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# A Case Study of Punjabi Language Diglossia and Language Shift in Baluchistan Province

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## Abstract

Language shift is a social phenomenon where one language substitutes another. In the social phenomenon of language attrition strong reasons are needed to enable the action such as environmental, social, political, economical and geographical changes. Proposed study detects Language Shift of Punjabi speech community which is the permanent settler of the Baluchistan province. Punjabi speakers, also being to a minority ethnic community are disinclined to articulate/accept their linguistic, ethnic and geographic identity. By this vein, the study aims to explore the social as well as political factors that are the pavestones for this linguistic and ethnic shift of Punjabi speakers. The study is qualitative in nature as the data was collected via semi-structured interview. The data is collected from 25 interviewees by executing the purposeful sampling means. The recorded interviews were transcribed and assigned codes by applying the technique of thematic analysis. The results have shown that the local communities, other than Punjabi (e.g., Pushto, Balochi and Brahui) have negative attitudes for Punjabi language due to various historical, political events such as Army operations and state prejudice in which Punjab and federal government played key role. As a result, Punjabi language suffered the badly and experienced a drastic linguistic drop. Regardless of age, whole speech community is weighed down with a causal danger and threat of being labeled and stigmatized in general arena. Social bigotry and intolerance of Baluchistan's local speech communities towards the Punjabi speech community resulted in language shift/attrition or less fluent speakers of Punjabi language.

## Key words

language shift, social attitudes, political disorder

## 1. Introduction

The term *Language Shift* is a 50-year old term within the field of sociolinguistics. The term was coined by an American linguist Joshua Fishman. Radically, Language

shift is the phenomenon that leads the speakers to switch from mother tongue to some other language. It is the linguistic attrition of the first language to another due to social and political factors such as class, prestige and commercial value of the target language. The effects of language shift are the loss of proficiency in their first language on the whole in support of other languages.<sup>1</sup> Generally speaking, it is a procedure in which successive generations of speakers, both at individual and at community levels, increasingly lose propensity in their mother-tongues or the words of their spoken language community in favor of other ruling languages. The operation may contribute to language loss among individuals or even language death for an entire speech community specially. Whilst this extreme effect of the language shift is not a European case yet, as Polish or Portuguese study shows<sup>2</sup> it proves to be more dramatic in the Pakistan context.

Pakistan is a multiethnic, multicultural society comprising a population that is diverse in terms of ethnicity/race, speech communication. The masses are mostly thought to be a variety of Indo-Iranian lineage.<sup>3</sup> The main ethnic groups comprise the Punjabi, Sindhi, Pashtun, and Baloch and Brahui. Urdu enjoys the position of the national language, widely spoken and seen all over the country, whereas English is used in all the official and educational arenas. Most people are bi-lingual, speaking their local language and Urdu with almost equal facility. The key ethnic groups are generally reduced in their provinces, but substantial numbers are found in other states. Within each province, there is considerable ethnic or linguistic diversity.<sup>4</sup>

While the Baluchistan province is situated on the south west of Pakistan. Nevertheless, these ethnic groups are further divided into several sub-groups. Furthermore, the issue of intercommunity tensions is also present in Pakistan, with the smaller provinces concerned about their under-representation in civil and government, and a lack of cultural recognition and control over their indigenous resources.<sup>5</sup> Furthermore, various groups inside the population hold a history of intolerance and violence towards each other because of political, cultural, linguistic and spiritual conflicts. Language is central in any speech community.<sup>6</sup> It further re-

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<sup>1</sup> J. Fishman, *Language Maintenance and Language Shift as a Field of Inquiry*, „Linguistics” 1964, 9, 32–70.

<sup>2</sup> A. Odrowąż-Coates, *Socio-educational Factors and the Soft Power of Language: The Deluge of English in Poland and Portugal*, New York 2019.

<sup>3</sup> C. Renfrew, *Archaeology and Language: the Puzzle of Indo-European Origins*, London 1987.

<sup>4</sup> T. Rahman, *English in Pakistan*, [in:] T. Rahman, *Language Policy, Identity and Religion: Aspects of the Civilization of the Muslims of Pakistan and North India*, Islamabad 2009, 39–51.

<sup>5</sup> F. Ahmed, *Pakistan: Ethnic Fragmentation or National Integration?*, „The Pakistan Development Review” 1996, 35(4), 631–645.

<sup>6</sup> M.A. Enrique Uribe-Jongbloed, *Endangered Languages: Heritage of Humanity in Dire Need of Protection. Four Approaches Which Support Their Preservation and Maintenance*, „Folios” 2007, 26, 65–70.

lates a particular club or cultural reflection. Simultaneously, language evacuation desolates speech community because it doesn't go away in isolation. Language loss or language shift is a critical situation because of its multifaceted damage to culture and ethnic identity.<sup>7</sup> Only the concept of language switch is mainly studied from a Western view. There is not a single documentation addressing the subject matter of language shift and maintenance of minority communities.

