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TÍTULO: Actitud lingüística de los estudiantes del GCUF hacia el Punjabi, el Urdu y el Inglés.

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RESUMEN: El propósito de este estudio es explorar la actitud lingüística de los estudiantes masculinos y femeninos de GCUF hacia Punjabi, Urdu e Inglés. Se seleccionó una muestra de 50 estudiantes varones y mujeres y se distribuyó un cuestionario de 15 preguntas entre los estudiantes. Los resultados revelan que los estudiantes masculinos y femeninos tienen una actitud positiva hacia Punjabi en el dominio del hogar. Tienen una actitud negativa hacia el uso de Punjabi en la escuela, el mercado, los medios, los vecinos y los dominios religiosos.. Según los resultados de este estudio, el punjabi y el idioma inglés están cambiando en todos los dominios, mientras que el urdu se mantiene.

PALABRAS CLAVES: actitud ante el idioma, muerte del lenguaje, dominio del lenguaje, cambio de idioma.

TITLE: Language Attitude of GCUF Students towards Punjabi, Urdu and English.

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ABSTRACT: The purpose of this study is exploring language attitude of GCUF male and female students towards Punjabi, Urdu and English. A sample of 50 male and female students was selected and a questionnaire of 15 questions was distributed among the students. The results reveal that male and female students have positive attitude towards Punjabi in home domain. They have negative attitude towards the use of Punjabi at school, market, media, neighbors and religious domains. In addition, they also express negative attitude about pleasantness, utility, learnability, importance, usage, prestige, and attractiveness of Punjabi. According to the results of this study, Punjabi and English language is shifting in all domains whereas, Urdu is maintained. The present study is helpful for linguists, language planners, and stakeholders.

KEY WORDS: language attitude, language death, language domain, language shift.

INTRODUCTION.

The aim of the present research is to identify the language attitude of the male and female students towards the Punjabi, English and Urdu. English language has become global language. The ultimate destiny of language can be decided by its speakers and by the rest of individuals who speak that language.

A language can achieve prestige, can be maintained and revitalized based on the attitudes of its speakers. If the speakers of a marginal language view its language positively, then of course, this attitude will contribute generously for the revitalization of the given language.

English is also used as an official language in Pakistan. It has been working actively in all domains of power, since the British left the subcontinent, (Manan & David, 2014). Although it has been 70 years since the British decolonized, English is yet exploited extensively at the administration level, government level and the judiciary level in our country, (Ansari, Mehmood & Mangool, 2015; Rahman, 2003). In addition, English is social symbol and it is spoken by the elite of the country. English is also thought to be linguistic as well as social capital: linguistic capital in a sense that it is effective in fetching handsome jobs and social capital because prestige, power and standard are attached with it. The institutions which teach English, they lay heavy stress on the pivotal and significance role of English language there. Soomro (2016) argued that English was also used as tool for instruction in academic institutions in Pakistan. English is magic which paved the way for better future since prestige and power is tagged with it (Umrani & Bughio, 2017).

Urdu language is part of this study as well. Urdu is the common medium among the speakers to exchange information and message. In wake of freedom in 1947; it was also assigned the role of national language of Pakistan (Bughio, 2014; Ali, 2011). Urdu language represents in our country. People use Urdu language as national recognition as well (Manan & David, 2014). Urdu was spoken by the people that came from India to Pakistan at the time of division of Pakistan and India. As these people were literate, they controlled the Pakistani government in spite of their number of deficiencies, (Rahman, 2006).

Despite the fact that the percentage of Urdu as native speakers is only 8 %, yet its significance is huge and colossal. People, belonging to various language contexts, use Urdu for their communicative

purposes. In educational organizations, Urdu is used as a medium of instruction as well. It plays the role lingua franca in Pakistan (Javed, 2017).

