Dyal Singh Journal of Humanities and Social Sciences (DSJHSS)
Vol. 4, No. 1, 2026, pp. 150-162
ISSN (P): 3006-6522
ISSN (E): 3006-6530

A Perceptive Study of Ethnolinguistic Vitality of Siraiki Language in a Linguistically Competitive Environment

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Abstract

Received: 11-02-26

Reviewed: 18-04-26

Accepted: 16-06-26

Published: 30-06-26

The current study aims at investigating the ethnolinguistic vitality of Siraiki language in comparison with dominant languages like Urdu and Punjabi in Pakistan. The study explores the perceptions of Siraiki ethnolinguistic community with Siraiki as their native language. Ethnolinguistic vitality has emerged as a prominent area of research in sociolinguistics, and the scholars cite the effect of globalization and trending mobilities as major reasons for its popularity. The concept of ethnolinguistic vitality was first introduced by Giles, Bourhis and Taylor (1977) and they also presented the model (Bourhis, Giles & Taylor 1981) to study ethnolinguistic vitality of ethnic minority languages. The current research is quantitative in nature and questionnaire adapted from Bourhis, Giles and Taylor (1981) has been used as a research instrument to collect data. The data has been collected from a sample of 392 students enrolled in different universities in order to explore the ethnolinguistic vitality of Siraiki language. The data has been analyzed by using descriptive statistics by calculating mean score and inferential statistics by application of paired sample t test. The findings reveal that the ethnolinguistic vitality of Urdu language is higher on the dimension of status, support, general vitality and even on one aspect of demographic strength while on the other aspect of demographic strength, the ethnolinguistic vitality of Punjabi language is higher. Thus, it can be implicated that the university students perceive that the ethnolinguistic vitality of Siraiki is low and there is need to take radical steps to improve the scenario of Siraiki ethnolinguistic community.

Keywords: Ethnolinguistic Vitality, Status, Support, Demographic Strength, Dominant language

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ISSN (P): 3006-6522
ISSN (E): 3006-6530

1. INTRODUCTION

The survival of a language depends on the extent to which the members of that linguistic community use that language or what they think about the language (O'Rourke, 2005). There is a general trend that the language whose speakers are politically and socially influential, their language spreads while the language of underprivileged and deprived people start to fail as the speakers start shifting the language (Chohan & Rana, 2016). Language shift is a process that automatically leads the non-dominant or under privileged languages to the point of extinction. Crystal (2003) observes that two languages die every month and the total number of languages in the world is estimated to be 7000 so the situation is quite alarming.

Tsunoda (2017) identified the factors that result in language shift which are the socio-economic condition of the speakers, their education, religious of other affiliations, the marriage practices and the settlement patterns. Pakistan is a multilingual country with a rich linguistic landscape of 73 languages operative in the country. The national language Urdu has occupied the central power (Rahman, 2011) with the provincial languages i.e. Sindhi, Punjabi, Pashto and Balochi used majorly in the respective provinces and other indigenous languages finding limited use in the country. Besides Punjabi, Pashto and Sindhi, Siraiki is amongst the four languages of the country with more than 10 percent native speakers (Division of Statistics, 2001). The critics argue that the country has not provided a conducive environment for the development of indigenous languages (Rahman, 2011). The language policies at the national level have patronized Urdu and English at the cost of indigenous languages (Abbas, Pervaiz & Arshad, 2018). This has resulted in three layered formation of language attitude; highly positive attitude towards English (Chohan & Akhtar, 2019), positive attitude towards Urdu and negative attitude towards indigenous languages (Abbas & Iqbal, 2018) and the similar consequent ethnolinguistic vitality.

