

Declining of Rangri Language: A Case Study in Karachi

Hafiz Imran Nawaz

Senior lecturer, Department of English, Hamdard University Karachi

Imran.nawaz@hamdard.edu.pk

Hassin ur Rehman

Senior lecturer, Department of English, Hamdard University Karachi

hassin.rehman@hamdard.edu.pk

Nasir Khan

Lecturer English, Usman Institute of Technology University

Muhammad Sarfraz Rao

5550rao@gmail.com

Allied Public Secondary School, Basti Malook

Abstract

Many languages around the world are disappearing rapidly, and the situation of indigenous languages in Pakistan is a case in point. According to UNESCO, Pakistan has 27 languages that risk extinction. There are many reasons for this. The main aim of this study is to identify the Rangri language shift and decline in its proficiency in Karachi. This was achieved through conducting a survey whereby 15 participants of Rangri speakers were selected randomly for semi-structured interview questions as a data collection tool to get an in-depth sight. The semi-structured interviews were recorded by an electronic recorder, particularly those who have been educated. The trend is worrying and requires government intervention to create awareness about the Rangri language importance. To save this dying language, the article suggests having remedies put in place as well as carrying out sensitization programs on it. It stresses on need to preserve cultural capital while avoiding stifling Indigenous dialects.

Keywords: Rangri language, language decline, language shift, language revive

Introduction

In different regions of Pakistan such as Sindh and Punjab, an Indo-Aryan language known as Rangri is spoken among people. The tribes whose ancestors moved to Pakistan from the areas which comprise the current Indian state of Haryana spoke this language. It gets its name because of its link with the Muslim Rajput Rangers community which consists of the vast majority of its speakers. Its origin comes from the majority of Indian languages, particularly Haryanvi, Malvi and Bagri.

During the partition of the Indian Subcontinent, most of the Muslim Rajputs also known as Rangars (Madan, 1995) moved to Pakistan. The people brought their language along with the migration which was unflatteringly called as Rangri by the native speakers. (Sohdarvi 2014). The language looks like the languages expressed in the area of India known as Haryana which is why the name of the language Rangri is only spoken in Pakistan and it has no reference amongst the other languages of India. However, the word Rangri is used in the modern study due to the following reasons. First and foremost, the name Rangri is mostly spoken by the native speakers of this language in which the researcher himself speaks this language commonly. Secondly, most of the speaker of this language belongs to Muslim Rajput Rangar (Madan, 1995; Sohdarvi, 2014), so the name of the language i.e. Rangri reflects their identity. Lastly, during the partition of the subcontinent, many Muslim Rajputs migrated to Pakistan and brought their Rangri language and Rangar identity. Since this language belongs in Haryanvi and connects with other languages such as Khari Boli etc. it has kept its clear identity in Pakistan without any mistake in any of these languages.

The Taxonomic Issues of Rangri Language

The Muslim Rajput Rangar community that moved from the Indian State of Haryana spoke the language Rangri, which was named by the speakers of this language. That is why this language is intended to be known as the Haryanvi language. Because the Rangri language captures its ideas and the problems related to it, modern study still keeps up with its name. Although the name of the language as Haryanvi would have been an easy way out, it would have neglected its recognition and disparaging connotations linked with the language and its speaker.

The speakers of the Rangri language have always been facing extra condemnation historically. In the beginning, they were rejected by the Hindu Rajput Majority when they converted to Islam, then when they moved to Pakistan, the local Punjabi-speaking people started treating them as invaders and agitators of their resources. The people started using rash words to refer to Muslim Rajput migrants as Panah-geer (asylum seeker) and pakhiwas (gypsy) in very serious condemning ways. In spite of having a deep history in India, the people of Rajputs were referred to as Rangars by the locals in order to reduce their respect in society. They also treated their language in the same way and named it Rangri.

The local group of people forced and gave the name of the language as Rangri to the migrants. Eventually, the local community and even the mainstream television linked the language with nomads and gypsies. Many state television dramas started portraying similar Rangri language the nomads and gypsies uttering this language. Therefore, the Rangri speakers stayed away from speaking their language in public spaces out of fear of being referred to as gypsies due to the stigmatized representation of the language on television.

Hence, referring to Rangri as Haryanvi would have made slight linguistic sense because firstly, Haryanvi is barely spoken in the regions of Pakistan and secondly, it would have disregarded the matters related to identification and existence of the Rangri-speaking society.