Punjabi has also been incorporated in the present study as it is spoken by the better part of the population as mother tongue in our country. Punjabi is also considered at the provincial language in the Punjab. Punjabi language is highly enriched and fertile. There will be multiple meanings of one expression, we vary the tone or written expressions (Zaidi, 2010), but it is misfortune that young students take Punjabi language as dismissively and derogatorily.

It has been seen that Urdu or English is taking hold of all pursuits of social, academic, and cultural level (Khokhlova, 2014). The majority of the Punjabis are highly educated, but unluckily they are uneducated in their mother tongue, Zaidi (2015) called this phenomenon as linguistic schizophrenia. It means that the Punjabis are confused, having false beliefs and lack motivation for their mother tongue.

The attitudes are largely disguised; therefore, their recognition is not easy and simple. Attitude is not an external reality/behavior which can be seen directly; instead, it reflects an inner state of willingness which cannot be measured directly. Hence, any effort to explain language attitude will be slippery effort. Hence, in order to gauge language attitude, there is no a single, effective and accurate modus operandi available.

DEVELOPMENT.

Research on Language Attitude across the Globe.

The researchers of language and planning have examined language attitude researches all over the world. Some of the recent time researches on language attitude are being summarized. Mbori (2008) has tried to examine the link between language attitude and language usage in the after -independence Rwanda community. The study highlighted the fact due to multilingual community local languages

are in competition with one another in terms of usage of language in Rwanda. It has been observed people prefer one language over emphatically because of two reasons (1) their attitude towards language (2) their attitude towards each other.

Khan (2011) carried out another study in which three Pakistani generations were the object of the study. These Pakistani generations were living in Manchester as immigrants. The study concluded these people accessed and resorted to their inherited language; however, the ability of the three generations was diversified. The examination revealed that English language prevailed dominantly and given preference for the purpose of communication and the language is being shifted gradually.

Habtoor (2012) examined the problem of language shift along with language maintenance in Saudi Arabia. The second generation Eritrean immigrant speakers were the focus of Tigrinya. It was revealed the subjects of the Tigrinya had inadequate capability in the Arabic language. They were often seen translating Tigrinya into Arabic and viceversa. The study also exposed slow decline in using Tigrinya whereas Arabic is on the increase.

Rodriguez, Boggess and Goldsmith (2012) conducted matched guise experiment on high school students in Galicia in order to assess the implicit language attitudes of the learners. The findings revealed that the respondents held different attitudes towards standard and non-standard Galician. Speaking the non-standard variety of Galician was not encouraged and certain stigmas were attached to it. Speaking Spanish language in Galician accent was also not approved by the respondents.

Kircher (2014) also conducted a research which informed that an aggregate positive attitude was that placed towards English. The community was less inclined towards. The community expressed their unity in their private matters through the French language. The study also revealed that the community had positive attitude towards English was more than French because English is used as social identification for the respondents. In that very year, Mazrui (2014) carried out an examination and observed the indicators of language shift rising in Zanzibar, Tanzania. Questionnaire was used in

order to find the accurate results. The results revealed that English was gaining Swahili in the field education sector and the better part of the populace preferred English language as medium of teaching.

Language Attitude studies in Pakistan

Now, we resort to Pakistan, studies on the language attitude have always been remained appropriate and significant research domain. Researchers are available on the great languages like Pashto, Siraiki, and Punjabi for the new and novice researchers. The study on the language attitude of Pashto speakers and its relationship with language policies was conducted by Khan (2013) conducted an in-depth study in which he describes the attitude of Pashto community towards their language and its connection with language policies. The researcher inferred that their inherited language was shifting over time.

The Pashto community used Pashto language as preferred choice just to identify with the Pashtun people. Asifa (2010) carried out an innovative research on the Siraiki community. In her examination, she made an argument and made it clear that the Siraiki people use and prefer the Siraiki language in order to maintain their ethnic identification. The Siraiki community are under the impression that their language as well as social identify are threatened. As a result, they are trying level best to build up ethno-national awareness so that they can oppose the assimilation of their ethnic grouping along with language.