With reference to Siraiki ethnolinguistic, there is dearth of studies that focus on the linguistic conditions of this community and the language. It was once considered even a dialect of Punjabi language (Shackle, 1976), spoken widely in the south Punjab province and in some of the northern parts of the Sindh province. The period of 1970s is considered the renaissance for Siraiki language and the time when it was recognized as a language (Mughal, 2004; Jumani et al, 2011). During this time, the Siraiki community started working on their language after its recognition as an independent language in Pakistan, (Roofi & Alqama, 2013). The Census of 1981 for the first time included Siraiki language as a separate entry and the statistics showed that the Siraiki native community constituted 9.83% of the total population of the country and this percentage went up to 10.53% in the 1998 Census. In the Census of 2017 / 2018, it is reported to have increased even more though the census report has not been published yet. The speakers of Siraiki language have been demanding a separate province out of political, economic and linguistic sense of deprivation (Asif, 2005; Roofi & Alqama, 2013).

In such a situation where the population is on increase while theoretically, it is also hypothesized that under pressing conditions, the speakers of a language may undergo language shift, it will be interesting to explore the ethnolinguistic vitality of Siraiki ethnolinguistic community towards their mother tongue as compared with dominant languages of the region.

2. LITERATURE REVIEW

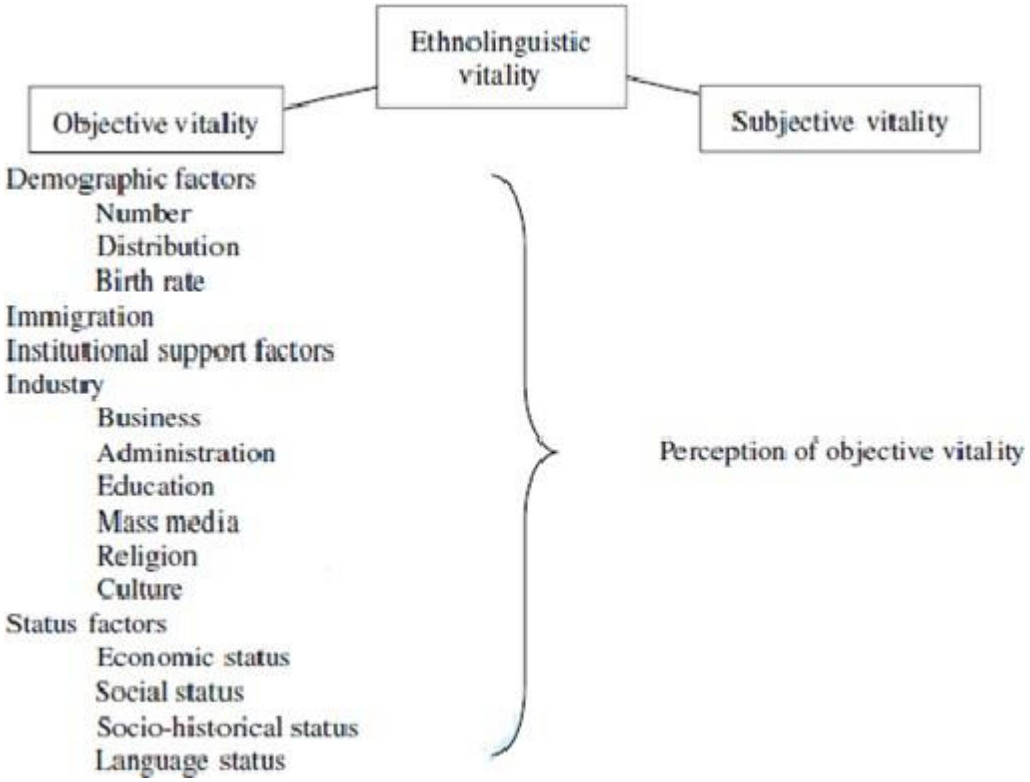
In order to explore the linguistic vitality of any language, the sociolinguistic theory of ethnolinguistic vitality seems to be an appropriate solution. The research in the area of ethnolinguistic vitality in the recent years has grown at a rapid pace and has informed enormously the language contact situations. Yagmur and Ehala (2011) emphasize that the rate of publications about ethnolinguistic vitality has been growing rapidly from past fifteen years (20 in 1995 to 144

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in 2009) and ever since then. One of the major reasons for its popularity is the effect of globalization on ethnicity and linguistic communities. The trending mobility for better life opportunities has caused many unprotected ethnolinguistic groups to be under the attack of dominant culture and language.

