

## **ATTITUDE OF BALOCHISTAN'S YOUTH TOWARDS INDIGENOUS LANGUAGE BRAHUI AS COMPARED TO URDU AND ENGLISH: A CASE STUDY OF (SBK) SARDAR BAHADUR KHAN WOMEN UNIVERSITY, QUETTA**

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### **ABSTRACT**

*This research aims to compare the attitudes of Balochistan's youth towards indigenous language i.e. Brahui in comparison to Urdu and English. It explores instrumental and integrative motivations of participants towards these languages. The study adopted quantitative paradigm, a questionnaire as a research instrument. The data was collected from 90 participants of Brahui speakers. The data was analyzed by the SPSS program through frequency and mean analysis. The study concludes that participants' attitudes were positive towards English language, neutral to Urdu language and negative towards Brahui language. The participants showed highly positive (instrumental and integrative) motivation towards Brahui vs Urdu languages. This study also determines other dominant languages spoken in Balochistan that are Balochi and Pashto.*

**Keywords:** Language attitude, Indigenous language, instrumental motivation, integrative motivation.

### **INTRODUCTION**

Urdu being the national language of Pakistan has more than 11 million native speakers, whereas, individuals who speak Urdu as a Foreign language might be additional 0.105 billion (Grimes 2000). Urdu is used as medium of language in country, English as an official and international language. Brahui and Balochi are minority languages overshadowed by Urdu. The educated Baloch are aware to preserve their native languages as they might only be limited to the private dominion and slowly pushed towards language death (Crystal, 2000).

In 1990s' the government schools of Balochistan introduced Brahui, Pashto and Balochi as compulsory languages for medium of instruction (LAD-Bal, 1990). Language campaigners actively organized lesson materials but in 1992, these languages were decided to be elective, therefore the practices moved aback to Urdu (Rahman 1996: 169). These kind of choices created risks to the existence of minority languages, nevertheless such policies are known as "Urdu imperialism" as Urdu was used as a national integration symbol in Pakistan (Rahman 1996).

### **REVIEW OF LITERATURE**

The range of the languages depends on the followers of linguistic community what they think about the language and how they use that language (Rourke, 2005). It is believed that language depends on the speaker; if the speaker of a language has a negative attitude towards his language, the future of that language is threatened. The study of Language attitude showed that in multilingual societies, language shift takes place if the attitude is not favourable towards a language. Language shift is the procedure which automatically impulses the under privileged or non-dominant languages to its extinction. Around 7000 languages are spoken in the world, it is also observed that almost every month two languages are dying and the situation is quite serious and alarming (Crystal, 2000; Headland, 2003).

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### **Indigenous languages in Pakistan**

Pakistan, being a multilingual country, the language order is in place of the following: 1: English, 2: Urdu and 3: local dialects (Rahman, 1996). In the Provinces of Khyber Pakhtunkhwa and Sindh; Sindhi language and Pashto language is spoken informally and perceived to be individuality markers. Whereas, in Province of Punjab, unfortunately, there is a wide culture-shame about Punjabi language and is stigmatised. Mostly peer groups, parents and teachers combine to humiliate students about Punjabi language; it is forbidden for the students to use it especially in the elite classes. Parents speak in English and Urdu rather than Punjabi (Rahman, 1996).

Children of elite class who are students of English-medium schools are bored with the literature of Urdu. They give preference to the English records not to Urdu, neither to those books which are in other dialects. Certainly other dialects are considered to be of low prestige because they are not used in education and even their education is not counted. Urdu language is safe a huge pool of people use it and are proficient in this language because people use it in education, lower level jobs, commerce, courts, in media and other fields in Pakistan (Rahman, 1996).

Despite culture negligence and shame, Punjabi dialects will endure. Punjabi language is recycled into Indian Punjab and in many areas of power. More importantly, it is largely used in jokes, informality, familiarity and also songs in both India and Pakistan. Rehman (1996) believes, Punjabi language is not in real danger; people use it in a manner of private pleasure.

Sindhi, and Pashto speakers take pride in their languages. Sindhi language is used in domains of education and power. It is used predominantly in rural areas of Sindh and is the major language of education. Conversely, Pashto language cannot be considered language of power in Pakistan, but it is an identity marker for the speakers and is recycled around territories of Afghanistan. It is also influenced by the majority languages; the educated Pashto speakers often code-switch between English and Urdu (Rehman, 1996).

Brahui and Balochi are minority languages and are under the influence of Urdu. The educated Baloch are conscious about the slow decay of their native languages and want to preserve them (Rahman, 1996).

