

## **LANGUAGE SHIFT: JOURNEY OF THIRD GENERATION SINDHI AND GUJARATI SPEAKERS IN KARACHI**

<sup>1</sup>Muhammad Hassan Abbasi   <sup>2</sup>Prof. Dr. Sajida Zaki

### **ABSTRACT**

Regional languages are the main pillars of any state, they denote the cultural and linguistic diversity. (David, 2001a). Pakistan is a multilingual state with almost 74 languages spoken in the country (Siddiqui, 2019), yet major emphasis has been laid on national and international language and little importance is given to the minority languages; which are distinct in every province. Hence, Urdu has acquired the status of dominant language; as most of the regional language speakers are acquiring the language for communicative competence (Ali, 2015). However, these language attitudes and language changes are more frequent in a multilingual language contact situation; mostly in the urban areas (David, 1998). Therefore, the present study explores the language attitudes and preference of third generation Sindhi and Gujarati speakers living in urban environment i.e. Karachi. So, by comparative analysis, this study tries to figure out the possible reasons for the linguistic choices and factors for language shift among minority language speakers. The research site selected for this study is a public sector university and the data for the study was collected using purposive sampling; initially twenty participants (ten each) were selected, i.e. Sindhi and Gujarati male and female participants, who took part in this study by filling out the sociolinguistic profile form. In order to observe language shift at the individual level, in-depth, semi-structured interviews from were taken from eight participants using critical sampling. The recorded data was transcribed and analyzed qualitatively to identify major themes for the study. Thus, this paper offers a comprehensive analysis of such a

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<sup>1</sup> MS-SCHOLAR, Humanities Department, NED-UET Karachi, [mhassan.abbasi@outlook.com](mailto:mhassan.abbasi@outlook.com)

<sup>2</sup> Professor & Chairperson, Humanities Department, NED-UET Karachi, [drzaki@neduet.eu.pk](mailto:drzaki@neduet.eu.pk)

situation where young Sindhi and Gujarati speakers are shifting towards the mainstream Urdu and English language. Consequently, the vitality of Sindhi and Gujarati language has been challenged by the native speakers. In a few cases, it was observed that language loss may occur at any stage. These findings provide an opportunity to the language policy makers to redesign the policy of mother tongue education and promote home language. In addition, this research also draws attention of the Sindhi and Gujarati speakers to take immediate measures to transform and maintain their language in an urban environment. Therefore, steps should be taken by the minority language speakers and researchers to promote and preserve their historical language.

**Key words:** *Mother tongue, Language Attitude; Language Shift, Sindhi, Gujarati*

## 1. INTRODUCTION

Language is the main pillar for representing a community, its values and culture. In the global world today, many communities live on the planet. Hence, they come in contact with each other which influences the language contact situation. Therefore, the linguistic complexity all around the world faces severe setback from the globalization phenomenon. As all across the world, some languages have acquired the status of dominant or global languages. This factor greatly influenced the linguistic plurality within different communities, as the focus shifted from the minority languages to the majority language like English, French and German. South Asian states appears to be a victim of such a change, as the region remained under the influence of the foreigners and the beauty of the states lies in its multilingualism factor; having people from diverse cultural and linguistic backgrounds. The linguistic feature is so distinct that the communities are categorized on the dialectal variations. Within Pakistan, almost 74 languages are spoken (Siddiqui, 2019), however the official, national and co-official languages are Urdu and English and little importance is given to the regional languages, who is constantly claiming to be given the national language status. The provinces within Pakistan are sub-divided into rural and urban setting based on the economy and development. The situation in the rural areas is quite stable, where English and Urdu enjoy less privilege, however, the situation is quite drastic in the urban domains, where

multiple languages are spoken and maintaining the indigenous language, which is in continuous competition with the majority language is really a difficult task. Hence, within the urban domains, there are greater chances of indigenous communities' language being affected; such a process normally results in language shift, loss or language death in the mother tongue. As various factors are working that prevents regional language speakers from speaking their heritage language; resulting in a changed journey from their mother tongue to a new language.