The concept of ethnolinguistic vitality was first introduced by Giles, Bourhis and Taylor (1977) who define that ethnolinguistic vitality is something that makes a group likely to behave as a distinctive and active collective entity in intergroup situations. They also presented the model to study about vitality of ethnic minority language which has now been expanded and made more inclusive in order to investigate the input of socio-cultural factors in second language learning, language shift or death and cross cultural communication. The Earlier model stands like this:

Fig. 1. The model of ethnolinguistic vitality (Based on Giles, Bourhis and Taylor, 1977 and Bourhis, Giles and Taylor 1981)



Yagmur and Ehala (2011) describe that this concept also relates to transmission of linguistic and cultural practices from one generation to the next and is considered an inter disciplinarily approach drawing on the disciplines of sociolinguistics, psychology, sociology as well as political science. A multitude of research available in the area (Kasatkina, 2011; Wang & Ching, 2011; Hudyma, 2012) makes it a comprehensive framework in order to understand the issues of language shift (Yagmur & Ehala, 2011). According to this concept, every ethnolinguistic group possesses a certain level of language vitality. There are linguistic groups that have high vitality and there are groups that have low vitality. There are two possibilities for groups with low ethnolinguistic vitality; either to undergo linguistic isolation or assimilation (Yagmur, 1997). Groups with high vitality have the capacity to secure their interest by taking collective action while the groups with low vitality go through the process of assimilation (Yagmur & Ehala, 2011). The low vitality groups cease their existence as collective groups and are prone to assimilate with high vitality

groups. It is often seen that the groups with low ethnolinguistic vitality are minority language groups in most cases (Yagmur, 1997, Ehala, 2010).

The problem is that the minority language communities are not satisfied with their position in the community and their social identity. As a result, they try to gain positive social identity by trying to change their condition (Yagmur, 1997). This process leads to the process of assimilation either imposed by a majority group or self-attributed. There is also a possibility that a minority ethnolinguistic group finds some strategy to assert their survival but only if the members have strong interconnection within the group. Even in such a case, the dominant group plays a decisive role as they have the potential to manipulate the information (Yagmur, 1997). The most important component in the maintenance of ethnolinguistic vitality is the institutional support which may come from education, culture and religion or the media as the pillar of the society (McCombs, 2018).

The original model of ethnolinguistic vitality propounded by Giles, Bourhis and Taylor (1977) presents ethnolinguistic vitality in terms of status, demographics and institutional support. Later on in 1981, they added the concept of subjective ethnolinguistic vitality to make the model more comprehensive. Thus, the refined model of ethnolinguistic vitality comprised objective ethnolinguistic vitality and subjective ethnolinguistic vitality. The objective ethnolinguistic vitality consisted of primarily three components; the first is status (economic status, social status, socio-historical status and language status) the second is demographic (sheer number of group members and their distribution throughout territory) and the third is institutional support (the extent to which a language group receives formal and informal representation in various activities such as mass media, education, government services, industry, religion and culture). This is complemented with the beliefs on ethnolinguistic vitality which is called subjective ethnolinguistic vitality. Yagmur and Ehala (2011) also describe that the concept of ethno-linguistic vitality is composed of objective and subjective vitality. The objective vitality is comprised of factors like demographics, institutional support, and status while the subjective vitality is represented in the subjective perceptions of the groups regarding the objective vitality. Based on the concept of subjective ethnolinguistic vitality in relation to objective vitality, Bourhis, Giles and Rosenthal (1981) also developed subjective vitality questionnaire (SVQ). The purpose of the questionnaire was to evaluate how ethnolinguistic group members perceived their group in comparison with other groups (Yagmur, 1997).