### **Motivation in Language**

Language learning motivation, whether it is indigenous language, international language or a national language is important for learners at Higher education level. It is found that motivation plays an essential part in the educational success of a learner (Gardner & Lambert, 1972; Gardner, 1985, 2010; Dornyei, 2005; Bernaus & Gardner, 2008). For successful language learning, motivation is an important predictor. The achievements or the failure of the learners are determined by the degree of their inspiration (Chalak & Kassaiyan, 2010). Brown (2000) categorized the studies of motivation for the learners in a goal or second language into two types; *Instrumental* motivation and *Integrative* motivation.

According to Gardner (1983), *instrumental* motivation is “to perceive a utility for a learner, someone learning a language”. When a learner has a desire to pass the exams and to acquire a profitable job in a foreign country by visiting it, the learner is instrumentally motivated. (Wilkins, 1972).

### **Urdu**

In 1971, one of the factors that brought about the division of East Pakistan was language (Ayres, 2009). In Pakistan, Islam has become an identity and Urdu as a national language for political elites. One state policy was followed by the government, one language, one government, one culture then one economy which relegated several sets (Chowdhury, 1988; Amin, 1988). Provinces of Muslim minority like Bombay and UP in India, home to most of the Muslim League leaders (Waseem, 1994). For them, Urdu was their first language. It could be believed that they made it for their own convenience a national Language. It was a complaint from linguistic and ethnic minorities that their own regional languages are marginalized due to imposition of Urdu as a national language. For example, Aitbar (2017), a Balochi, grieved that because of Urdu, as a national language of Pakistan, was imposed on them which kept them away from numerous state offices and has limited the development of their own regional language (personal communication, October 11, 2017).

Rahman (1996) believes that Urdu was spoken as a mother tongue since the independence of Pakistan. A very influential unit of the bureaucrats spoke this language (being Mohajirs), everywhere was a component of cultural domination, almost favoring Urdu. Elite situation of the Mohajir, specified or implied, remained that they became more refined as compared to indigenous language speakers of

Pakistan. Urdu was opposed in other provinces of Pakistan. The main cause for the disagreement was the development of the chief ruling Punjabi elite (Skutnabb-Kangas, 2000; Crystal, 2000; Nettle and Romaine, 2000).

### **English**

English since the inception of Pakistan became an authorized language of Pakistan and is deeply rooted in the domain of power, since 1947 (Rahman, 2002). English language started grasping Pakistan's educational, economic sectors as an official language. In the creation of the state of Pakistan, the first governor General Muhammad Ali Jinnah, in his inauguration speech at the eve of Pakistan's Independence Day reflected the status of English language in the choice of his language use (Mahboob, 2004).

At first, in the Indo-Pak subcontinent English was introduced by the British in the 16th century. English received an official recognition in 1835 by the minutes of Macaulay's. In British era, English received dominancy socially and politically in the sub-continent. After the independence from British in 1947, English Language rooted in the sociopolitical fabric and reserved as an official language both in Pakistan and India (Mahboob 2002; Rahman 1996). People in Pakistan learned English by schooling or by contact. In the era of British English, language became a symbol of identity and status (Ahmed 2008; Bhatt and Mahboob 2008). The supremacy of English is still present in Pakistan and the need for proficiency is increasing day to day. English is implemented in all schools of Pakistan at primary level (Mahboob 2002). In Pakistan, American and British English are being followed. People in Pakistan are progressively classifying themselves as speakers of Pakistani English.

In Balochistan, the English language is given priority; it is spoken by the elite class, or it is known as the language of the elite class (Rahman 1996). All academic activities are connected with English; people prefer institutes where English is dominant. In Quetta city, different language centers are introduced to teach English. Native speakers of Balochi like to codemix with English.

### **Brahui**

Brahui is one of the indigenous languages of Pakistan, which is mostly spoken by 4 million speakers in Province of the Balochistan. Brahui language is frequently spoken in the central parts of the Balochistan, including areas from south of Quetta through Khuzdar, Kalat to Las Bela. The three major dialects of Brahui language are Rakhshani, Srawani, and Jhalawani. (Razzaq, et. al, 2013). Brahui does not have any script and is predominantly used for speaking. Many of the Brahui speakers are bilingual/multilingual using Baluchi and other local languages. Brahui language is structurally very different from Urdu and the languages closely surrounding it.