Geographical Spread of Rangri Language

Approximately, across all the areas of Sindh and Punjab provinces of Pakistan, the Rangri language is spoken. Though, Gujranwala, Sialkot, Hafizabad, Sheikhpura, Okara, Sahiwal, Khanewal, Lodhran, Vehari, Multan, Bahawalnagar and Rahim Yar Khan, Dunya Pur districts of Punjab, and Mirpur Khas, Nawabshah, Sanghar, Ghotki and Hyderabad districts of Sindh are the areas where wide-ranging speakers of this language reside (Sohdarvi, 2014). As the migrants who came from India have been settled in different areas of Pakistan at the time of the partition of the Sub-continent, therefore, this language has been spread out geographically. In accordance with Aslam (2015), the migrants who migrated from a specific area opted to settle down accordingly in Pakistan so that they could live together and nearer. Hence, the central districts of Punjab i.e. Gujranwala, Sialkot, Hafizabad, Dunya Pur, Kahroor Pakka and Sheikhpura are the places where the migrants of Rangri speakers from Ambala and Patiala inhabited; Southern districts of Punjab i.e. Multan, Khanewal and Muzaffargarh have been inhabited by the Rangri speakers of district Rohtak and Hisar, and the migrants of Karnal were settled in various areas of Sindh. The majority of Rangri speakers are of the successor or second generation. However, there is no official status of this language in spite of having huge diffusion of its speakers everywhere in Pakistan. Neither it has any presence in any official or unofficial documentation, nor does it have any census data. Not only this but also the well-reputed online language portal Ethnologue has no consideration for this language. However, a language named Bagri1 appears parallel to the Rangri language in its distribution in Ethnologue.

Aslam (2015) is the only pedagogic work based in this language but keeping its identity hidden under the name of Haryanvi in order to circumvent the taxonomical issues. According to her, the number of Haryanvi (Rangri) speakers in Pakistan is approximately one hundred thousand. Nonetheless, this estimation looks controversial as this language has no official or unofficial mention. Therefore, the authentic estimation is not known. Neither have any efforts been made to documentize its speakers. More than half a million may be the real number of Rangri speakers.

The Roots of Rangri Language in India

The Rangri language originated in India. This language is deemed to be the branch of the Haryanvi language because it is uttered by the people who are migrants from the Indian State of Haryana. On November 01, 1966, the State of Haryana was established through the Punjab Reorganization Act, 1966. Many districts formed this new State including Ambala, Karnal, Hisar, Gurgaon, Rohtak, Naraingarh and Kurukshetra. Interestingly, both Punjab and Haryana had Chandigarh as their State Capital. Earlier, these areas were a part of the Indian State of Punjab, parted into two States, Punjab and Haryana, on the basis of ethnicity and language, through the Punjabi Suba Movement, conducted by the Akali Dal for the purpose of creating a separate province for Sikhs to preserve their linguistic and religious identities (Brass, 2005). Evidently, the distinction was found on the linguistic basis like the areas where Punjabi was uttered were constituted in Punjab and the areas where Haryanvi was spoken were constituted in Haryana (Mann and Mann, 2015). However, it is supposed to be a political movement by the Sikh Akali Dal party to attain political dominance in a small Punjab as compared to remaining as a minority in a merged Punjab. Consequently, this linguistic partition gave Haryanvi a geopolitical status in India's socio-political responsiveness. Formerly, this language was used as a Hindi dialect but now accomplished national acknowledgement as the language which is spoken in the State of Haryana. The Haryanvi language has been influenced by the neighboring languages which can be witnessed by the geographical location of Haryana.

Rangri Language and Rangar Identity in Karachi (Sindh)

The Rangri language is a way for Rangar Rajputs, who migrated from specific parts of India, to express their identity. Not all Rajputs are Rangars or speak Rangri. However, all Rangar Rajputs speak Rangri. For them, this language is a key part of their identity. Other Rajputs from different sub-castes might speak Punjabi if they migrated from Punjabi-speaking areas like Patiala or Urdu.

In Sindh, things are quite different. The word "Mohajir" is used for all migrants. In urban areas, it mainly means Urdu-speaking migrants, but in rural places, it includes various communities like Rangri, Marwari, and Bhil, as well as Urdu speakers. While many migrants in cities like Karachi, Hyderabad, and Sukkur came from Uttar Pradesh and Bihar, those in rural Sindh came from other parts of India.