There are seven-set criteria for survival of minority language complementary to ones highlighted within the theory of ethnolinguistic vitality in order to make a language sustain in the society as cited in Tsunoda (2017). The first one says that objective demographic prerequisite should be in the fixed place i.e. the number of people who are using that language must be large just for supply of media to get evolved. Secondly, demographic base should be in such a form that it acts like huge support for the media in the language that is considered as a minority language. Thirdly, the institutional support factors must be proper and enough in which the regional power with the relation of government plays a vital role. In addition, the institutional conditions should be fulfilled and for that purpose, the political culture plays role. Moreover, some factors like 'international trends' also have an impact, so minority language is put to practice for political purposes at national or even international level. Lastly, some other subjective factors like 'symbolic status of minority language' are also very important as explained by ethnolinguistic theory.

The theory of ethnolinguistic vitality has been applied in many scenarios across the globe; Yagmur (2009) used the theory ethnolinguistic vitality to conduct research on Dutch speakers and the Turkish immigrants in Netherlands. Both the groups agreed that vitality of Dutch language is

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more than Turkish language because the later language lacks institutional structures. Kasatkina (2011) also conducted a study on language maintenance and the shift with reference to the theory of ethnolinguistic vitality. The participants were Russian immigrants from former Soviet Union. She examined the role of external factors that affect 'language-based choice' that was made by members within a family of those Russian immigrants. The findings of the research suggested that the strongest effects are related to linguistic isolation and the number of generations living within the same household, both of which tend to be positively associated with multilingualism. In Malaysian context, Wang and Ching (2011) explored hierarchical order of the factors that are responsible for language shift and language vitality. This research showed ongoing process regarding language shift among numerous dialect groups that are part of community of Malaysian-Chinese. Similarly, Hudyma (2012) conducted a study on the language shift and maintenance as case study of Ukranian in Saskatchewan. This showed some of the certain socio-cultural factors in correlation with frequency of Ukranian language usage and the proficiency and other patterns involved in the use of language in Ukranian family. Ethnic group members also play their role in decreasing or increasing vitality of own groups or the other groups in a setting.

There have been two studies conducted on Pakistani languages by using the theoretical framework of ethnolinguistic vitality (David, Ali, & Baloch, 2017; Zaidi, 2016). The study on the Sindhi language (David, Ali, & Baloch, 2017) reveals that the Sindhi ethnolinguistic community has maintained its language in a convincing way as they see sentimental affiliation between language and cultural identity. This study by David, Ali and Baloch (2017) assert that the Sindhi ethnolinguistic group has more ethnolinguistic vitality than any other ethnolinguistic group. The study on ethnolinguistic vitality of Punjabi language was conducted by Zaidi (2016). Using census and descriptive data, the study revealed that the Punjabi language has low ethnolinguistic vitality. It has little institutional support and is also not implemented in educational sector. The research also concludes that despite being the language most spoken in the country, Punjabi is losing its ethnolinguistic vitality because its speakers do not hold positive attitude towards their language (Abbas, Chohan, Ahmad & Kaleem, 2016; Abbas, Jalil & Rehman, 2019).

The current research will be using this theory to establish the ethnolinguistic vitality of the Siraiki ethnolinguistic vitality. This theory explains how an ethnolinguistic group evaluates their satisfaction with the current position of their group as an ethnic as well as linguistic group. The use of ethnolinguistic vitality theory strengths the impact of current research as it focuses on the ability of a group to maintain and protect its existence as a collective entity with a distinct identity and language.

3. METHODOLOGY

This research is quantitative in nature and the sample has been selected from university with the inclusion criteria of having Siraiki as native language. In order to explore the ethnolinguistic vitality, the questionnaire was adapted from Bourhis, Giles and Taylor (1981) as it has been widely used across the globe. The questionnaire comprised of 22 items focused on the dimensions of demographic strength inverse (3 statements), demographic strength direct (2 statements), support (6 statements), status (7 statements) and general vitality (4 statements). The questionnaire was validated by using expert opinion and pilot testing. The experts commented on the content and format of the questionnaire which led to minor changes in the questionnaire. The reliability of the questionnaire through the pilot study was assessed before conducting the main study and was found to be strong. For the main study, the data has been collected from a sample of 392 students enrolled in different universities in order to explore the ethnolinguistic vitality of Siraiki language.