In the recent times, Nazir, Nafees and Nafees (2017) conducted an innovative on the speakers/ community of Shina language. This study concluded that the Shina language is having no status as an official language, it is also not used as a medium of instruction in the classroom, it has vanished from the social as ,as a consequence ,the significance as well as usage is on the decline. There are studies (Nazir, Aftab, & Saeed, 2013; Gilani & Mahmood, 2014; John, 2015) on Punjabi language that show that the use of Punjabi language is on decline because of excessive importance and use of Urdu and English language.

Nazir, Aftab and Saeed (2013) examined the linguistic scenario and the social mechanism which poses threat to the sustainability of Punjabi on a broader scale. These findings were further reinforced by Gilani and Mahmood (2014). Their research concluded that Punjabi is a tolerated language as it is neither promoted nor proscribed. The recent of the researches on the language attitude towards Punjabi is the doctoral research of John (2015). He contended that it is easier to express feelings and emotions in either Punjabi or Urdu but Punjabi language does not find much use.

The results of the study by Mansoor (2017) also indicate the negative attitude of participants towards Punjabi language and Punjabi-speaking community. The study of Punjabi language was even rejected by the students as they consider this language of no use in this modern era. It is important to note that most of these researchers do not use comparative model. Though they propose the link between the gradual decline of local languages like Siraiki, Punjabi, Shina etc. and the importance of Urdu and English but there are no such studies available. The current research uses a comparative model to draw insightful findings based on comparison of the language attitude towards Urdu, Punjabi and English.

Research gap.

Khan (2013) conducted study on attitude towards Pashto and its relation language policy. It was single variety. Asifa (2010) examined the attitude towards Siraiki; the study was not conducted at the university level. Nazir, Nafees and (2017) conducted research on attitude of Shina language; again, it was monolingual study. Nazir, Aftab and Saeed carried out a research on attitude towards Urdu and Punjabi, it was a bilingual study. Mansoor (2017) analyzed language attitude towards Punjabi, it was a study based on single variety of language.

All the previous researches were firstly monolingual or bilingual variety; secondly, they were conducted in respective local context, thirdly there were not at conducted at the university level. So, the present research covers all the gaps and is based on multilingualism, namely, it will examine attitude of GCUF students towards, Punjabi, Urdu and English.

Statement of problem.

English, Urdu and Punjabi are very important languages in the country, but the problem is that they are competing with each other for dominance. Both Urdu and English are the languages of education and are promoted in various spheres of life. It has been observed that the language policies in education in Pakistan (Language Policy, 1973, 1989, 2007, 2009) have been designed as to promotion of Urdu at the cost of other indigenous languages like Punjabi, Sindhi etc. English was also supposed to be replaced by Urdu but unfortunately it has gained more influence over the time. This theorizes the need to conduct research to analyze the language attitude of Pakistani youth to these languages by collecting empirical data. Thus, the current research aims at comparing the attitude of the Pakistani youth towards English, Urdu and Punjabi.

Research Question.

What are language attitudes of GCUF male and female students towards Punjabi, Urdu and English?

Research methodology.

There are two approaches to explore the area of language attitude namely behaviorist and mentalist. The current study adopted the mentalists approach to investigate the language attitude of Pakistani youth getting education in GCUF. The mentalist approach considers attitude as mental state of readiness and it cannot be studied directly so, it must be studied indirectly by drawing inferences from the responses, self-reported data or introspection of the subjects

Sampling of the Research.

The site of the research is Government College University, Faisalabad. Faisalabad is the third largest city of the country. As the research is based on the case study of GCUF, therefore the data will be collected only and only from the GCUF. The data will be gathered from a sample of 100 participants / respondents male and female from Bs, M.A, and MPhil

Research Instrument.

In order to conduct the current research, the researcher has selected the questionnaire as research instrument

Design of the Questionnaire.