Considering the aforementioned gap, the present study aims at the language shift of Punjabi immigrants who are the permanent settlers of the Baluchistan province in Pakistan. In the light of linguistic fragmentation and cultural polarization, this paper briefly enumerates the social and political factors of Punjabi speech community's language shift in Baluchistan. It also discusses the lingual, cultural and political developments taking place in Baluchistan, which have been affecting the inter-relationships of ethnic communities as a whole.

Taking the purpose into account, this study mainly investigates the attitudes of the Punjabi community towards their mother tongue. It also records the impression and perception of the investigated speech community for the language shift. A language may be alleged to have declined or be declining when it is spoken by more limited age groups, less frequently by particular age groups, by fewer speakers, or a blend of these. A language may also be said to be declining if speakers' spoken ability have declined.<sup>8</sup> The interrogation of language decline with less fluency Punjabi language in Baluchistan hasn't received much care. The subject area is established to bridge the gap by presenting the social and political factors of Punjabi language shift in the Province.

## 2. Problem Statement and Study Focus

Language shift and proficiency decline are the offspring of linguistic and cultural imperialism of the governing stratum. Similarly in Pakistan minority speech communities or immigrants in other provinces (Brahui, Punjabi and Brushaski) are moving through the process of language switching. Continuing the above case in mind, the present study concentrates on the effects caused by the said practice in a Punjabi speech community that is located in Baluchistan.

Furthermore, I intend to present the identity distortion of the minority community that has permanently switched to the Urdu language. Language is intrinsi-

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<sup>7</sup> S.I. Asif, *Seraiki Language and Ethnic Identity*, <https://waseb.wordpress.com/2010/04/20/seraiki-language-and-ethnic-identity-by-dr-saiqa-imtiaz-asif/> [accessed: 15.06.2018].

<sup>8</sup> D. Marmion, K. Obata, J. Troy (eds.), *Community, Identity, Wellbeing: The Report of the Second National Indigenous Languages Survey*, Canberra 2014.

cally connected with ethnic identity and it interweaves the individual's personal identity with his or her collective ethnic.<sup>9</sup>

### 3. Study Significance and Limitation

By maintaining languages as our common heritage, we are able to understand ourselves better. As main vessels of our communication practices, they hold with them the meanings we pass from generation to generation. They are the heritage of every single culture that has used them, becoming also a mirror to the culture itself. To let languages die implies a loss that cannot even be fathomed; the loss of one of our most wonderful creations.<sup>10</sup> By the same line, Scholarship attests to the fact the investigation of the phenomenon of language loss, shift or drop in spoken fluency of language is worth studying, but there is not even a single study that addresses the matter with a special focus on Baluchistan's political situation. The current study will bridge the gap in existing literature.

In Pakistan, with a special regard to less prestigious languages the above said problem could be studied in various parts, but due to limited resources the study has focused on the Punjabi settlers of Baluchistan Province. Furthermore, in language shift, both structural and functional aspects of language change could be examined. But due to time limitation and feasibility the study focused on the linguistic Praxis of Punjabi language in Baluchistan.

### 4. Literature Review

The work of words switch and maintenance constitutes a key focal point of contemporary linguistic anthropology and sociolinguistics. Some of its fundamental aspects have a rather long history in the domain of study known as oral communication, civilization, and fellowship. Among theories of language shift include the domain theory.<sup>11</sup> The idea that when one language gets an expanded domain of use over others there is the tendency for bilingual speakers to shift to it. It engages a focus on linguistic structure and applied linguistics, including language ideologies, discourse and interaction, micro- as well as macro-sociological parameters,

<sup>9</sup> T. Abbas, S. A. Maheer, *The Consequences of Cultural Exclusion in Pakistan's Siraiiki Region*, „Grassroots” 2015, 53–66.

<sup>10</sup> UNESCO, *Endangered Languages*, [http://portal.unesco.org/culture/en/ev.php-URL\\_ID=8270&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/culture/en/ev.php-URL_ID=8270&URL_DO=DO_TOPIC&URL_SECTION=201.html) [accessed: 12.06.2007].

<sup>11</sup> J. Fishman, *Reversing Language Shift: Theory and Practice of Assistance to Threatened Languages*, Clevedon 1991.

issues relating the self and society to global concerns, and a feedback between what communities understand as their sociolinguistic condition and what scholars, academics, and various institutional sources of authority perceive as shift and maintenance.<sup>12</sup>

The estimates<sup>13</sup> show that over 6,000 languages are spoken around the globe. Whereas the number of nations reaches is only about 192.<sup>14</sup> The 12 most spoken languages are used by more than half of the world population, while all the other languages account for the other half. The most widespread languages are currently increasing in their number of speakers, making other languages disappear as the population shifts to the majority languages. Sure, projects not necessarily projected to protect languages could help doing so by appending one of the former approached to their workplace.