The data has been analyzed by using descriptive statistics by calculating mean score and inferential statistics by application of paired sample t test.

4. RESULTS AND FINDINGS

The data for the current study was collected from a sample of 392 students enrolled in different universities and Siraiki was their native language. Since the current study aims to explore the ethnolinguistic vitality of Siraiki language in comparison with dominant languages like Urdu and Punjabi, the responses to each statement were required on all three languages. So, the respondents were advised to fill in their responses for each language separately on each statement in the questionnaire. In order to ensure the reliability of the questionnaire, Cronbach alpha value for the questionnaire on each language separately as well as overall was calculated. The reliability of the questionnaire is presented in the table 1 below:

Table 1

Reliability of the questionnaire

Language	Siriaki	Urdu	Punjabi	Overall
Alpha Value	0.859	0.753	0.832	0.829
Items	22	22	22	

The reliability of ethnolinguistic vitality was calculated by using Cronbach alpha scale. Table 1 shows that the overall alpha value was found to be 0.829 for the whole questionnaire. In order to ensure reliability of the scale more meticulously, reliability of the responses on each language was calculated separately as well. The alpha value for responses on Siraiki language was found to be 0.859 (22 items); the alpha value for responses on Urdu language was found to be 0.753 (22 items) while the alpha value for responses on Punjabi language was found to be 0.832 (22 items). The range of all these values overall as well as of the responses for each language separately fall between 0.753 and 0.859 which shows strong reliability of the questionnaire.

Once, the reliability of the questionnaire was ensured, the combination of descriptive and inferential statistics were applied to explain the scenario of ethnolinguistic vitality of Siraiki language as perceived by Siraiki ethnolinguistic community. The results in the table below show the descriptive as well as inferential statistics obtained by applying paired sample t test on the dimension wise mean score of the responses towards languages involved in the current study. The interpretation starts with the analysis of the results from the dimension of demographic strength (both inverse statements as well as direct statements), followed by analysis of the responses on the dimension of support and status and the concludes with the analysis of the dimension of general vitality. The dimension wise analysis of the questionnaire has been presented in the table 2:

Table 2

The dimension wise analysis of the ethnolinguistic vitality questionnaire: Paired Sample Statistics

Domain	Siraiki		Punjabi		Urdu		Siraiki to Punjabi		Siraiki to Urdu		Punjabi to Urdu	
	MS	SD	MS	SD	MS	SD	T value	P value	T value	P value	T value	P value
DS (Inverse)*	3.97	0.64	3.79	0.63	3.42	0.72	4.499	0.000	11.157	0.000	7.163	0.000
DS (Direct)**	4.03	0.63	4.16	0.54	3.77	0.61	-3.525	0.000	5.819	0.000	9.296	0.000
Support	3.06	0.61	3.06	0.56	4.38	0.43	-.092	0.927	-32.894	0.000	-36.794	0.000
Status	3.41	0.63	3.31	0.58	4.20	0.49	2.703	0.007	-19.257	0.000	-23.074	0.000
Gen Vitality***	3.86	0.70	3.68	0.66	4.13	0.60	3.904	0.000	-5.368	0.000	-10.104	0.000

MS = Mean score, SD = Standard deviation

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DS (Inverse)* = Demographic strength (Inverse) means those statements which are inversely related to ethnolinguistic vitality DS (Direct)* = Demographic strength (Direct) means those statements which are directly related to ethnolinguistic vitality Gen Vitality*** = General statement related to ethnolinguistic vitality

As shown in the table, there were three statements (statement no 9, 10, 13) included in the dimension of demographic strength (Inverse) and these were 1) How much of the following groups *immigrate from their home town to big cities* each year? 2) To what extent do the following *marry only* within their own groups? 3) How much of the following groups *emigrate* to other countries each year? These statements were inversely related to ethnolinguistic vitality which means that the higher the mean score on this dimension, the lower the ethnolinguistic vitality would be. On this dimension, the mean score and standard deviation for the responses on Siraiki language were 3.97 and 0.64 respectively; the mean score and standard deviation for the responses on Punjabi language were 3.79 and 0.63 respectively while the mean score and standard deviation for the responses on Urdu language were 3.42 and 0.72 respectively.