The first section covers the demographic information of the respondents while the second section of the questionnaire is based on Fishman (1968) five language domains, family, neighborhood, work, and religion, media. However, Parasher (1980) used seven language domains they are: family, friendship, neighborhood, transactions, education, government and employment. So, the researcher reads both the frameworks and selects the most relevant language domains for the present study: (1) Family, (2) Neighborhood, (3) Friends, (4) Religion, (5) Education, (6) Media, (7) transaction.

Based on the above language domains and use, 07 questions has been framed for the questionnaire. Every question has three options in front of it, in the right column. The research instrument was pilot tested which led to minor changes in the questionnaire. Pilot testing also served to validate the research instrument.

Procedure for Data Analysis.

Once the data was collected through questionnaire, it was entered into SPSS (Statistical Package for Social Sciences Version 21). In order to analyze the data, descriptive statistics and inferential statistics were employed as the main method for data analysis.

Results.

Table 1. You talk your family member in * gender Cross tabulation.					
			gender		Total
			male	female	
you talk your family member in	Punjabi	Count	37	25	62
		% of Total	37.0%	25.0%	62.0%
	Urdu	Count	11	25	36
		% of Total	11.0%	25.0%	36.0%
	English	Count	2	0	2
		% of Total	2.0%	0.0%	2.0%
Total	Count	50	50	100	
	% of Total	50.0%	50.0%	100.0%	

Table 1 shows that 37 % males speak Punjabi in their family, 11 % Urdu and only 2 % English. Whereas 25 % females prefer to speak Punjabi at home with their family members, 25 % Urdu and 0.0 % English.

The results of the table 1 show that males use more Punjabi (37%) with family members than females, that is (25 %). Urdu usually forms the language of the school domain. While communicating with the teacher (inside/ outside classroom) Urdu is used.

Table 2. You talk to classmates/teachers in school in * gender Cross tabulation					
			gender		Total
			male	female	
you talk to classmates/teachers in school in	Punjabi	Count	4	2	6
		% of Total	4.0%	2.0%	6.0%
	Urdu	Count	45	46	91
		% of Total	45.0%	46.0%	91.0%
	English	Count	1	2	3
		% of Total	1.0%	2.0%	3.0%
Total	Count	50	50	100	
	% of Total	50.0%	50.0%	100.0%	

The results of the present study match the observation we can understand easily that only 4 % male students like to talk to their teachers in Punjabi, 45 % male students in Urdu and only 1 % English. On the other hand, only 2% female students like to talk in Punjabi and 46 % like to talk in Urdu and only 2 % like to talk in English.

The results of the table 2 reveal that both male and female student is pleased to use Urdu predominantly with their teachers. The reason for not selecting the use of Punjabi for educational purposes may say it lacks that prestige as it is considered to be the language of abused and is not considered fit for educational matters.

			gender		Total
			male	female	
you talk to friends outside school	Punjabi	Count	35	9	44
		% of Total	35.0%	9.0%	44.0%
	Urdu	Count	10	39	49
		% of Total	10.0%	39.0%	49.0%
	English	Count	5	2	7
		% of Total	5.0%	2.0%	7.0%
Total	Count	50	50	100	
	% of Total	50.0%	50.0%	100.0%	

Table 3 shows that 35 % male students have a liking for Punjabi, 10 % male uses Urdu and only 5 % students English. On the contrary, only 9% female students are pleased to talk in Punjabi and 39 % in Urdu and only 2 % in English. So, from the results it can be seen that the majority of the female students talk in Urdu outside the school.

			gender		Total
			male	Female	
you talk in market	Punjabi	Count	19	3	22
		% of Total	19.0%	3.0%	22.0%
	Urdu	Count	30	46	76
		% of Total	30.0%	46.0%	76.0%
	English	Count	1	1	2
		% of Total	1.0%	1.0%	2.0%
Total	Count	50	50	100	
	% of Total	50.0%	50.0%	100.0%	

From the table 4, we can find out that 19 % male student have a penchant for Punjabi in the market, 30 % male students Urdu and just 1 % of male students have liking for English in the market. On the other hand, only 3 % female students are pleased to use Punjabi in the market place, 46 % Urdu and just 1 % female students like using English. The results reveal that majority of the female uses Urdu than Punjabi and English.

