جنهن پنهنجي رپورٽ 1959ع ۾ سنڌ ۾ سنڌي ٻوليءَ جي تعليم کي هائپر سيڪنڊري ۽ سيڪنڊري کان گهٽائي پرائمري سطح تائين محدود ڪرڻ جي رٿ پيش ڪئي، نتيجي ۾ سنڌ جي عوام بر وقت تمام گهڻو رد عمل ۽ احتجاج ڪيو. ان بعد مرڪزي سرڪار کي پنهنجو اهو فيصلو واپس وٺڻو پيو. 1969ع ۾ جڏهن ووٽر لسٽن جي تياريءَ جو مرحلو شروع ٿيو ته مرڪزي سرڪار پاران سنڌي ٻوليءَ کي نظر انداز ڪندي فقط اردو ۾ ئي ووٽر لسٽن جي تياريءَ جو فيصلو ڪيو ويو، جنهن تي پڻ سنڌ جي عوام بڪ هڙتالون ۽ احتجاجي مظاهرا ڪري پنهنجي شديد رد عمل جو اظهار ڪيو. 7 جولاءِ 1972ع تي سنڌ اسيمبلي هڪ بل منظور ڪيو جنهن مطابق ”سنڌي ٻوليءَ جي سکيا، واڌارو ۽ استعمال ائڪٽ“ لاڳو ڪري سنڌ جي سڀني اسڪولن ۽ ڪاليجن ۾ سنڌي ٻوليءَ جي مضمون کي لازمي طور رائج ڪرڻ جو فيصلو ٿيو. 1990ع ۾ سنڌي لئنگئيج اٿارٽي جو قيام ان ئي بل جي نتيجي ۾ عمل ۾ آيو. هن تحقيق ۾ سنڌ جي سڀني خانگي توڙي سرڪاري تعليمي ادارن ۾ سنڌي ٻوليءَ جي تعليم کي لازمي طور رائج ڪرڻ، سرڪاري توڙي خانگي دفترن ۾ سنڌي ٻوليءَ جي استعمال کي لازمي طور عمل ۾ آڻڻ، سنڌي ٻوليءَ ۾ جديد سائنس ۽ ٽيڪنالاجيءَ جي ڄاڻ جي واڌاري لاءِ رهنمائيءَ جو ڳوٺو مواد مهيا ڪرڻ، پرنٽ ۽ اليڪٽرانڪ ميڊيا ۽ انٽرنيٽ ۾ سنڌي ٻوليءَ جي درست استعمال کي يقيني بنائڻ لاءِ ٿيندڙ اپائن جو جائزو وٺي، ممڪن حل ۽ تجويزون پيش ڪيا ويا آهن.





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ڪانفرنس ڪميٽي

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