An environmental project could certainly include a research on endangered language vocabulary dealing with indigenous and non-endemic species, and a project for the sustenance of a certain cultural tradition (e.g. a ritual) may include the songs, poems or prayers made in the endangered language. These four approaches aim at expressing how many different areas of knowledge may benefit from undertaking steps in favor of protecting endangered languages. Whether as a secondary aim of a project, or as the main goal of it, these four approaches help us see different possibilities for the shelter of our human inheritance.

UNESCO<sup>15</sup> has acknowledged this need and has originated a plan specifically for endangered languages, aiming at awareness-raising, capacity building and mobilization of international cooperation. Its 2003 Convention for the Safeguarding of the Intangible Cultural Heritage observes that language is the most vital tool of the representation and preservation of ethnic inheritance. Among the multitude of markers of group identity, like age, sex, social class and religion, language is considered essential to the maintenance of group identity.<sup>16</sup> From the former 1980s, however, this opinion has been challenged and different works have established the importance of oral communication for many cultural minorities. Ethnicity is defined as a sense of group identity deriving from real or perceived common bonds such as speech, race or religion' and ethnic identity is defined as loyalty to a group with which one has ancestral ties. Furthermore, for the continuation of

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<sup>12</sup> L.D. Tsitsipis, *A Linguistic Anthropology of Praxis and Language Shift: Arvanitika (Albanian) and Greek in Contact*, Oxford 1998, p. 62–66.

<sup>13</sup> D. Crystal, *Language Death*, Cambridge 2000.

<sup>14</sup> *United Nations Member States*, <http://www.un.org/members/list.shtml> [accessed: 14.06.2007].

<sup>15</sup> UNESCO, *Convention for the Safeguarding of the Intangible Cultural Heritage*, <http://unesdoc.unesco.org/images/0013/001325/132540e.pdf> [accessed: 12.06.2007].

<sup>16</sup> F. Ahmed, *op. cit.*

a group some sense of boundary must persist. This can be sustained by sharing objective characteristics.<sup>17</sup>

Pakistan is a multiethnic, multicultural society comprising a population that is diverse in terms of culture, tradition, culture, race, language and faith. The people of Pakistan are generally considered to be a mixture of Indo-Iranian lineage.<sup>18</sup> The main ethnic groups comprise the Punjabi, Sindhi, Pashtun, and Baloch. The population (157.91 Million, 2006 estimate) is distributed over the four federating units (called provinces) as Follows: Punjab (55.6 percent); Sindh (23 percent); North West Frontier Province – KPK (13.4 percent); Baluchistan (5 percent). In contrast, Baluchistan, the largest Province in terms of area covering about 44 percent of total land area, represents less than 5 per cent of the population.<sup>19</sup> It also is the most underdeveloped province of the state.<sup>20</sup> Despite of its huge deposits of mineral wealth, the country is one of the poorest areas of Pakistan.

The indigenous citizens of Baluchistan province are deprived of fundamental requirements. The children are devoid of character training that contributes to unemployment. A huge majority of its population is in deplorable housing conditions where they don't have access to electricity or clean drinking water.<sup>21</sup> The bias and unjust of the state government towards Baluchistan has made people furious and hateful.<sup>22</sup> They have expressed their suspicion in those who bear their portion in power with the federal authority but deliver nothing. The politics of ethnicity is increasing day by day. The dispute is achieved at a level, where insurgents are calling for a separate homeland for their ethnic group. To understand the development of politics of ethnicity in Baluchistan and to explore the nature of the issue and the direction of conflict with the state of Pakistan, it is necessary to have a bird's eye view of the history of the Bloch ethnic group.<sup>23</sup>

The situation in Baluchistan became worst when Sardar Akbar Bugti was assassinated by Pakistan Army in 2006. Nawab Akbar Bugti was the most cherished feudal lord with great ability in the area. On the other hand, a 2006 report by the Human Rights Commission of Pakistan (HRCP) documented arbitrary arrests and detentions, torture, extra judicial and summary executions, desertions and the exercise of indiscriminate violence by the Pakistan police, security agencies and

<sup>17</sup> S.I. Asif, *op. cit.*

<sup>18</sup> C. Renfrew, *op. cit.*

<sup>19</sup> GOP Government of Pakistan), Ministry of Minorities, Minorities Affairs Division, www.pakistan.gov.pk [accessed: 11.06.2006].

<sup>20</sup> A. Khan, *Baloch Ethnic Nationalism in Pakistan: From Guerrilla War to Nowhere?*, „Asian Ethnicity” 2003, 4(2), DOI: 10.1080/14631360301655.

<sup>21</sup> M. Dehwar, M. Saeed, *Contemporary History of Balochistan*, Quetta 1994.

<sup>22</sup> R.G. Wirsing, *Baloch Nationalism and the Geopolitics of Energy Resources: The Changing Context of Separatism in Pakistan*, <http://www.lulu.com> [accessed: 12.06.2007].