The local group of people forced and gave the name of the language as Rangri to the migrants. Eventually, the local community and even the mainstream television linked the language with nomads and gypsies. Many state television dramas started portraying similar Rangri language the nomads and gypsies uttering this language. Therefore, the Rangri speakers stayed away from speaking their language in public spaces out of fear of being referred to as gypsies due to the stigmatized representation of the language on television.

Hence, referring to Rangri as Haryanvi would have made slight linguistic sense because firstly, Haryanvi is barely spoken in the regions of Pakistan and secondly, it would have

disregarded the matters related to identification and existence of the Rangri-speaking society in Karachi.

The problem of this study is to identify the Rangri language shift and decline in proficiency that is occurring on account of powerful and influential groups imposing the language and culture. There are many immigrants and minority communities in various provinces i.e. Saraiki, Marvari and Rangri are facing language switching (shift and decline). Considering this situation, the aim of this study is to examine that what are the factors involvement in the declining of Rangri-speaking community in Karachi.

Significance of the Study

Language does not merely mean communication as it is an indispensable part of culture and communication. This is a language that carries our norms, traditions and meanings from one generation to the other one that represents the uniqueness of each culture and tradition. Language loss is in fact a loss for the whole humanity. In spite of knowing the importance, there is no research has been conducted on language situations, to the best of the researcher's knowledge, in Karachi. Therefore, the purpose of this study is to investigate the factors that are affecting the Rangri language shift and decline in Karachi.

Research Objectives

- To find out the factors involved in the decline of Rangri language
- To offer remedies to revive the Rangri language

Research Questions

1. What are the factors involved in the decline of the Rangri language in Karachi?
2. How can the Rangri language be preserved?

Literature Review

Theoretical Framework

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

What are the reasons that a language is dead? According to Hossain (2016), language is considered one of the tools of communication among humans, which helps them to share their ideas with each other and without language, it seems impossible to be a part of societal activities. Kuh and Umbace (2004) suggest that language plays a vital role in schooling. For instance, language is a source of sharing education; therefore in educational institutions, language is crucial to developing understanding. Additionally, in Brock-Utne's 2012 work, Mega (2014) states that "Language is not everything in education, but without language, anything in learning is nothing" (p.5). In learning, language is a key principle, and learning might not occur if a learner cannot communicate effectively in the language of instruction (Malekela, 2010). The research of Crystal (2012) highlights the definition of dead language as a language that goes extinct due to a lack of native speakers. This could be a result of various circumstances, for instance, if only one individual still speaks it fluently from his childhood. Also, it is not enough for a language to stay alive when

only a few people can understand it. Additionally, if older people don't teach language to the younger generation, this could also contribute to the death of a language.

What are the reasons for the extinction of language? Harrison (2008) says that it usually takes a longer time and generations for the people and culture to completely disappear when a language faces death. Observing any dominant language in a particular setting may lead to the decline of older languages.

Harison (1007) outlines several stages of language death:

- A native language becomes vulnerable when its speakers only speak it at their homes or with their relatives.
- When children don't learn and understand their native language, it causes the decline of the language.
- When the younger generation doesn't follow their elders in speaking the native language, it is considered susceptible.

Culture

As discussed earlier, culture holds great importance in the preservation of a nation's identity, especially its language. However, there are different cultural motives that cause the diminishing of a language. The primary factor that can lead the language to die is prolonged colonization or complete control by other distinct cultures, and the outcome will be the erosion of people's lifestyle, behavior, and language over time. In fact, North America is one of the countries where the native speakers, who considered themselves the First Nation's inhabitants, have already lost their first language. In certain situations, language may become extinct in its native context while trying to manage it in another. Additionally, from New York to South Africa, similar situations can be observed. However, it is hardly possible to maintain endangered languages whose history is passed down orally, and only a few documents are found as proof. Pakaja (2023) said that language and culture are intricately related. The disappearance of language causes a lack of opportunities for people to engage in cultural traditions, and this results in losing access to knowledge that has been passed down through generations. Therefore, people are struggling to save language from death these days.

Additionally, marriage can also contribute to the endangerment of a language. According to Karvin's research, the development of language skills faces loss due to children born of mixed marriages. He also examined the language skill development in his Finnish-speaking child who learned English as a second language. Cantral (2023) highlighted four notable themes that he observed in the past of his participant's life, which explained the negative consequences of the loss of Language I. They include degrading family relations, low self-esteem and a loss of cultural identity in school, which impact academic performance. The respondents emphasized that the loss of extended family members influences them particularly, and they face difficulty in communicating with relatives who don't know English. Hence, this challenge in communication increases the risk of language loss.