Sindhi and Gujarati are two distinct languages of Pakistan. However, they are widely spoken in the province of Sindh. Sindhi is one of the oldest languages originating from the Aryans, among thousands of languages. However, the language came into prominence during Sir Frere's rule in Sindh (1850-1859). Sindhi was declared as the official language of the province in 1851, when a conflict over the script occurred. Thus, a new Sindhi script was in progress which had letters of Persian, Sanskrit and Arabic, the one that is frequently used these days. Hussain (2012), remarks that Frere give Sindhi language a prominent status with practical implications. On 29<sup>th</sup> August 1953, an ordinance was issued making it compulsory to use Sindhi language; therefore, officers were ordered to learn Sindhi. From that day till 1937, the status of Sindhi language remained the same\_and it was used for institutional, educational, social and record purposes. However, during this time, Sindhi language, as Muhammad (1976) claims, came in contact with other major languages in South Asia. Hence, it borrowed words and phrases for various reasons from Arabic, Pasi, Portuguese, Malbari, Pashto, Balochi, Turkish, Saraeki and English, so a shift at the lexical level were already in progress. The situation after partition changed and reflected entirely the opposite of Frere's time.

On the other hand, Parekh (2017) says that Gujarati language belongs to the Indo-Aryan family evolved from Sanskrit similar to the Sindhi language spoken by over '50 million people' and is the 26th most widely language in the world, yet the language is facing the same fate as of Sindhi in the urban domain. Gujarati is spoken as a first language in the Indian state of Gujrat, Maharastra, Pakistan (especially Karachi), Bangladesh and a few African countries. It is also spoken as an immigrant language in parts of the United Kingdom and United States. The language's written form is already in danger of a

slow death and is only surviving in its oral form among some members of the community. The institutional support of the language is also gradually losing, as the language is being omitted from the column of NADRA forms, where they ask the applicants about their mother tongue. Also, the language was included in the 'other language' category during the Census (2017) and the exact number of the total number of speakers of Gujarati is not known. The number of Gujarati speakers in Pakistan is declining fast and one of the obvious reasons is that the new generation of Gujarati-speaking does not use it and switch to Urdu or English. The few who speak it have a very restricted domain. Most of the youth, cannot read the script and there the written language faces an imminent death. Though Gujarati was taught in many Gujarati medium schools and students were allowed to answer in Gujarati. The situation was quite stable from independence till 1970's, however, the nationalization policy had great impact on the Gujarati language.

Mother tongue languages are not given prior position, once the importance of majority language increases (David, 1998). David (2001a & 2001b), observes that in most of the context; minority languages are replaced with international language. Hence, Sindhi and Gujarati speakers due to the changed political situation after the partition have gradually adopted Urdu. Due to such a status of minority languages over the years, the phenomenon of language shift has started to emerge as the importance of mainstream language has increased. Umrani and Memon (2016), defines the process of Language shift; as the reduction of number of language domains in the urban setting. David (1998, 1999, 2000, 20001a) elaborates this concept; by narrating the situation of Malaysia, Singapore and London; where the minority language has shifted due to reduce use of the mother tongue; in some of the cases the language has been reduced to merely private lives. There are various factors responsible for such a change which include exogamous marriages, urbanization, social sphere and language attitude (David, 2001a). Therefore, the present study offers to study the linguistic behavior of the Sindhi and Gujarati community and analyze the different factors responsible for language shift among the Sindhi and Gujarati youth by exploring their linguistic journey.

### **1.1 Rationale of the Study**

Learners that came in urban domain are in constant pressure from the dominant language prevalent in the society. Hence, learners in order to broaden their exposure, learn other languages in the society contrary to their own culture and mother tongue. Therefore, the aim of the current study is to explore the language attitudes and perceptions of the two indigenous communities living in the urban domains of Karachi. Also, to figure out if there are any similarities or differences between the two communities in terms of their language choice. As this will give an input about their journey from heritage language to the new language which indeed affects their current linguistic proficiency. Hence, the study focuses on the third generation Sindhi and Gujarati speakers in the urban domains of Karachi and studies their linguistic choices to explore the language contact situation within the urban domains, in order to know how linguistic plurality is dealt at the societal level and multilingualism at the individual's level.

### **1.2 Research Questions**

1. What are the language choices and factors responsible for these choices among the young Sindhi and Gujarati language speakers in various settings?
2. What is the status of language shift and maintenance among the young Sindhi and Gujarati language speakers in urban domain?