The results of the inferential statistics show that the t value for the comparison of responses on Siraiki and Punjabi language was 4.499 and the p value was 0.000; the t value for the comparison of responses on Siraiki and Urdu language was 11.157 and the p value was 0.000 while the t value for the comparison of responses on Siraiki and Urdu language was 7.163 and the p value was 0.000. Since the p value was lesser than 0.05, there existed significant differences for all three comparisons. Since this dimension of demographic strength (inverse) shows inverse relation, thus the lower mean score on Urdu meant that the respondents expressed higher ethnolinguistic vitality of Urdu language; since the Punjabi language was having high mean score, this reflected low ethnolinguistic vitality towards Punjabi as well while the ethnolinguistic vitality of Siraiki language was also low since the mean score on Siraiki language was the highest.

There were two statements (statement no 21, 22) included in the dimension of demographic strength (Direct) and these were 1) Estimate birth rates of the descent of the following language communities in the region. 2) In all parts of Punjab Province, to what extent are these language communities in majority or minority? These statements were directly related to the concept of ethnolinguistic vitality. Thus, the higher responses meant that the ethnolinguistic vitality is high for that language while lower responses on a language meant that the ethnolinguistic vitality of that language is low. (For details, See Appendix Table A)

The dimension of institutional support comprised of six statements (statement no 3, 6, 8, 11, 15, 16) and these were 1) How often are the following languages used in the *government services* (e.g., health clinics, social welfare, etc.)? 2) How well represented are the following languages in the region *mass media* (e.g., TV, radio, newspapers)? 3) How much are the following languages taught in *schools?* 4) How much *political* power do the following groups have in the region? 5) How frequently are the following languages used in places of religious worship for communication? 6) How well represented are the following groups in the cultural life of the region (e.g., festivals, concerts, art exhibitions)? The mean score and standard deviation for the responses on Siraiki language on the dimension of support were 3.06 and 0.61 respectively; the mean score and standard deviation for the responses on Punjabi language were 3.06 and 0.56 respectively while the mean score and standard deviation for the responses on Urdu language were 4.38 and 0.43 respectively.

The results of paired sample statistics reveal that the t value for the comparison of responses on Siraiki and Punjabi language was -0.927 while the p value was found to be 0.927. Since this p value was above 0.05, there existed no significant differences between the perceptions of respondents towards Siraiki and Punjabi language on the dimension of support. The comparison of responses on Siraiki and Urdu language produced the t value -32.894 while the comparison of

ISSN (P): 3006-6522
ISSN (E): 3006-6530

responses on Punjabi and Urdu language produced -36.794 while both these comparisons produced p value 0.000 which was less than 0.05. Thus, there existed significant differences among the perceptions of respondents for these two comparisons. The higher mean score on Urdu shows that the respondents reported that Urdu enjoyed high support while the support of Punjabi and Siraiki was lower. It infers that the ethnolinguistic vitality of Urdu language was higher as reflected in higher mean score while the ethnolinguistic vitality of Siraiki and Punjabi languages was lower on the dimension of support. (For details, See Appendix Table B)

The dimension of status comprised of seven statements (statement no. 1, 2, 4, 5, 7, 12, 14) and these were 1) How highly valued are the following languages in the region? 2) How highly valued are the following languages *internationally!* 3) How much control do the following groups have over *economic* matters in the region? 4) How much control do the following groups have over *business* matters in the region? 5) How highly valued are the following groups in region? 6) How well-represented are the following languages in the regional *business* institutions? 7) How proud of their cultural history and achievements are the following groups in the region? The results on the dimension of status show that the highest mean score was recorded for Urdu language (Mean score = 4.20, standard deviation = 0.49) while Siraiki (Mean score = 3.41, standard deviation = 0.63) and Punjabi language (Mean score = 3.31, standard deviation = 0.58) recorded lower mean score as mentioned in parenthesis.