			gender		Total
			male	female	
you listen religious talk in	Punjabi	Count	10	4	14
		% of Total	10.0%	4.0%	14.0%
	Urdu	Count	36	41	77
		% of Total	36.0%	41.0%	77.0%
	English	Count	4	5	9
		% of Total	4.0%	5.0%	9.0%
Total	Count	50	50	100	
	% of Total	50.0%	50.0%	100.0%	

From table 5, it can be seen that 10 % male students are pleased to listen religious talk in Punjabi language the percentage of the Urdu is relatively high that is 36 %, and only 4 % male student like to listen religious talk in English.

On the hand, only 4 % female students have a preference for Punjabi, 41 % for Urdu and English is 5 %. Hence, we can judge from the results female students use Urdu 41 % than Punjabi used by male that is 36 %.

			gender		Total
			Male	female	
Unpleasant to learn	Punjabi	Count	32	35	67
		% of Total	32.0%	35.0%	67.0%
	Urdu	Count	6	6	12
		% of Total	6.0%	6.0%	12.0%
	English	Count	12	9	21
		% of Total	12.0%	9.0%	21.0%
Total		Count	50	50	100
		% of Total	50.0%	50.0%	100.0%

From table 6, we can get the picture, only 32 % male students find Punjabi unpleasant to learn, 6 % male students think that Urdu is unpleasant to learn and English 12 %. On the contrary, 35 % female students take Punjabi unpleasant to learn, 6 % female find Urdu unpleasant to learn and English is just 9 %. We can draw the conclusion from the results that 35 % female students find Punjabi unpleasant to learn as compared with male students 32 %.

			Gender		Total
			Male	female	
you watch TV shows in	Punjabi	Count	2	2	4
		% of Total	2.0%	2.0%	4.0%
	Urdu	Count	42	37	79
		% of Total	42.0%	37.0%	79.0%
	English	Count	6	11	17
		% of Total	6.0%	11.0%	17.0%
Total		Count	50	50	100
		% of Total	50.0%	50.0%	100.0%

Table 7 reveals that only 2 % male students have a preference for Punjabi to watch TV shows, 42 % male like to watch TV shows in Urdu and surprisingly low 6 % in English. Nonetheless, 2 % female showed their liking Punjabi to watch TV shows, 37 % opted Urdu and only 11 % English.

The results reveal that Urdu is the major language which is used both by the male and female students to watch TV shows.

			gender		Total
			male	female	
Useless to learn	Punjabi	Count	32	32	64
		% of Total	32.0%	32.0%	64.0%
	Urdu	Count	6	12	18
		% of Total	6.0%	12.0%	18.0%
	English	Count	12	6	18
		% of Total	12.0%	6.0%	18.0%
Total		Count	50	50	100
		% of Total	50.0%	50.0%	100.0%

We can understand from the table 8 that, 32 % male students think Punjabi useless to learn, Urdu is 6 % useless, and English considered 12 % useless by the male students; whereas 32 % female students find Punjabi useless, 12 % Urdu and English 6 % useless.

The results show that both male and female students find Punjabi useless.

			gender		Total
			male	female	
All should strive to use more	Punjabi	Count	7	4	11
		% of Total	7.0%	4.0%	11.0%
	Urdu	Count	14	22	36
		% of Total	14.0%	22.0%	36.0%
	English	Count	29	24	53
		% of Total	29.0%	24.0%	53.0%
Total	Count	50	50	100	
	% of Total	50.0%	50.0%	100.0%	

From the table 9 we can get information that only 7 % male students want to use more Punjabi, 14 % male students prefer to use more Urdu whereas 29 % male students want to use more English. On the other hand, only 4 % female students want to use more Punjabi, 22% Urdu and 24 % female students have a preference for English. From the above results, we can male students 29 % have liking for English to be used more.