## **2. LITERATURE REVIEW**

Language use varies from one situation to the other. It reveals language choice and the role of participants in different situations as well. Fishman (1991), uses the term domain in order to generalize beyond just referring to an individual social situation. But they are more than simple situations, As Fishman (1991) notes that they represent clusters of certain values. Scotton (2006), identifies the major domains that Fishman define are friendship, religion, education and employment. It is an important indicator in measuring the shift as language use in different domains specifies the type of language used. However, domains vary and are not restricted to Fishman's fixed classification. Language used in various domains has enabled researchers in authentic data collection to measure shift.

A mother tongue is generally defined as a language of biological mother or father or a local vehicular language. The criteria of a defining a mother tongue is by the number of functions it performs, the level of competence, speaker's self-identification and its identification by others as a group (Kangas, 2008). Due to various reasons people's mother tongue languages are losing the originality and the amount of functions it performs. The present study uses the concept of mother tongue as the key concept; as to explore to what extent the mother tongue is prevalent among the third generation of Sindhi and Gujarati speakers.

The attitude towards a language can be positive, negative or neutral. Positive attitude respondents consider ethnic language as vital for their group's survival, negative sentiments prefer the language to be forgotten, and in different subjects the language is considered as irrelevant to the current situation. (Sim, 2012). A language's prestige can also be evaluated by taking into account the community's language attitudes. Youth's attitudes and elder's role are two elements of prestige in shift, however it is the attitude of youth that determines shift towards a particular community and language more. Hence attitude enable researchers to determine shift towards a language.

Language shift is generally defined as the phenomenon, in which speakers shift from L1 to L2 due to various social, political and economic reasons. Different researchers have approached this sociolinguistic concept by analyzing the micro and macro factors working at the societal level. However, the present study defines this key concept in the words of Fishman (1991), who referred to it as 'the non-use of a language in the favor of another language'. Hence, the view that Fishman takes is broadly seen in the number of domains a language is used. As if the number of domains of a language reduces from its common use. Language shift is taking place. A similar stance is taken by Umrani and Memon (2016), who define the process in terms of language contact philosophy. Therefore, the present study also seeks to analyze the number of domains in which the mother tongue is used and other tongue that is used in other domains by exploring the speakers' journey in each domain.

Language shift appears to be a difficult process to investigate because it figures out the attitude and feelings of particular group attached to their mother tongue. Susan Gal appeared to be that first linguist which upheld this task and figure out the reasons in Oberwart

town where German was replacing Hungarian. Gal (1978), investigated the code choice in various domains, gender roles and the socioeconomic factors that German language has brought with it. The findings attributed this shift towards German in all domains to the different factors such as urbanization, industrialization, social context appropriateness and choice of woman changing. (Cheng, 2003). Young Hungarians who married German monolingual, their children rarely learnt Hungarian. As a result, present generation is not using Hungarian in different social context as it had been used by earlier generations.

Cheng (2003), introduces a new element in field of language shift studies by measuring shift among mixed communities i.e. Malaysian and Chinese families, over five generations. The result showed that various generations acquired Malay and English and the shift tend to occur from the second and third generation. While the fourth-generation code switches in Thai and Malay, a total shift among the fifth generation occurred. However, Zaid, Mee and Hei (2012), observed that language choice in mixed marriages is influenced by age, domains of communication, attitude and identity among Sino-Indians in Malaysia. While David and Caesar (2009) focuses on different minority group to explain the reasons for shift among minority groups in Kuching(Malaysia) and concluded that the pressure of Malay as a lingua franca in the linguistic environment and English which has an economic value, made the younger generation more comfortable with English and Malay rather than the heritage language in home domains. Similarly, Wright (2008), studied the case of language use in Hong Kong by analyzing pre and post 1997 situation shaped by the language policy. The result showed that shift towards English was due to the prestige and dominance of global English. Also, rapid increase of diglossia and cross functional bilingualism that has derived from individual attitudes in recognizing the utility of either language. Such an outlook also stimulates language shift in a generation. Bodomo, Anderson and Dzahene-Quarshie (2009), conducted a survey in Accra, the capital city of Ghana, which was concerned with the language habits of different generations and the importance of regional language. The findings showed that children born in urban centers were acquiring ex-colonial (Britain) language as their first language and a regional language. Both of the languages were becoming more important among the youth while mother tongue

gained less proficiency. As a result, multilanguage shift seemed to occur in these areas, shift from mother tongue to regional language and ultimately to the language of the masses. Like in Eastern region: Nabit to Gurrene to English.