The results of inferential statistics reveal that there existed significant differences across all three comparisons. The t value for the comparison of response on Siraiki and Punjabi language was 2.703; the t value for the comparison of responses on Siraiki and Urdu language was -19.257 while the t value for the comparison of responses on Punjabi and Urdu language was -23.074 while the p value for all three comparison was found to be less than 0.05 thus reflected significant differences. As reflected in the mean score on the dimension of status, the respondents reported highest status for Urdu language while the status of Punjabi and Siraiki was reported to be lower in comparison with Urdu. This shows that ethnolinguistic vitality of Urdu was higher while Siraiki and Punjabi possessed low ethnolinguistic vitality on the dimension of support. (For details, See Appendix Table C).

There were four statements (statement no 17, 18, 19, 20) considered under the dimension of general vitality and these are 1) How *strong and active* do you feel the following groups are in the region? 2) How *wealthy* do you feel the following groups are in the region? 3) How *strong and active* do you feel the following groups will be 20 to 30 years from now? 4) In general, how much contact is there between people of the descent from these three languages i.e. Urdu, Siraiki and Punjabi? On the statements related to general ethnolinguistic vitality, the mean score for Urdu was highest and the mean score and standard deviation for responses on Urdu language were 4.13 and 0.60 respectively; Siraiki language was second in high responses and the mean score and standard deviation for Siraiki language were 3.86 and 0.70 respectively while the mean score and standard deviation for the responses on Punjabi language were 3.68 and 0.66 respectively and this was the lowest mean score.

The results of inferential statistics show that the t value for the comparison of responses towards Siraiki and Punjabi language was 3.904; the t value for the comparison of responses towards Siraiki and Urdu language was -5.368 while the t value for the comparison of responses towards Punjabi and Urdu language was found to be -10.104. The value of significance for all three comparisons was found to be 0.000 and since this value of significance was less than 0.05, there existed significant differences across all these comparisons. The respondents reported that Urdu language possessed high ethnolinguistic vitality as inferred from high mean score while the

ISSN (P): 3006-6522
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ethnolinguistic vitality of Punjabi and Siraiki was low on the dimension of general vitality in the questionnaire. (For details, See Appendix Table D)

5. DISCUSSION AND CONCLUSION

The results have shown that the ethnolinguistic vitality of Urdu language is the highest while Punjabi and Siraiki languages possess low ethnolinguistic vitality. There are only two items from twenty-two items in the questionnaire on which the respondents reported high ethnolinguistic vitality for Siraiki language while there is one item on which Punjabi language was reported to have high ethnolinguistic vitality. All these items are related to demographic strength which shows that the only positive indicator for the ethno linguistic vitality of Siraiki and Punjabi is the demographic strength. Although demographic is an important factor related to concept of ethnolinguistic vitality (Bourhis, Giles & Taylor, 1981), it is prone to change. The most important component of ethnolinguistic vitality is cited to be institutional support (Tsunoda, 2005) which in the current study is reported have been lower for Siraiki language. On all the items related to the support dimension, Urdu was reported to have glaringly high ethnolinguistic vitality and Punjabi and Siraiki languages were far behind. Similar findings have been reported by Yagmur (2009) who reported that in Netherland, Dutch language is ethno-linguistically more vital than Turkish language because of the institutional structures supporting that language. There was just one statement in the dimension of status on which the respondent reported that the Siraiki language possessed high ethnic vitality while the responses on the remaining six statements supported Urdu languages.