<sup>23</sup> R.S. Hashmi, *Baloch Ethnicity: An Analysis of the Issue and Conflict with State*, „JRSP” 2015, 52(1), 57–84.

intelligence forces in Baluchistan.<sup>24</sup> As a result, Balochis felt alienated and moved away from Pakistan regime. Since then there has been considerable detestation and abhorrence against Punjabi community because of their massive excess in the government sector and the Army.<sup>25</sup> Resentment against Punjab laid a heavy pressure on Punjabi speech communities in Baluchistan. By maintaining the following political perspective, I aim to unearth the social and political elements that have influenced the Punjabi speech community in Baluchistan.

## 5. Theoretical Framework

Being a sociolinguist study the proposed scholarship deals with the conceptual framework of Language Shift presented by Joshua Fishman in 1964. Radically, Language shift is the phenomenon which leads the speakers to switch from mother tongue to some other language. It is the linguistic attrition in which speech community leaps from L1 (First/native language) to L2 (second language) due to social and political factors such as class, prestige and commercial value of the target language. The process may contribute to language loss or even language death of entire speech community.

## 6. Research Questions

The study has following questions:

1. What social factors have resulted into language shift of Punjabi community in Baluchistan?
2. How does the political fragmentation have affected the linguistic and ethical values of Punjabi community in Baluchistan?

## 7. Research Methodology

The research methodology for this study is qualitative. The sample size comprised of 25 interviewees. The selection of the research participants is done via purposeful sampling. Qualitative data is collected by introducing a semi-structured interview comprising 25 research questions (see Appendix). The tool is developed by the researcher herself. The study population is Quetta city, capita of Baluchistan.

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<sup>24</sup> A. Khan, *7 Renewed Ethnonationalist Insurgency in Balochistan, Pakistan*, [in:] J.S. Chima, *Ethnic Subnationalist Insurgencies in South Asia: Identities, Interests and Challenges to State Authority*, London 2015, 95, 124.

<sup>25</sup> T. Bizenjo, *Baba-e-Balochistan: Statements, Speeches and Interviews of Mir Ghous Bux Bizenjo*, Quetta 1999.

The study has taken public opinions on the language shift of Punjabi in Baluchistan. For the purpose of generating additional knowledge and its validation this research is based on expert interviews, which are taken from a small group of individuals who are experts on the demography of the area under discussion. The recorded interviews are then transcribed and evaluated under the theoretical lens of thematic analysis. The initial procedure for content analysis is to define relevant material to answer the research question. It took a lot of careful attention towards the analysis of material. I examined the quality and relevance of the material and discussed the directions and situations in which the material was first shaped.

## 8. Qualitative Data Analysis (Thematic)

Thematic analysis is the most common form of analysis in qualitative research. It emphasizes pinpointing, examining, and recording patterns (or “themes”) within data. Themes are the patterns across data sets that are important to the description of a social phenomenon. Thematic analysis also comprises contextualized method between the two extremities of theoretical framework and the context behind. Consequently, the thematic analysis is applicable at multiple stances. It is beneficial for reflecting and unveiling the superficial reality and assigning meaning to a social activity.<sup>26</sup>

There are ethical issues to be dealt with while qualitative data collection. Collecting the data from humans by interviewing involves the disclosure of personal information. Research ethics were practiced during the data collection by stating the research purpose. Their consent was taken for the recording and using the data for research purpose by signing up a form. Furthermore, signing the form gave them the authority to ask for the deletions later on or editing of any sort. They were permitted to withdraw the interview any stage. All of them are kept anonymous in the final write up.

## 9. The Themes

### 9.1. Oppression of Punjabi at State Level

Language is a defining feature of identity. Recognition of a language means that people are being encouraged to raise or educate their children in their language. There are many productive and meaningful activities that take place due to language. The language in public institution is the one aspect of language promotion.

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<sup>26</sup> V. Braun, V. Clarke, *Using Thematic Analysis in Psychology*, „Qualitative Research in Psychology” 2006, 3(2), 77, 101.

Unfortunately the local languages in Pakistan have never given much value. One of the research participants says, "Since the conception of our native land, the regime did not get hold of any concrete measure for the recognition and spread of local languages. In that respect is no any motivation for us to propel our children for local languages. We have plenty of reasons for the learning of Urdu and English languages such as acceptance in good educational institutes, job surety, successful career and societal acceptance and self-respect. Its utilization in the economy and civil society has equal significance. If a dominated language is sponsored by state patronage, the bearers of that language normally benefit, and therefore the key locations in the field of government, politics, economy and prestige. Preferences are given to those who command. The bearers of dominant language, such as Urdu and English inherent all the prestige and superiority of the nation which have marginalized the local spoken languages" (Respondent No. 9). Likewise is the example with the minority speech community of Punjab in Quetta, Baluchistan.

## 9.2. Urdu as Lingua Franca in Hindustan

Mogul Sultanat ruled Hindustan for a considerable time period. They spoke Urdu language and as a consequence, it turned to be the language of the master. After bringing down the curtains of Mugol Saltanat on the 133 years old Mogul dynasty, British became the new master, thus English turned to be the language of the master. Such historical political factors gave edge to Urdu and English over other Asian local languages. Hence Urdu and English became lingua franca in the region and were spoken by officials, whereas Punjabi and other local vernaculars faced exclusion. Total exclusion from the prestigious domains left them with nothing but with low status and less recognition. As a result, people lacked motivation for learning acquisition and transmission of local languages.