While Kasatkina (2011), studied the psychological complications and the role of external factors in the language choice of Russian immigrants at societal and at the family level. Generational analysis between 1990 and 2000 aimed to reveal the proportion of Russian speaking immigrants who maintained mother tongue at home, disclosed a language loss and shift among three generations. The strongest reason for this linguistic isolation was associated with being a multilingual. On the other hand, Kedrebeogo (1998) studied the same patterns among Koromba Africa community, where he analyzed the first-generation parents and their children but with slight modification, cultural practices were given prior resource. The results indicated that the reason was purely internal; the role of family policy in language shift, where the language was not being transmitted to the younger generation. Hence, Moore is replacing Koronfe. Youngsters seem to have a rather low self-image of their ethnic group and language and this probably explains their eagerness not only to learn Moore but also to adopt some cultural features of the Moose.

Matrafi, Ayman, and Dagamesh (2013), traced the shift patterns of Hausa speakers towards Arabic to examine the extent of language shift by gaining insight into the effect of gender on language shift, which sex is more likely to shift towards the dominant language. The results indicated Hausa females' negative attitude towards their ethnic language and reduced use of Hausa at home because of the presence of dominant language which has become the key to employment. Hatboro's (2012), analysis of language shift focused on second generation Tigrinya speaking immigrants in Saudi Arabia while the results were similar to that of Matrafi's research like negative attitude and reduced use at home domain.

However, recently due to language loss and death, researches at local level have also been started. Saeed, Nazir and Aftab (2013), explored the language attitudes of Punjabi speakers towards mainstream language Urdu and English with specific focus on the views of female participants in the region of Sargodha, along with



its causes and effects. The results reflected that code switching is common and shift is due to their positive attitude towards Urdu and English, while Punjabi lacked prestige, power and institutional support. This trend is more common among younger generation. While Nawaz, Umer, Anjum and Ramzan (2012), focused on the societal use of language and measured shift among Punjabi speaking people towards English. They revealed that language shift is motivated and accelerated by historical ties with the English language, social needs that the English had brought with it, cultural and economic factors as English promises financial security and psychological factors which reflect inferiority upon the Punjabi culture as compare to English. Weinrich (2010), conducted his study in the northern areas measuring various social, cultural and economic factors. He concluded, the main reason behind the shift is young Do speaker's critical attitude towards their mother tongue as playing a negative role in determining their social position in society. Matrimonial alliances (Dio speakers married with Shina women) also stimulated language shift.

Sindhi and Gujarati languages are one of the global languages spoken in different parts of the world. Due to their diverse culture, they have acquired a distinct standing in the global arena. However, only the Sindhi language has been explored globally while the Gujarati language hasn't been explored yet. It has been reported that Sindhi faces possible threats from the dominant and global languages in the external Sindhi diaspora. With regard to this philosophy prevalent in Sindhi diaspora, the role of Sindhi language was traced by David (1999, 2000, 2001a, 2001b, 2003 & 2011) in different parts like Malaysia, Singapore and United Kingdom and the result shows that the young generation has shifted completely to the majority language while the second generation are acting as language facilitators. A similar study was conducted by Ali (2015) in the urban domains of Karachi and linguistic journey of four indigenous language speakers was explored and the result were quite similar.

The theoretical model selected for the study is the Perceived Benefit Model of Language shift and Stability developed by Karan and Stadler (2000). The model studied the role of motivation behind a language choice. They believe that people's language preference is mostly regulated by some benefit and they are encouraged to use that language for economic, political and social benefits in different

domains; as it brings prestige in their linguistic choice. Therefore, the individual's role in the speech community for the promotion of language is very important. Therefore, this model focuses on the individual who select from their linguistic repertoire the language variety that best serves one's interest in particular speech environment or domain. Therefore, for the present study the model is adopted for studying the linguistic journey of Sindhi and Gujarati speakers.