			gender		Total
			male	female	
More important to learn 2 and 3	Punjabi	Count	6	2	8
		% of Total	6.0%	2.0%	8.0%
	Urdu	Count	15	14	29
		% of Total	15.0%	14.0%	29.0%
	English	Count	29	34	63
		% of Total	29.0%	34.0%	63.0%
Total	Count	50	50	100	
	% of Total	50.0%	50.0%	100.0%	

Table 10 demonstrates that 6 % male students prefer Punjabi, 15 % Urdu and 29 % male students take pleasures learning English. Whereas just 2 % female students are keen on learning Punjabi and 15 % and 34 % English.

From the results, we can infer that the majority of the female students 34 % are pleased to learn English followed by 29% male students who like to learn English.

			gender		Total
			Male	female	
Language that sounds bad is	Punjabi	Count	23	26	49
		% of Total	23.0%	26.0%	49.0%
	Urdu	Count	10	10	20
		% of Total	10.0%	10.0%	20.0%
	English	Count	17	14	31
		% of Total	17.0%	14.0%	31.0%
Total		Count	50	50	100
		% of Total	50.0%	50.0%	100.0%

Table 11 shows that 23 % male student think that Punjabi language sounds bad, 10 % say that Urdu is bad language, and 17 % student say that English sounds bad language. On the contrary, 26 % female students think Punjabi is bad, 10 % say Urdu bad and 14 % female student think English seems bad. We can say that female dislike Punjabi a bit more than male students.

			gender		Total
			Male	female	
you like religious literature in	Punjabi	Count	5	8	13
		% of Total	5.0%	8.0%	13.0%
	Urdu	Count	33	35	68
		% of Total	33.0%	35.0%	68.0%
	English	Count	12	7	19
		% of Total	12.0%	7.0%	19.0%
Total	Count	50	50	100	
	% of Total	50.0%	50.0%	100.0%	

From the table 12, we can get the picture only 5 % male students are pleased to religious literature in Punjabi, 33 % in Urdu and 12 % in English. Nonetheless, 8 % female students like to read in Punjabi, 35 % in Urdu and only 7 % in English. Both male and female students like religious literature in Urdu.

			gender		Total
			male	female	
Prestigious language	Punjabi	Count	5	4	9
		% of Total	5.0%	4.0%	9.0%
	Urdu	Count	27	31	58
		% of Total	27.0%	31.0%	58.0%
	English	Count	18	15	33
		% of Total	18.0%	15.0%	33.0%
Total	Count	50	50	100	
	% of Total	50.0%	50.0%	100.0%	

From the table 13, it can be seen that only 8 % male student deem Punjabi as prestigious language and 27 % male think that Urdu and 18 % think that English is prestigious language. However, 4 % female students think Punjabi prestigious, 31 % Urdu and just 15 % consider English as prestigious language.

		gender		Total	
		Male	female		
You talk to your neighbor in	Punjabi	Count	30	11	41
		% of Total	30.0%	11.0%	41.0%
	Urdu	Count	20	38	58
		% of Total	20.0%	38.0%	58.0%
	English	Count	0	1	1
		% of Total	0.0%	1.0%	1.0%
Total	Count	50	50	100	
	% of Total	50.0%	50.0%	100.0%	

From the table 14, we can understand that 30 % male students are keen on talking in Punjabi with neighbors, 20 % male like talking in Urdu and 0 % in English. On the other hand, 11 % female students are pleased to talk in Punjabi with their neighbor, 38 % female like to talk in Urdu and just 1% in English.

Discussion.

We can get the clear picture that that 37 % males speak Punjabi in their family, 11 % Urdu and only 2 % English. Whereas 25 % females prefer to speak Punjabi at home with their family members, 25 % Urdu and 0.0 % English. The results of the table 1 show that males prefer to use more Punjabi (37%) with family members than females that is (25 %).