## 9.3. Loopholes in Punjabi Script

Pakistani Punjabi language has been acquired and transmitted orally. It does not have written or orthographic representation of letters which have made it difficult to document. Neither can it be written in Urdu script. There are numerous terms and expressions that cannot be delivered satisfactorily in Punjabi. Urdu was quit flexible to absorb new terms even from foreign civilization which Punjabi was unable to. Resultantly, Urdu was elevated by Punjab itself who constructed numerous Urdu academies in the region. Urdu became an integral tool of business and trade. Because of strong political and economic affiliation of Urdu language, it has got a systematic documentation of grammar. This is another factor due to which Punjabi faced linguistic fall.

#### 9.4. Poor standard of Local Vernaculars

It is apparent that the regime has not got any practical and implementable action for the elaboration and maintenance of Pakistan's local languages. We can find education related policies, but there is not a single document that elaborates the language issue. Due to this carelessness the regional languages do not have a valuable status at the national level. They are stripped of national recognition and standard. A student of M.A. who was studying in NUML (Quetta campus) lamented the loss first language by expressing his feelings. He states "We do not respect our mother languages because they do not make us any instrumental benefit. Our teacher deducts out marks if we reflect native accent while speaking English. They are fine if Urdu accent is perceived in English words but there is no room for Local language. Same goes with the social status of students. They will mock and humiliate the one who does not have foreign like accent. A scholar is doomed, not because he is dumb but because of his mother tongue accent" (Respondent No. 22).

#### 9.5. Urdu/English as Civilization Symbol

Pakistan's political historical background has contributed considerably in the nourishment and acceptance of Urdu/English. Since the birth of Islamic state, Urdu language has enjoyed the National status. Loving Urdu is equivalent to loving Pakistan and vice versa. Urdu language is the mark of Patriotism. Resultantly, a bulk of people is obsessed by the social ideology that the fluent and sharp speakers of Urdu/English are real Pakistanis. They are valued more because they worth the language of the mother land. On the other hand, local languages are stigmatized. Individuals with classical Urdu literature are believed to be patriot and civilized whereas local speakers are looked down upon.

Simultaneously, accent plays an integral role. Research participants recorded that they way you they intentionally lend Urdu like accent. One of research interviewees says, "In formal setting communicating in refine Urdu is a norm. It sounds sophisticated and civilized if a person have pure Urdu like accent. People consider it appropriate and respect giving. A person with local/native like accent is considered illiterate and uncivilized" (Respondent No. 11).

#### 9.6. Marginalization of Identity

By maintaining languages as our common heritage, we are capable to see ourselves better. As main vessels of our communication practices, they hold with them the meanings we pass from generation to generation. They are the inheritance of every single culture that has used them, becoming also a mirror to the refinement itself. To let languages die implies a loss that cannot yet be fathomed; the passing of one

of our most wondrous creations. By the same line, Scholarship attests to the fact that the phenomenon of language loss, switch or drop has influenced the ethnicity and cultural place of every language community in Quetta city. A professor of English department from the University of Baluchistan says, “There is a very strong intimacy between language and acculturation. If you like the language, it is certain that you will love the culture of the language community who speaks the speech communication and vice versa. We can never stimulate our students for the nourishment of their mother tongues because they do not have commercial value. As a consequence, they dislike the culture and cultural value attached to the first language. It is more likely to predict that in future there will be a total shift from first language to target one” (Respondent No. 13).

### **9.7. Political Fragmentation**

The political disorders have always been a burning issue in Baluchistan. Right after the independence of Pakistan in 1947, the region demanded for a separate government. This unleashed an unending political and social disorder in Baluchistan. Such political chaos engraved the lines of differences between local and non local communities. One of the research interviewees gave a historical perspective of Baluchistan, “Since the real beginning of Pakistan’s journey, there have been numerous problems but the issue of Baluchistan is the most prevailing one. There have always been agony and disapproval of the local residential areas against the Pakistan government. One the other hand, we have understood that the government of Pakistan as well as of Baluchistan has done zilch for the amelioration of the neighborhood. The state of Baluchistan is rich in natural minerals, but poor in education and maturation. As a consequence, people have become even more hostile against the regime. Punjab has always been an intact voice of government, so the Baluchistan is having a considerable heart against Punjabis as well” (Respondent No. 21).