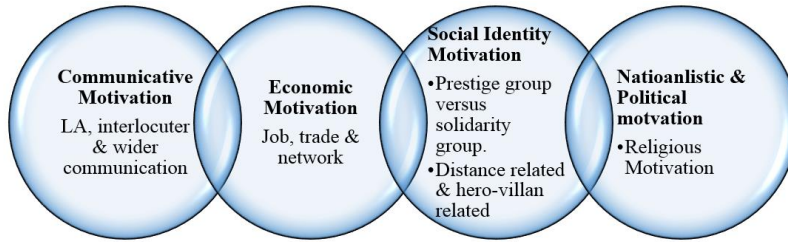


Figure 1: Language Choice Decisions (Perceived Benefit Model, 2000)

The, present study's target population is third generation Sindhi and Gujarati speakers only, though other studies tend to focus across three to five generations in determining the factors for intergenerational shift and various domains have been observed, responsible for this shift. The focus of this study was on how the attitudes have changed, which was done by in-depth analysis. Previously, research studies have not taken into account this element in their research, so it will be a new stage of study incorporated with ideology and attitude, the ideology that has been in conflict with the mother tongue. This study offers a different perspective from the previous ones as it provided a detailed insight of the participants and the assimilation that has been taking place, also, the forces internal and external that tend to block the mother tongue usage and the effects of majority language.

Most researchers who studied shift have focused on the intergenerational shift in the western world. However, local researches in Pakistan have begun but the province of Sindh remains unanalyzed. Especially multilingualism aspect prevailing in the urban context hasn't been analyzed yet. This study will pave a way for future researchers. The factors, to some extent, might be the same but the context and insight views of the participants would definitely generate a new theory. Such a theory would enable other researchers to analyze this critical situation that is resulting in language loss as well. A culture of

a community needs to be secured and transmitted to all its generations.

### **3. METHODOLOGY**

The research site selected for this study is a public sector university where students from diverse backgrounds study from across the world. In the research setting selected, one finds diverse regional participants easily. Hence, a qualitative case study was carried out to measure the shift among specific third generation Sindhi and Gujarati speakers. Multiple Case studies are beneficial and reliable as they give you the insight of participants in terms of ideology shift and language attitude. Case studies are full of resources therefore while exploring the journey of language choice of these speakers, case study is the most appropriate method as it provides the real world from an individualistic view.

The study focuses exclusively on the undergraduate Sindhi and Gujarati speakers in the public sector university. Therefore, research was carried out among twenty (10 Sindhi & 10 Gujarati), third generation speakers using purposive sampling for selection of the participants, as it was not difficult to find these speakers within the university. Also, the fact that the researcher is also one of the members of Sindhi community, finding the Sindhi speakers was not a difficult task. However, for the Gujarati speakers snowball technique was applied as the initial participants who filled the sociolinguistic profile form were requested to convince their friends or community speakers to become research participants. The sample size consisted of 10 speakers each; which were selected on the basis of age, gender and no. of years spent in Karachi.

Data was collected by using sociolinguistic profile form (attached in the appendix) in the first phase, it was adapted from Ali (2015) study. The profile served as a basic tool for collecting initial information from the participants. The participant's chose to answer the questions and supplied basic demographic information and relevant required information about language choice in each domain and language proficiency in the language. It has recorded the views, emotions and attitudes of speakers in the initial phase and strengthen

the research before interviewing the participants. In the second phase interviews were conducted from eight participants (Table 1) using critical sampling to cross check the data provided because at times, natural response comes out through a natural interaction. The interview did not follow a strict pattern; semi-structured interview was conducted on the philosophy of the theoretical model. As at times speakers don't reflect their opinions easily, a context is always important to get the appropriate answers at that moment, rather constructing blunt question which at times could result in negative and reluctant attitudes of the participants, which might result in inaccurate data. Their opinions and feelings were critically observed and examined before concluding the final results.

**Table 1**

***Participants Profile***

S. No	Participants	Age	Mother tongue	Place of Birth	Language Spoken
1.	G3GY1	21	Gujarati	Karachi	Urdu, English & Gujarati
2.	G3GY2	23	Gujarati	Hyderabad	Urdu, English and Gujarati
3.	G3GY3	24	Gujarati	Karachi	Urdu and English
4.	G3SY1	20	Gujarati	Karachi	Urdu and English
5.	G3SY2	20	Sindhi	Hyderabad	Sindhi, Saraki, Urdu and English
6.	G3SY3	21	Sindhi	Sukkur	Sindhi and English
7.	G3SY3	22	Sindhi	Larkana	Sindhi, Dhatki, Saraki, Urdu and English
8	G3SY3	20	Sindhi	Karachi	Urdu, English and Chinese

#### 4. DATA ANALYSIS

The sociolinguistic profile was analyzed using descriptive statistics and it only provided the initial stimuli required to conduct the in-depth study through semi-structured interview. In sociolinguistic studies, the major data are extracted from semi-structured interviews. The data collected through the interviews was recorded, coded and thematic analysis was done to discover different factors responsible for language shift among the Sindhi and Gujarati speakers, to discover any similarities or differences between the two languages.