Fillmore (1991) further discussed the severity of language loss by stating that "what is lost is no less than the means by which parents socialize their children: when parents are unable to talk to their children, they cannot easily convey to them their values, beliefs, understandings, or wisdom about how to cope with their experiences" (p. 343). Conflicting cultural identities and low self-esteem among people result in the death of language as they become unfamiliar with their native language and then struggle to understand it. They also feel guilty or shy about their own

cultural traditions and adopt other cultural values. Lastly, Sultana et al., (2023) asserted that the individuals are affected by the racism of the migrated people in the culture.

Bilingualism

The decline of a language can start either in childhood or later years, influenced by the aristocracy or government policies. Moreover, when people start to speak other languages rather than their native language, it causes the language to fade away. The people of a community use multiple languages while maintaining multiple languages, but with the passage of time, the usage of new languages increases and the original languages start to diminish. (Amin et al., 2023). The endangerment of the first language can occur when there is less development in the first language or a delay and continuous loss of earlier-acquired language skills. The challenges of subtractive or additive bilingualism, semi-bilingualism, and insufficient communication skills in both the first language (L1) and second language (L2) also contribute to the extinction of a language. (Jabeen, 2023).

A research was performed by Barret (2023), in which she analyzed the experience of primary school Spanish-speaking students who grew up bilingual and observed a major loss of language among her participants than bilingualism. She blamed the government for this major loss and criticized teachers, politicians, and parents for giving priority to the rapid integration of minority languages among children into the educational system and their eventual success in society. She also argued over the fact that reducing a child's first language to a second language position can create challenges in the future life of a child and society. Likewise, Sandra G. Kouritzin (2000) suggested that a school's environment plays a big role in the development of a child's first language (Chumak-Horbatsch, 1999; Sandra Gail Kouritzin, 1997).

According to Hunt and Davis (2019), a group of German speakers faced a major loss in their native language when they immigrated to Australia. The reason for the extinction of a language could be because of changes in the environment. They observed children using L2 instead of their native language in schools and with their younger siblings. The siblings of some other participants were fluent in their native language, but they could also speak English completely. (Sandra G Kouritzin, 1999; Sandra Gail Kouritzin, 1997) suggested that the elder siblings of some individuals know how to communicate in English as well as having a great command of their native language. To meet the child's preferences, parents also switch their children to a second language, despite their limited understanding of the second language. Sandra G. Kouritzin, 1999, 2000; Sandra Gail Kouritzin, 1997; and Schecter & Bayley, 1997, asserted that parents help their children by facilitating their integration into schools on the suggestion of their teachers and helping them practice it.

Fillmore (1991), in her paper, painted a bleak picture of minor youth learning English in the U.S. She found the major impact of the second language on the younger generation's first language when they encounter the second language, and those who studied English at an earlier age had begun to lose their native language and had abandoned their first language before completely learning the second one.

Immigration

Migration is also one of the factors that contributes to the changes in language and its becoming extinct. Approximately, 6000 to 8000 years ago, the arrival of Proto-Indo-European speakers in Europe and Asia caused the language to undergo major changes and also led to the death of the language. At present time, Basque is the only language used in Western Europe, and it has remained unaffected by the invasion. A language may prevail in another environment or

entity after vanishing from its birthplace. Such as in New York to South Africa, where groups come and are established permanently. Moreover, a number of languages had been prone to perish if they only had an oral culture, but they were saved due to a few written pieces (Zvelebil, 1995). Schecter and Bayley (1997) carried out research on four families belonging to Mexico. Out of 40 families, they limited their analysis to four of them, two hailing from California and two from Texas.

The aim of the research was to know how these families dealt with their language, culture and customs. These linguists also focused on how Spanish contributes to shaping the identities of these individuals and how their youth's education affects the conservation and deterioration of languages. These linguists concluded that these families believe that the first language weakens when cultural identity starts to decay. They held the educational system responsible for this. The system issued an order not to speak Spanish with children. In spite of the fact that these families had strong cultural beliefs, they were determined to speak with their children in their native language in order to preserve their language, culture, and identity. Due to this reason, many children could not develop a two-way expression of language, i.e. bilingualism. Their analysis also showed that youngsters who were socially active faced difficulty remembering and memorizing language.