Both the male and female students have a liking for Punjabi at home. La actitud del lenguaje, la muerte del lenguaje, el dominio del lenguaje, el cambio de idioma, they have a positive attitude towards Punjabi than other languages. When a language has lost the battle in other domains, the family domain often remains the last stand. If the language is kept alive and used in this domain, it lives, if not it dies.

we can understand easily that only 4 % male students like to talk to their teachers in Punjabi , 45 % male students in Urdu and only 1 % English . On the other hand, only 2% female students like to talk in Punjabi and 46 % like to talk in Urdu and only 2 % like to talk in English. The results reveal that both male and female student is pleased to use Urdu predominantly with their teachers. They have a negative attitude for Punjabi and English language. The reason for not selecting the use of Punjabi for educational purposes may that it lacks that prestige as it is considered to be the language of abuse and is not considered fit for educational matters.

It can be seen from the results that 35 % male students are pleased to use Punjabi, 10 % male uses Urdu and only 5 % students English. On the contrary, only 9% female students are having preference for Punjabi and 39 % in Urdu and only 2 % in English. So, from the results it can be inferred that the majority of the female students talk in Urdu outside the school.

We can find out that 19 % male student are keen on using Punjabi in the market, 30 % male students Urdu and just 1 % of male students are pleased to use English in the market. On the other hand, only 3 % female students are pleased to use Punjabi in the market place, 46 % Urdu and just 1 % female students like using English. The results reveal that majority of the female uses Urdu than Punjabi and English. The reason behind this could be that female is more formal and reserved in their language usage. In addition, we they are language sensitive.

The study reveals that only 2 % male students have a liking for Punjabi to watch TV shows, 42 % male like to watch TV shows in Urdu and surprisingly low 6 % in English. Nonetheless, 2 % female showed their liking Punjabi to watch TV shows, 37 % opted Urdu and only 11 % English. The results reveal that Urdu is the major language which is used both by the male and female students to watch TV shows. The reason for opting Urdu programs is that the majority of the informants have television in their home. Most of the programs are aired in Urdu; there may be couple of programs in Punjabi. Skutnabb- Kangas (2001 as cited in Hiebert, 2005:3) clearly states, “Languages are today being murdered faster than ever before in human history ... the media and the educational systems are the most important direct agents in language murder”.

From the results, we can see that 30 % male students like talking in Punjabi with neighbors, 20 % male like to use Urdu and 0 % in English. On the other hand, 11 % female students are pleased to talk in Punjabi with their neighbor, 38 % female like to talk in Urdu and just 1% in English. The selection of less dominating language is very effective to convey personal messages as it builds solidarity in social interaction (Holmes, J., 2008).

we can get the picture, only 32 % male students find Punjabi unpleasant to learn, 6 % male students think that Urdu is unpleasant to learn and English 12 %. On the contrary, 35 % female students take Punjabi unpleasant to learn, 6 % female find Urdu unpleasant to learn and English is just 9 %. We can draw the conclusion from the results that 35 % female students find Punjabi unpleasant to learn as compared with male students 32 %. (Khan, 2013 and John, 2015) hold the view that English and Urdu have obtained enormous importance while the importance of indigenous languages has been downplayed. That is why; the youth are reluctant find local languages unpleasant to learn.

From the results we can conclude that, 32 % male students find Punjabi useless to learn, Urdu is 6 % and English thought 12 %, whereas, 32 % female students find Punjabi useless, 12 % Urdu and English 6 %. The results show that both male and female students find Punjabi useless.

Economy is one of the factors leading to Punjabi language shift. Rehman (2003) defines it as “quality which enables the users of a language to obtain more means of gratification than the speakers of other languages.” Simply put Punjabi won’t be able to bring employment to its speakers as unlike Urdu and English, that is reason why both male and female students think Punjabi useless to learn. Skutnabb-Kangas (2001 as cited in Hiebert, 2005: 12) mentions, “A language is threatened if it has few users and a weak political status and especially if children are no longer learning it i.e. when the language is no longer transmitted to the next generation.