### **9.8. Social Disorder**

Baluchistan’s Political disorders lead to the social disorder. There used to be a good number of Punjabi immigrants in Baluchistan. But later the assassination of Akbar Bugti, the serenity of the area was ruined as one of the participants gave a detailed explanation of the worsen situation, “We migrated from Pind (Punjab) to Sibbi (Baluchistan) in the search of job and employment. Things were very smooth and pleasant. Though there were a few glimpses of disdain for Punjabis but people were not that intolerant. In 2006 a great feudal lord of Bloch tribe, Nawab Akbar Bugti was killed in Kullo by Pakistan Army in the government of Parveez Musharaf. Right after that incident political as well as social order and peace was distorted. There was

a shutter down and a horrible strike that continued for many days. The supply of gas and electricity was interrupted. At that time the local community of Baluchistan blamed the Punjab for the anarchy in Baluchistan. They expressed their hate against Punjabi settlers in the neighborhood as well. At that place was an eternal series of target killing of the Punjabi ethnic community. People with resources left the region, but the poor ones had no space to get away. They earned their stay safe in the state by shifting from native language to Urdu and then by taking the traditional dresses of Bloch community. By doing this they sheltered themselves to a large run. Right at present in that respect will be few or no fluent speaker of Punjabi in Baluchistan and if there is any, s/he will be hesitant to speak in public (Respondent No. 1).

### 9.9. Human Right Crisis

Some other thing which stops the Punjabis from speaking their mother tongue, especially in Baluchistan, is that they want to conceal their ethnic individuality. The conception of Pakistan and Baluchistan's accession to it is a disputed matter in the foremost position. Likewise, since the nation is mostly owned and regulated by the Punjabis, who are thus responsible for the economic plight, and human rights crises the other minority cultural groups have long been subjected to, they have eventually merited themselves an aversion of the Baluchistani masses. By not speaking Punjabi in Baluchistan, they desire to suggest indirectly that don't go to the ones involved in the subjugation and the victimization of the locals.

### 9.10. Effort of Pakistani Government to Ensure Harmony in the Region

The analysis of the qualitative data presented a multifaceted view of the political disturbance in Baluchistan. But it also comprised the stances that decoded the ideological models of the state to bring harmony between Pakistan and Baluchistan.

One of the interviewee argues about the captions and wall chalking on the check posts of frontiers corps (FC) in Baluchistan. H says, "I have been to every province of the country. I have seen armed forces and police all around. But there are few things that are seen only in Baluchistan province. I have done a comparative analysis of the captions along with their intended meaning written on FC check posts in all provinces. In Punjab, Sindh and KPK the captions depict patriotism and *Pakistanism* only. But if you observe the wording and the intended meaning of the FC check posts' captions in Baluchistan they do not depict the love of country, rather it narrates love for the country as well as for Baluchistan province. Both, state as well as the province are given equal regard. Perhaps they are the efforts made to amalgamate state and province as one. I believe that this is done to bring unity and harmony in the region" (Respondent No. 16).

Here are a few demonstrations of the written captions (wall chalking) on FC check posts of Baluchistan Province that are viewed easily in public. The script is written in Urdu language. For the comprehension of non-native Urdu speakers it is translated into English below.

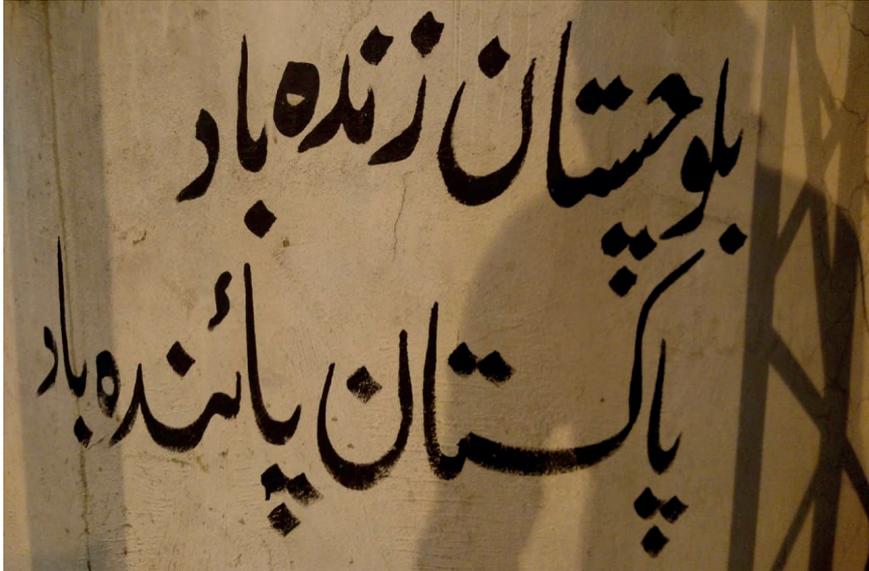


Figure 9.10 (a). [English translation. *Long live Baluchistan \_ Secure and eternal Pakistan*]