It was observed that the young generation Sindhi and Gujarati speakers use their mother tongue in the home setting only and at times with their neighbours. However, in the other settings the speakers of both the languages mainly used Urdu and in some settings English was used. It was interesting to note that the speakers also communicated with their native speakers in Urdu, most of the times. Hence, the data reflected that the speakers preferred to use Urdu in most of the cases and the use of the mother tongue have been limited to home setting only. Therefore, Urdu has become a lingua franca for these speakers. It was interesting to note that some of the Sindhi participants used English in their home setting as well. A summary of the data collected from the participants is shown in Table 2)

**Table 2**

<i>Percentage of Language Choice in Home Domain</i>		
<b>Language</b>	<b>Sindhi</b>	<b>Gujarati</b>
Use of mother tongue in the home domain	58%	58%
Use of Urdu in home domain	41%	42%
Use of English in home domain	1%	0%

The data presented in (Table 02) represents that Sindhi is being used by the speakers commonly in home, with 58% using it, while 41% used Urdu and 1% using English in a home setting. It was also reflected that some reported to use a mixed version of Urdu and Sindhi and Gujarati as well. While in the case of Gujarati speakers a

similar data was reflected except that nobody uses English in their home setting

According to the data collected, it was also reflected that the use of the mother tongue has been restricted to certain domains, where earlier the language was used frequently. The classroom domain reflects multilingualism, where the language choice varies depending on the individual speaker. Most of the participants reported to use Urdu, while others prefer English, rarely any speaker uses their mother tongue. In the case of Sindhi participants, this still looks quite possible; however, in the scenario of Gujarati speakers it doesn't have a chance as well. Figure 2 reflects the different domains in which the mother tongue and the lingua franca Urdu is used. (Note: The percentage is determined on the number of speakers).

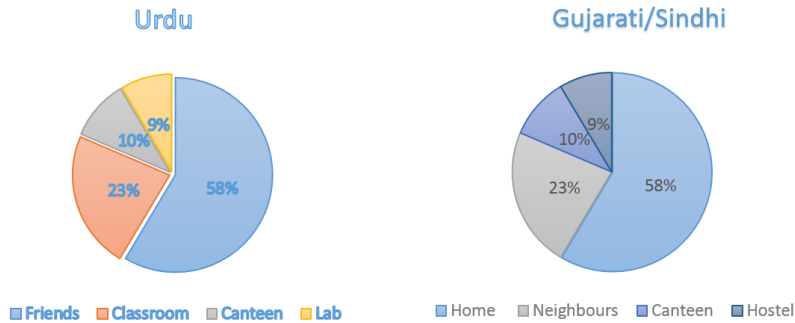


Figure 2: Language Choice in Different Domains

In order to find out the reasons behind their language choice and factors responsible for language shift, a detailed data was required. Also, the sociolinguistic profile was used for stimulating initial data from the participants. For in-depth data and for knowing the factors responsible for the language choice and to know the status of language shift and maintenance, semi-structured interviews were conducted from the participants. For this purpose, eight speakers were selected, four from each based on their answers in the socio-linguistic profile. The data collected from the participants is coded under the following themes.

#### 4.1 Societal Factors

Most of the participants informed that the major reason for using the mainstream language in other settings was the attitude of

the second generation; as most of them enrolled the young generation in Urdu and English medium schools, hence out of this necessity, Urdu has to be adopted in the social setting, thus the number of domains for the mother tongue decreased. Also, within the home setting, it was reported that the siblings most of the time communicated in Urdu and code-switching and code-mixing was quite common. This reason could also be associated with the amount of code-mixing and code-switching being done in the mainstream languages as well. Another key social factor was stereotyping being done from the mainstream language speakers who are in majority in the urban spheres. This was quite obvious in the case of Sindhi speakers; however less stereotyping was reported to have been done within the Gujarati speaking-participants. Yet, some of them conveyed that whenever they communicate in Gujarati; people mostly look towards them with suspicion and at times think of them as spies from India especially Gujrat. Another key factor is inter-ethnic and inter-cultural marriages which David (1999) named as exogamous marriages; which is a big contributing factor for change in the linguistic choice. As the speakers from both the communities promote inter-cultural marriages, the language of the mother in most of the cases Urdu has been adopted from the children, while in some cases Punjabi and Memoni. This factor is quite common among the Sindhi and Gujarati community; where the young generation parents are from different linguistic background. Due to this reason, the child especially the young generation had less exposure to their mother tongue. As a result, the speakers adopted Urdu to be used in more settings; as they had more exposure to this language; being spoken in the market, school, neighbourhood, hostel and even on the social media.