The existence and Linguistic vitality of Brahui only depends on its speakers. If they want to value their language they have to maintain their culture and identity. (Brohi, 2015). UNESCO (1953) believes, the only language that is best for a child is "Mother tongue" which they learn, it is a bridge between language of instruction and language at home. There are no minor or major languages, every language is more efficient by giving its users high cognitive skills. Therefore, mother tongue teaching is of vital importance. No other language of wider communication and a Lingua Franca should substitute the native language, it must be evaded that till the child has entirely learnt their native tongue (UNESCO, 1953). Effective teaching and learning of mother tongue is important, since it has the learner's experiences. The children who understand the instruction language at proper age are more expected to enter school regularly and at appropriate times, they are less probable to drop out compared to those students who receive instructions in foreign languages (Khan, 2014).

### **Statement of the Problem**

Pakistan being a multilingual society, many languages are spoken in the entire country. The students communicate well in their native language as compared to the second language. In the province of Balochistan, many indigenous languages are spoken. Brahui, Balochi are the dominant languages, along with Pashto. Other minor languages include Saraiki, Sindhi, Hindko, Persian and Punjabi in the province. As Balochistan shares borders with Afghanistan and Iran, the population of Afghani and Persian speakers is increasing day by day for various reasons. This research aims to explore the attitudes and motivations of Brahui students towards their indigenous language that is Brahui as compared to Urdu and English. This paper also discusses the varieties of languages spoken by Brahui learners. It examines the attitudes of participants towards these three languages; Brahui, Urdu and English.

### **Research Objectives**

1. To find out the attitudes and motivation (instrumental and integrative) of (SBKWU) students towards indigenous language i.e. Brahui as compared to Urdu and English.
2. To explore the varieties of languages spoken by the students besides their mother tongue at SBKWU.

### **Research Questions**

1. What are the attitudes and motivation (instrumental and integrative) of (SBKWU) students towards indigenous language Brahui, as compared to Urdu and English?
2. Which varieties of the languages are spoken by the students besides their mother tongue at SBKWU?

## **RESEARCH METHODOLOGY**

This research paper attempts to explore the attitudes of students towards Indigenous language Brahui as compared to Urdu and English. Quantitative method is used based on survey design. A purposeful sampling was done for this study. The population was taken randomly which included 90 Brahui students enrolled in different academic programs at (SBKWU) Quetta, Balochistan. The samples were collected from Quetta city as Brahui speakers are found mostly in Balochistan as compared to the other parts of Pakistan.

The questionnaire consisted of 3 parts having 27 items in it A, B and C. To answer research question number 1, Part A and B were used and to answer research question 2, part C was used. In part A, there were 11 items to find out the attitudes of students of (SBKWU) towards indigenous language Brahui as compared to Urdu and English. Questionnaire part A was adapted from Cohn, A., J. Bowden, T. McKinnon, M. Ravindranath, R. Simanjuntak, B. Taylor, Yanti (2013). Questionnaire centered on multilingual language use. Questionnaire, part A was based on a 5 point Likert-scale rating point which starts from (Strongly Disagree), (Disagree), (Neutral), (Agree) and (Strongly Agree).