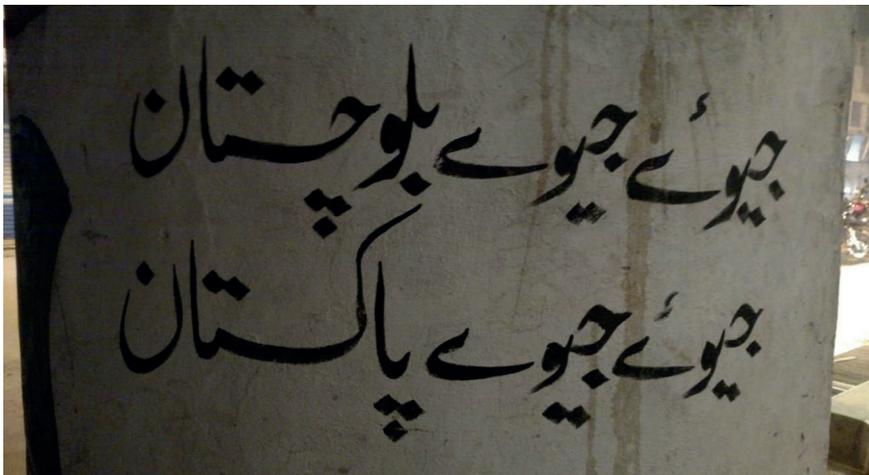


Figure 9.10 (b). [English translation. *Long live Baluchistan \_ Long live Pakistan*]



Figure 9.10 (c). [English translation. *Long Live FC Baluchistan \_ Pakistan is our (Baluchistanis') recognition*]

### 9.10.1. Caption Analysis

It is well observed that in the entire wall chalking Province (Baluchistan) is given priority over state (Pakistan). In each caption for province and state is expressed as the alternative of one another. A great emphasis is laid on the love and unity of both regimes. In between these written descriptions, National flag is also a prominent figure that symbolizes patriotism and *Pakistanism*.

### 9.11. Syntactic Exploitation of Punjabi Language

Such political, social and geographical disorders have affected the original structure of Punjabi words in the area. The damage is bidirectional. On the one hand the syntactic and grammatical costume is exploited by other dominating vernaculars. On the other hand the natural accent of the language is diluted into other Urdu language. These activities are done deliberately for the sake of linguistic and ethical camouflage. As a consequence, Punjabi language has gone through a fall.

### 9.12. Linguistic Drop of Punjabi Language

Due to these political factors Punjabi language has suffered the most. People have totally switched to Urdu language in Baluchistan. There will just be a smooth and proficient youth of Punjabi words. There are numerous words that are extinct now. Thither are many lexical gaps in the literature that are being filled by Urdu, English or a regional linguistic code.

Few of my research participants said that they feel inferior when they talk or sound like a Punjabi. The one thing is the hatred and the other is the mortification of the terminology which has cooked them to avoid Punjabi language at all cause. These elements provided a supportive atmosphere for Punjabi's linguistic drop and a decreased proficiency.

### **9.13. Threat to Linguistic Diversity**

Due to all these political and social factors the linguistic diversity is shrunken in the neighborhood. The monopoly of the national and official languages has hindered the local vernaculars. On that point is more emphasis on the unanimity instead of Bi/multilingualism. Parents are more concerned about for the fluency of Urdu and English words. On that point are numerous institutes and language academies for these languages, but there is not a single formal institute for the instruction of any local vernacular. A student told her personal experience that parents also instruct children not to speak the native words. "My father snubs me if I depart from the expected average of target language, even when I am away. He is of the opinion that the first language of acquisition is other than Urdu/English; it spoils the accent of the child. The native like accent becomes permanent and it ruins the professional career" (Respondent No. 21). As a result, there will be less multilingual that will hinge the lingual as well as cultural diversity. Finally, this leads us to identity and heritage crises.

### **9.14. Cultural Distortion of Punjabi's Ethnic Identity in Baluchistan**

Language and ethnicity are intrinsically embedded with one another. We understand ourselves better in the reflection of our common heritage. Our cognitive models and perceptive which carry with them the meanings we pass from generation to generation are precious. They are the legacy of each tribe's culture. To have local languages go implies a loss of human beings themselves that is beyond retrieval. By the vein, a professor of English department from the University of Sardar Bahadur Khan Women's University Quetta (SBK) says, "It is a huge loss for us that we hardly get a fluent Punjabi speaking student here. Students are really afraid and they never accept that they belong to Punjab. Moreover, we organized cultural events in Quetta, where the three ethnic groups (Baloch, Brahui and Pakhton) are given priority. Everybody comes to know about their literature, food, lifestyle and culture, but there is not a single day for the celebration and recognition of Punjabi community. The drawback of having such a biased attitude is the cultural extinction in the region" (Respondent No. 25).

### 9.15. Loss of Punjabi Cultural Heritage in Quetta

Cultural heritage is an important asset to preserve. It is considered to be an indispensable factor to oblige the nations. It is being classified as representation, practice, expression, knowledge and skill around the world. It is being transported from one generation to the next one which is an essential medium to provide residential areas with a sense of identity and persistence. Equally one of the interviewee records, "Our culture has oral expressions and traditions where Punjabi language acts as a bearer of cultural inheritance. The preservation of culture endorses the fact that expression, inspiration, and source of pride in local traditions constitute primordial identities. I am very worried for the forthcoming generations of Punjabi community that will be having these major gaps" (Respondent No. 15).