According to Tsunoda (2017) the socio-economic conditions as an integral part of status dimension are the main factors of language shift. Hudyma (2012) also cited that sociocultural factors correlate with the language use. Thus, the similar findings have been reported in the current study that the ethnolinguistic vitality related to the status dimension is low for Siraiki language. In the dimension of general vitality, Urdu was again reported to have strong ethno linguistic vitality in comparison with Siraiki and Punjabi. The healthiness and activism which is symbolic status of minority languages was also found to be low for Siraiki. It can be implicated from the current study that the situation is not optimist for the Siraiki ethnolinguistic community. They must strive to improve the ethnolinguistic vitality of their language as according to Hudyma (2012), group members of any ethnic group play an important role in increasing and decreasing the value of their languages. In such situations where minority languages possess low ethnolinguistic vitality (Ehala, 2010), there are two possibilities as mentioned in literature review. Yagmur (1997) argues that the groups with low ethnolinguistic vitality either undergo linguistic isolation or assimilation. Keeping in view the findings of the current research, it can be inferred that if the Siraiki ethnolinguistic community does not show commitment to their language, the future of Siraiki language may stand jeopardized.

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ISSN (P): 3006-6522
ISSN (E): 3006-6530

APPENDIX

Table A: Mean Score of the Statements on Demographic Strength

No	Statement	Siraiki	Punjabi	Urdu
9	How much of the following groups *immigrate from their home town to big cities* each year?	3.94	3.83	3.46
10	To what extent do the following *marry only* within their own groups?	4.24	3.80	3.42
13	How much of the following groups *emigrate* to other countries each year?	3.73	3.74	3.38
	Demographic Strength (Inverse) Overall score	3.97	3.79	3.42
21	Estimate *birth rates* of the descent of the following groups in the region.	4.11	3.99	3.86
22	In all parts of Punjab Province, to what extent are they in the majority or minority?	3.95	4.34	3.68
	Demographic Strength (Direct) Overall score	4.03	4.16	3.77

Table B: Mean Score of the Statements on Support

No	Statement	Siraiki	Punjabi	Urdu
3	How often are the following languages used in the *government services* (e.g., health clinics, social welfare, etc.)	2.95	3.02	4.49
6	How well represented are the following languages in the region *mass media* (e.g., TV, radio, newspapers)?	2.82	2.91	4.57
8	How much are the following languages taught in *schools?*	2.01	2.19	4.54
11	How much *political* power do the following groups have in the region?	3.82	3.63	3.92
15	How frequently are the following languages used in places of religious worship for communication?	3.16	3.19	4.48
16	How well represented are the following groups in the cultural life of the region (e.g., festivals, concerts, art exhibitions)?	3.58	3.41	4.28
	Support Overall score	3.06	3.06	4.38

ISSN (P): 3006-6522
ISSN (E): 3006-6530

Table C: Mean Score of the Statements on Status

No	Statement	Siraiki	Punjabi	Urdu
1	How highly valued are the following languages locally?	4.23	3.50	3.81
2	How highly valued are the following languages *internationally!*	2.35	2.55	4.26
4	How much control do the following groups have over *economic* matters in the region?	3.38	3.35	4.29
5	How much control do the following groups have over *business* matters in the region?	3.35	3.34	4.29
7	How highly valued are the following groups in region?	3.53	3.41	4.22
12	How well-represented are the following languages in the regional *business* institutions?	3.32	3.39	4.33
14	How proud of their cultural history and achievements are the following groups in the region?	3.71	3.64	4.19
	Status Overall score	3.41	3.31	4.20

Table D: Mean Score of the Statements on General Vitality

No	Statement	Siraiki	Punjabi	Urdu
17	How *strong and active* do you feel the following groups are in the region?	3.86	3.55	4.07
18	How *wealthy* do you feel the following groups are in the region?	3.87	3.72	4.15
19	How *strong and active* do you feel the following groups will be 20 to 30 years from now?	3.80	3.69	4.13
20	In general, how much contact is there between people of the descent from these three languages i.e. Urdu, Siraiki and Punjabi?	3.91	3.74	4.16
	General Vitality Overall score	3.86	3.68	4.13