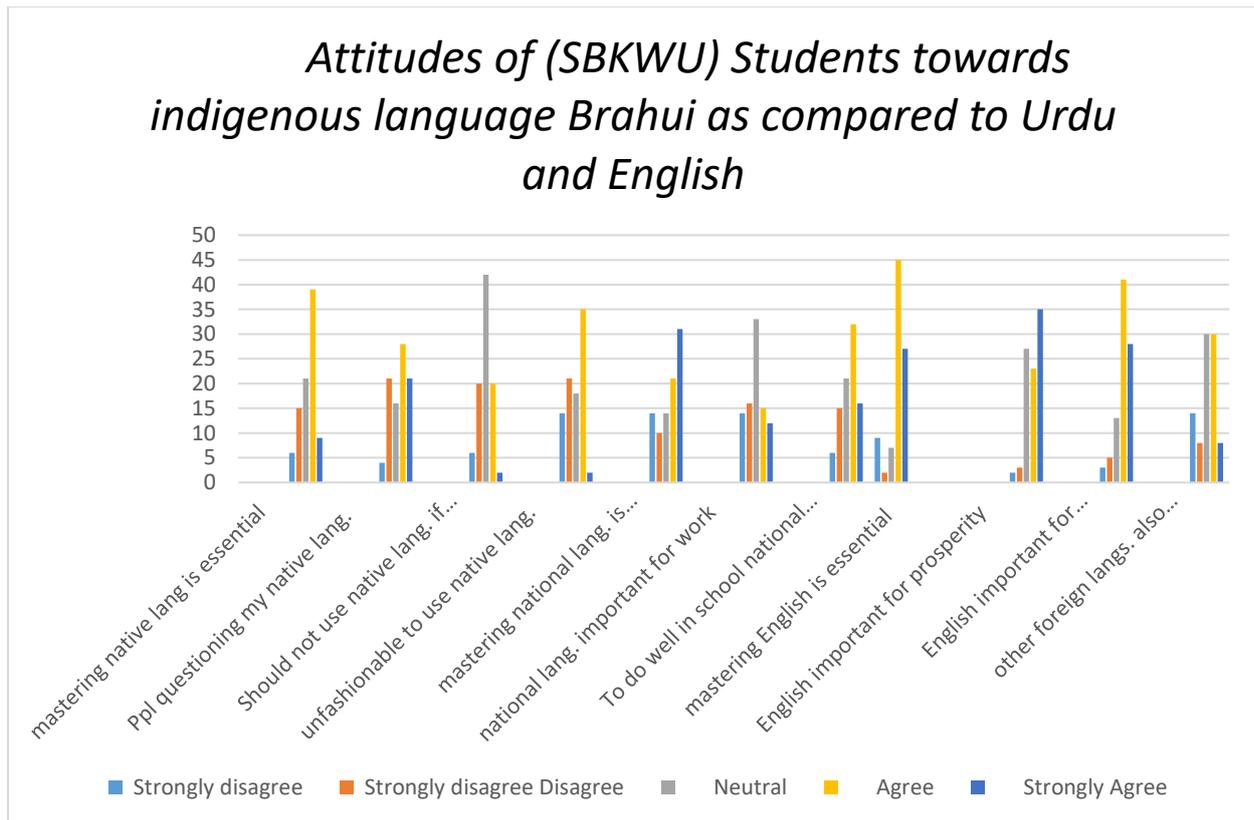
In part B of the questionnaire, there were 16 objects to find out the motivation (instrumental and integrative) of (SBKWU) students towards indigenous language Brahui as compared to Urdu and English. While, part B was an open-ended questionnaire to collect the data on motivation. This motivational questionnaire arrangement was grounded on five point –Likert scale, adapted by Gardner's (1985) Attitude, Motivation Test Battery (AMTB) with the instrumental and integrative Scales. Further in part C, it was asked from the students how many varieties of languages are spoken by them. Part C of Questionnaire answers research question number 2, to find out how many varieties of languages are used by the students. The varieties of languages are provided to the students that are spoken in Balochistan province.

## **DATA ANALYSIS**

Data was evaluated through (SPSS)<sup>†</sup>. Frequency test is applied on the questionnaire part A. T-test and mean statistics is implemented on Questionnaire part B to check the instrumental and integrative motivation of the learners concerning Urdu, English and Brahui languages to compare English with Urdu, Urdu with English and English with Brahui. To analyze the data of part C, Frequency test is implemented.

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<sup>†</sup> Statistical Package for Social Sciences



**Figure 1: Attitudes of (SBKWU) Students towards indigenous language Brahui as compared to Urdu and English**

**Analysis of Figure 1**

Frequency test was implemented to find out the attitudes of participants towards their native language i.e. Brahui, as compared to Urdu and English. The evidence as represented in figure 1 above, reveals that 43% of the sample considered mastering their native language essential. 31% questioned their native language while 46% believed that one should not use their native language if they are not proficient in it. 38% believed that it looks unfashionable to use native language, however, 34% considered mastering national language to be essential. Moreover, 36% thought of national language to be important for work. Furthermore, 35% of the sample believed that national language is needed to do well in schools, whereas half of the sample thought mastering English Language is essential. Sample considering English to be important for prosperity included 38% while 45% believed English to be important for globalization. 30% of the sample population felt neutral towards the need for other foreign languages.

Dimensions		Statistics		
<b>Instrumental Motivation</b>		<b>Brahui</b>	<b>Urdu</b>	<b>English</b>
	Mean Score	3.7019	2.9444	3.4361
	SD	.87997	.87302	.71947
		<b>Brahui-Urdu</b>	<b>Urdu-English</b>	<b>English-Brahui</b>
	t value (Sig.t 2-tailed)	8.779 .000	-5.542 .000	-2.973 .004
<b>Integrative Motivation</b>		<b>Brahui</b>	<b>Urdu</b>	<b>English</b>
	Mean Score	3.6778	3.2444	3.9333
	SD	.79433	.81848	.84534
		<b>Brahui-Urdu</b>	<b>Urdu-English</b>	<b>English-Brahui</b>
	t value (Sig.t 2-tailed)	5.873 .000	-9.481 .000	2.703 .008

**Table A: Motivation (instrumental and integrative) of (SBKWU) Students towards indigenous language Brahui, as compared to Urdu and English.****Analysis of Table A**

The dimension of instrumental motivation towards Brahui language consisted of three items which were: 1) Learning Brahui makes me a skillful and knowledgeable person. 2) Capability in Brahui language gives me further achievements. 3) Being capable in Brahui Language enables people to respect me. Further these three items of Brahui Language were calculated, mean scores are MS =3.7019, SD =.87997.