## 10. Discussion

Under the theoretical lens of Language Shift research questions are examined and assessed. The study identifies major factors resulting into linguistic drop and passing. The study unearths the exclusive situation in the neighborhood that the non local settlers of Punjab in Baluchistan were precarious and threatened by local riots. Due to their precarious situation in Baluchistan majority of the population converted themselves into an Urdu speaking community. There are deliberate attempts of lingual, cultural and geographic concealment. By doing this they have screened their true identity even by living within the frontier territory of the province.

Though, Punjabi is the mother tongue of the majority of the population, but it is a suppressed language in the province of Baluchistan. Punjabi language and ethnicity is going under the linguistic imperialism of Urdu, Pashtu and English. The subject went on to decipher the attitudes and beliefs of the Punjabi community in Baluchistan. Precisely, the research claims that the language shift of Punjabi speech community is not due to less commercialized value, rather it is due to social and political fragmentation in the region. There is a remarkable agony, contemplation and disapproval towards the Punjabi speech community in the province of Baluchistan.

Furthermore, Local communities do not find an endorsement of their cultural distinction in the Constitution of Pakistan for not having the provincial unit representative of their cultural identity. In most national cultural events, Punjabi is dubbed to negligence, due to which they do not have any occasion to claim pride in their refinement. Thus, the social bonding of culture among people is also weakening, and masses are taking refuge under the realm of other speeches.

## 11. Recommendation

The study speculates that there is an urgent demand of language policy in Pakistan. The local vernaculars are least privileged due to their zilch indulgence in the prestigious matters of government, education and politics. By doing this, the minority languages will be maintained and they will eventually thrive. There should be taken, steps for the regulation, acceptance and maintenance of Punjabi in Baluchistan. Linguistic shift of Punjabi will be a great loss of the linguistic and ethical heritage in the region.

## 12. Conclusion

It is an observable phenomenon that Punjabis try to avoid speaking their mother-tongue Punjabi as much as they can, especially in Baluchistan. There are diverse social-political and historical factors working behind the reluctance of Punjabis. Their seemingly sway of Punjabi language and fondness for Urdu are strongly interconnected, that neither of them can be studied in isolation.

The survey concludes that Punjabi speech community in Baluchistan province is inclined to replace Punjabi with Urdu not just because it symbolizes patriotism but also because of it gives them save heavens. Deliberate actions have been taken to submerge with the local communities. They are diverging from their local and native language, and encouraging their youngsters to speak another local (Balochi, Brahui and Pushto) and dominant languages (Urdu and English). Children in schools do not feel safe due to these life threats. As a consequence, many children abandon Punjabi language permanently. Thus it has have badly affected the civilization, artistic creation and linguistic and cultural heritage of the community.

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## [Appendix]

### Research Interview (Semi-structured Questions):

Below is the semi-structured research interview, developed by the researcher herself to collect the qualitative data. It has two core components, first part aims to know the personal information of the interviewee and the second part aims to unearth the socio-political factors and attitudes towards the phenomenon of *Language Shift* of Punjabi speech community in Baluchistan.

#### PART A

1. Name of the Interviewee \_\_\_\_\_
2. Mother Tongue (L1) \_\_\_\_\_
3. Place of Birth \_\_\_\_\_
4. Place of living \_\_\_\_\_
5. Educational/Professional Background \_\_\_\_\_
6. Languages known to the Interview (if there are any) \_\_\_\_\_
7. Favorite Language of the interviewee \_\_\_\_\_

#### PART B

Informal, open-ended research interview is introduced to evaluate the opinions of the 25 selected research participants.

1. Do you have Punjabi language background?
2. Do you have affiliation for Punjabi language as your mother tongue?
3. Do you have disdain/disapproval for Punjabi language as your mother tongue?
4. Do you personally (integrative motivation) dislike Punjabi language? (Kindly justify your answer either it is an affirmation or a negation of the statement being asked).
5. Do you personally like using Punjabi language inside/outside the class room (instrumental motivation)? (Kindly justify your answer either it is an affirmation or a negation of the statement being asked).
6. Do you personally dislike using Punjabi language inside/outside of class room (instrumental motivation)? (Kindly justify your answer either it is an affirmation or a negation of the statement being asked).
7. Do you feel normal (neither safe nor precarious) by speaking Punjabi publically in Baluchistan?
8. Is Punjabi speech community treated equally in Baluchistan?
9. Does the behavior of local community change due to your geographical/ethnic/lingual background?
10. Do you experience discrimination on the grounds of lingual and ethical differences in Baluchistan?
11. Is mother tongue and native culture important to you (or not)?
12. What are the probable reasons of *Language Shift* of Punjabi speech community from mother tongue to Urdu language in Baluchistan?
13. How does language(s) protect/distort ethnic identity of a community?
14. Do you feel more civilized / sophisticated using Urdu instead of native/local (Punjabi) language?
15. How does the political history of Baluchistan have affected the non-local community (Punjabi) in the region?