#### **4.2 Educational Factor**

Most of the participants reported that they were enrolled in Urdu and English medium schools, despite the fact that mother-tongue teaching institutes exist. The young generation believed that due to the societal pressures, the parents got them enrolled in Urdu and English medium schools, so that they can learn the language of the community and easily follow the curriculum at school and colleges which is mostly in these two languages. Though in the rural areas every subject is taught in the mother tongue; as in case of Sindhi. As most of them learn and acquire English for academic purpose; gradually most of them believed to have low proficiency in reading and

writing in their own language; as the focus in the education sector is mostly on English language and the community language is only promoted at annual functions and festivals. Yet the case with the Gujarati language is quite different; as its culture is not being promoted. As a result, most of the participants believed they are being marginalized and therefore they move towards a new identity, by learning Urdu language. Mother tongue education is not being promoted in the education sector; which is the biggest reason why many participants prefer Urdu and English.

#### **4.3 Economic Factors**

Most of the participants reported that the opportunities are more in the mainstream languages than the mother tongue because institute prefer good communication skills in English. Almost all interviews are taken in the English language than mother tongue. Hence, adoption of English and Urdu provide more opportunities than the local language. Many participants reported that they clearly mention the preference for the English language in their advertisement and the language heading in the resumes is merely a waste of time. However, the Sindhi speakers believe, preference at times is given to language in the government sector.

#### **4.4 Family**

One of the major determinants for the linguistic choice and the shift to the other language is the choice of the family members. Migration is one of the reasons, conveyed by most of the participants as the key pillar in their linguistic choice; as most of the informants conveyed that since their parents move to a new city and they were born here and rarely they visit their home towns, they do not have any exposure to the language of the grandparents and the cultural traditions. They believe a visit once in a year becomes quite boring and the traditions that are followed are far away from the life in urban center and they belong to the stone-age customs. The Gujarati speakers have their roots in the Indian peninsula, therefore the visits are rare as well. Consequently, in the home setting, the parents act as language facilitators; as they promote English language mostly and Urdu. In case of inter-cultural marriages, no language choice from the parents is made. Therefore, the common lingua franca Urdu is being followed and compromise is made from either parent. In most of the cases, the parents belong to different linguistic group. Also, the parents do not motivate the participants to use their mother tongue,



instead they themselves started to code-switch and their own linguistic proficiency might have been affected. The influence of the mainstream languages through society and media also plays a key role in families, most of the participants have friends from different linguistic background and even if they had friends from the same linguistic background, they tend to code-switch due to small group pressures and conveyance. The media also plays an important role, as the participants reported that they were not introduced to the mother tongue resources like books, newspaper and social events. In the case of Sindhi language, it is a drastic change; as the sources for the mother tongue are available. The individual reasoning within the family then plays an important role as well, as most of them believe that communicating in the mainstream language has more benefits than in the mother tongue, also less stereotyping and political issues are the main driving forces for choosing Urdu and English. The individual benefits for using Urdu and English are much more than using the heritage language.

## **5. CONCLUSION AND DISCUSSION**

The analysis of the data shows the language choices made by the participants in different domains; the change in the language domains is a vital indicator in investigating language shift (Ali, 2015 & David, 2000). It has been observed that the mother tongue has been reduced to the home domain and in some of the cases, it is also being replaced by a Lingua franca; a similar finding was investigated by David (1998, 1999, 2000, 2001a & 2001b) where Sindhi was being replaced by English and in the context of Malaysia by Malay. This study contributed in highlighted the social, economic, educational factors and family reasons for selecting the other tongue instead of their mother language. Previously, the studies focused on language use patterns, choice of interlocutor and topic selected for conversation. However, this study provides an in-depth insight of the participant's experiences by focusing on their linguistic journey; as they denote less exposure from the older generation and society; as the main factors for changes in language attitudes; which have generated negative attitudes in the minds of the speakers towards their mother tongue in case of both the Sindhi and Gujarati language speakers. It has been observed in few of the cases that the participants have no language proficiency in any of the four skills of a language; hence their mother tongue is at the language loss stage.