The dimension of instrumental motivation in Urdu language comprised of three items which were: 1) Concerned to expand my advanced education in Urdu Linguistic.2) Knowledge in Urdu Language is actual essential for travelling abroad.3) Knowledge in Urdu Language makes me cultured person. These three items of Urdu Language were also calculated, MS =2.9444, SD =.87302.

The dimension of instrumental motivation to English language comprised of four items which were: 1) I mostly focus on using English for class exams and assignments. 2) I only read English texts for communication. 3) I am concerned in interpreting English workbooks, not interested in extra English manuscripts e.g. journals and magazines. 4) It is essential to learn English in receiving a respectable job. Furthermore, these four items of English Language were calculated MS =3.4361, SD =.71947.

The statistics presented that there were major changes in the responses of the participants towards three languages as the p value was less than 0.05 for all three comparisons i.e. Brahui vs Urdu ( $t$  value = 8.779, value of sig .000), Urdu vs English ( $t$  value = -5.542, value of sig.000) and English vs Brahui ( $t$  value = -2.973, value of sig. .004). The participants showed highly positive instrumental motivation towards Brahui vs Urdu ( $t$  value = 8.779, value of sig .000).

The dimension of integrative motivation towards Brahui language consisted of two items which were: 1) While Studying Brahui Language allows me to participate in professional, academic and social activities between other culture.2) My Native Language helps me to appreciate and understand the behaviors of native speakers. Furthermore, these two items of Brahui Language were calculated MS =3.6778, SD =.79433. The dimension of integrative motivation towards Urdu language comprised of two items which were: 1) Learning Urdu allows me to debate exciting issues with other national backgrounds.2) Learning Urdu assists me to provide information and guidelines to the tourists. Moreover, these two items of Urdu Language were calculated MS =3.2444, SD =.81848.

The dimension of integrative motivation towards English language consisted of two items which were: 1) Studying English allows me to comprehend English texts, stories, movies.etc.2) Learning English makes me talented in contacts. Also, these two items of Brahui Language were calculated MS =3.9333, SD =.84534.

The statistics revealed that there were important changes in the responses of the participants towards three languages as the p value was less than 0.05 for all three comparisons i.e. Brahui vs Urdu ( $t$  value =5.873, value of sig .000), Urdu vs English ( $t$  value = -9.481, value of sig.000) and English vs Brahui ( $t$  value = 2.703, value of sig. .008), the participants showed highly positive integrative motivation towards Brahui vs Urdu ( $t$  value = 5.873, value of sig. 000).

Participant	Punjabi	Balochi	Sariki	Pashto	Sindhi	Hindko	Kashmiri	Persian	
s	94.4%	8.4%	27.4%	7.4%	16.8%	11.6%	9.5%	8.4%	5.3%

**Table B: Knowledge of Other languages (L2/L3/Foreign Languages)****Analysis Table B**

Frequency test as presented above in table B, showed that there were total 90 Brahui participants in this study. Among them, 27.4% students were proficient in Balochi language and 16.8% spoke Pashto as well. The concluding part explored that Balochi language is also spoken by majority participants and Pashto speakers was also spoken by a significant number of people in the Province of Balochistan.

## **DISCUSSION AND CONCLUSION**

The attitudes of participants towards English language were more positive representing it as a global language required for upward mobility and prosperity in the society. It is essential for them to master the English language as compared to Brahui, their native languages and Urdu. The evidence suggests that to understand the progressively globalizing world, an individual necessity is to use English. Whereas, the participants said they want to master their national language Urdu as it is required in schools. Overall, they felt neutral about Urdu Language.

They wanted to master their indigenous language too, but the attitudes towards their native language were relatively negative because of its least requirement and usage in Pakistan. They respect their local languages but not very proficient in their local dialects, so should not use them at all to avoid making any efforts. The final results of motivation (instrumental and integrative) concluded that the participants showed highly positive instrumental motivation towards Brahui vs Urdu ( $t$  value= 8.779, value of sig .000) and they showed highly positive integrative motivation towards Brahui vs Urdu ( $t$  value= 5.873, value of sig. 000).

Findings of questionnaire part C concluded that students were quite proficient in Balochi and Pashto. It was also found that these two languages were mostly spoken in Balochistan.

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