From the above results we can understand easily that only 7 % male students aspire to use Punjabi, 14 % male students prefer to use more Urdu whereas 29 % male students like using English. On the other hand, only 4 % female students want to make use of more Punjabi, 22% Urdu and 24 % female students have a preference for English. From the above results, we can male students 29 % have liking for English to be used more. It can be seen that both male and female dislike using more and more Punjabi as it lacks prestige, power and value. It would not bring material benefits for them.

The findings of the research show that 6 % male students prefer Punjabi, 15 % Urdu and 29 % male students take pleasures learning English. Whereas just 2 % female students are keen on learning Punjabi and 15 % and 34 % English. From the results we can infer that the majority of the female students 34 % are pleased to learn English followed by 29% male students who like to learn English. Bourdieu (1991) thinks about language as, “an instrument of action and power” language is used as an instrument to create power in the society and this is achieved through a careful procedure of promoting the notion of a prestigious, standardized language. The reasons for language shift possibly that as English holds power and prestige in society that is why both male and female student want to learn English. In recent times, English is thought to be a magic which can fulfill our dreams, if we have a good fluency in it.

23 % male student think that Punjabi language sounds bad, 10 % say that Urdu is bad language, and 17 % student say that English sounds bad language . On the contrary, 26 % female students think Punjabi is bad, 10 % say Urdu bad and 14 % female student think English seems bad. We can say that female dislike Punjabi a bit more than male students.

The reason for language shift may be that Punjabi looks bad because Punjabi language is painted as the language of backward, rustic, poor, ignorant, socially disadvantageous and illiterate people. Whereas, Urdu is thought to be the language of educated, sensible and formal and esteemed people . We can get a clear picture only 5 % male students are pleased to religious literature in Punjabi, 33 % in Urdu and 12 % in English. Nonetheless, 8 % female students like to read in Punjabi, 35 % in Urdu and only 7 % in English. Both male and female students like religious literature in Urdu. There reason of such language shift could be that: first, the religious books, periodicals and magazines in Punjabi are not produced locally or internationally, secondly, they cannot read or decipher difficulty vocabulary of Punjabi.

It can be observed, that only 8 % male student consider Punjabi as prestigious language and 27 % male view that Urdu and 18 % think that English is prestigious language . However, 4 % female students think Punjabi prestigious, 31 % Urdu and just 15 % consider English as prestigious language. Both male and female students take Punjabi language as non-prestigious, the reason for language shift could be that “it has been associated with Sikhs which were considered enemies” (Zaidi, 2010). Moreover, it is considered as language of abuse, villagers and illiterates, as illustrated below.

“When two Punjabis verbally fight, the one who does not have a sister wins by default.” (Punjabi Tips #12, Face book, <https://www.facebook.com/youngteacherz>).

CONCLUSIONS.

The ultimate destiny of language can be decided by its speakers and by the rest of individuals who speak that language. A language can achieve prestige, can be maintained and revitalized based on the attitudes of its speakers.

The present research reveals that family domain is the only place where both male and female students have positive attitude towards Punjabi language. Within the classroom and outside the classroom both gender prefer to talk in Urdu, not in Punjabi, in school domain.

Punjabi is shifting and Urdu is being maintained. Again, both genders like to Urdu in the market and like to watch TV shows in Urdu, as results, Punjabi and English is shifting in this domain. Both male and female are pleased to talk with neighbor in Urdu and like religious talk in Urdu. Similarly, both of the genders express negative attitude towards learning and utility of Punjabi. Neither of gender like to use much Punjabi nor they think that Punjabi is very much important to be learned; as a consequence, Punjabi is shifting back gears.

Both genders think that Punjabi is bad language. Both students dislike reading religious literature in Punjabi language. Two genders agreed strongly that Punjabi is not a prestigious language. According to the results of the present study, Punjabi is shifting fast, if proper language planning is not done, then Punjabi can go to the death. This research was conducted within the single department in GCUF, further research can be conducted across the university or more universities can be added.

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