This was identified by Ali (2015); as well, however due to the limited scope of the study; language proficiency cannot be explored. Although David (2001a) used to speak prompts and reporting jokes and idioms in the mother tongue as a parameter to judge language change; the same parameters cannot be adopted for the present study, due to the limited scope of the study. Hence, in the urban areas of Karachi, the linguistic journey of the young generation is changing from their mother tongue to multilingualism (Ali, 2015) which indeed is posing a great threat to the heritage language. It has been explored that the participants from Sindhi and Gujarati language have shifted and the reasons for their linguistic choices and the factors which promote language shift are similar to each other due to the influence of urbanization. Urbanization is a great factor in promoting language shift (David, 2003), therefore this study paves the ground for other languages to be explored in the urban domains.

## **6. LIMITATIONS OF THE STUDY**

The scope of this study focuses on public sector university located in the urban centre only who is exposed to multilingual context. The study was conducted on a small scale; therefore, the findings cannot be generalized to the whole population. It can however serve as an opening gate for future researches where comparative studies and family-based research studies on the forefront of the western world can be conducted within the urban spheres of Pakistan; where the generation is losing their heritage language in place of prestigious language.

## **7. ETHICAL CONSIDERATION**

In order to have an easy access to the participant's expressions and natural feelings, it was highly essential for the researcher to assure the participants that the data would be kept confidential, it would be used only for academic purposes. Therefore, participants were duly informed about the research project and their consent was taken before participating in the study. In case of interviews, the availability, feasibility of the venue was given priority. The results and findings of the research were shared with the participants through e-mail. A small discussion could be also be arranged as well in future depending on the availability of the participants.

## **8. RECOMMENDATIONS**

The role of language policy makers is quite decisive in introducing mother tongue education. Also, at the community level, the native language speakers should introduce different awareness programs regarding the maintenance of their heritage language. A detailed longitudinal study can also be conducted individually on each of the languages within the urban sphere. A similar study can also be conducted on other indigenous languages in the urban domains of other provinces in Pakistan.

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### APPENDIX: Sociolinguistic Profile Form

The study aims to figure out the linguistic background and language usage of Sindhi and Gujarati-speakers in different domains in the urban setting.

**Instructions: Kindly fill in the missing information about your linguistic background and language usage.**

Name (Optional): _____ Age: _____
Mother tongue: _____ Birth place: _____
Gender: _____ Education: _____
No. of years spent in Karachi: _____
Contact no. ① _____ E-mail ✉ _____
Languages (Spoken): _____

**1. Degree of proficiency in the native language/mother tongue?**

Poor ☐ Average ☐ Good ☐ Very Good ☐ Excellent

**2. The setting where you use your mother tongue and the frequency of its usage:**

	Always	Often	Occasionally	Rarely	Never
Home					
Hostel (If-applicable)					
Neighbourhood					
Classroom					
Lab					
Library					
Canteen					

**3. The people you use your mother tongue with & the frequency of its usage**

	Always	Often	Occasionally	Rarely	Never
Grandparents					
Parents					
Neighbors					
Hostel mates (If-applicable)					
Classmates					
Friends					

**4. Degree of proficiency in Urdu?**

☐ Poor    ☐ Average    ☐ Good    ☐ Very Good    ☐ Excellent

**5. The setting where you use Urdu & the frequency of its usage:**

	Always	Often	Occasionally	Rarely	Never
Home					
Hostel (If-applicable)					
Neighborhood					
Classroom					
Lab					
Library					
Canteen					

**6. The people you use Urdu with & the frequency of its usage:**

	Always	Often	Occasionally	Rarely	Never
Grandparents					
Parents					
Neighbors					
Hostel mates					
Classmates					
Friends					

**7. Degree of proficiency in English?**

☐Poor    ☐Average    ☐Good    ☐Very Good    ☐Excellent

**8. The setting where you use English language & the frequency of its usage:**

	Always	Often	Occasionally	Rarely	Never
Home					
Hostel (If-applicable)					
Neighborhood					
Classroom					
Lab					
Library					
Canteen					

**9. The people you use English with & the frequency of its usage:**

*Source: Adapted from Ali, (2015)*

	Always	Often	Occasionally	Rarely	Never
Grandparents					
Parents					
Neighbors					
Hostel mates					
Classmates					
Friends					