Natural Disasters

The impact of the earthquake and tsunami that hit some of the nations in 2004 was disastrous, killing about 230,000 people. A number of languages existed among them. Around 447 native languages are owned by India, with a Greenburg diversity index of 91.4%, while Indonesia, with 706 native languages, has a Greenburg diversity rate of 81.6%. Researchers had recently uncovered a few remaining speakers of Dusner language, spoken in the Papua region of Indonesia, which was destroyed by the floods. However few speakers survived who became a source of introduction to this new language (Erling et al., 2022). "Often, we do not know precisely what effect natural disasters have on the languages spoken in affected areas. What we do know though is that environmental pressures increase mobility and migration, and that migration affects language change and death." Erling et al., (2022) suggested that the extinction of languages is directly related to environmental disasters, which affect not only people and traditions but also cognitive research.

There is a possibility that languages might undergo modifications and amendments rather than going extinct. Is it so that Latin has vanished? At some point, it has, because, in the present times, no one speaks it as their first language. It does not mean that it has become extinct. The Latin is still in use in various aspects. Scientists and researchers use it to name plants and animals. The Latin language is used by a few religions. One such example is Catholicism, which uses its terminologies. The official language of the Vatican City is Latin. It is not that it has completely vanished on earth, but the question here raised is: why do people not converse in this language? According to Evans (2009) Latin, which was the official language of the Romans, developed after the destruction of the empire rather than going extinct. In certain ways, language is still surviving today with evolution into other languages like Spanish, French, Italian, Portuguese, and Romanian, but it is not prone to death.

Methodology and Data Collection Procedure

The nature of the study is explanatory with qualitative paradigm as a sociolinguistic examination deals with it. Moreover, the 15 different Rangri communities are selected as a population in Karachi and 15 participants of Rangri speakers will be selected randomly for semi-

structured interview questions as a data collection tool to get an in-depth sight. The semi-structured interviews will be recorded by an electronic recorder. Additionally, in order to provide ethical consideration, each participant will be given a protocol for this study. Later on, the recordings will be transcribed carefully and analyzed in the light of the theoretical lens of thematic analysis.

Data Analysis

Senior family members or parents typically use Rangri language while conversing with each other. However, they use Urdu language as a means of communication with their children. There 12 interviews were taken with the Rangri speakers from 8 different areas of Karachi.

Candidate. 1 reports: “Manney or mairy khawand apus mein or ami abu key sath Langri mein bat krte hein or bachon sey hum urdu m bat krte hein (We both, husband and wife, use Langri language to converse with each other or with our parents, but we use Urdu to talk with our children.) Almost every interviewer confirmed the same language usage pattern in their families. The recorded discussion also confirms this report on language use in families. For instance, Candidate. 3, the daughter-in-law, while talking with her son, switches to Urdu and says, Uth ja orey se teri phupho orey bethegi (get a side; aunt will also sit there). Likewise, in utterance no. 18, the mother switches her language to Urdu when she communicates with her daughter, saying, Mehak, yai bartn utha ker kitchen m le jao (Mehak, take these utensils to the kitchen).

Children commonly use Urdu when they talk with each other. Candidate no. 4, the 22-year-old interviewee reports that they mostly use Urdu to communicate with their siblings and schoolmates, as they feel educated as Urdu speakers. He says, “Langri zuban bhi awa sa manny,lekin urdu ma many lagga se k mein paralikha hun.” Candidate no 5 says that they and their parents use Urdu to talk with each other at home (ham sary ghar mein urdu hi use krte hn, waldain b hmre sth urdu m bt krte hn). These interview reports show that the same usage pattern is used among families with their children in their homes.

The younger generation doesn’t use Urdu with their parents because they cannot understand it. Candidate 6, the interviewee reports, “Hmari ami itni parhi likhi nh h to un k sth hm Langri m bt krte hen” (We talk with our mother in the Rangri language because she is uneducated and does not know Urdu). Another interviewee of candidate 9 says, “Hmara mahol Rangri h, baron k sth hm Rangri bolte hen jb k bachon k sth school ki wjh s Urdu istimaal krte hen.” (Our environment is Rangri; we use Urdu to communicate with our elders, but we use Urdu with our children due to their school education.) The observations from the recorded family members completely align with the statements.

Lack of Official Support

The participants revealed that Rangri is not an identified language as it is not part of the official language that is used in media, education, and organizations. There is quite a little literature and literary activity available in this language. The informants repeatedly emphasized its deficiency in real-world situations. Candidate 2 states, “Ab modern dour ha Rangri ka kisi jaga koi istamal nahi ha swaiey gar key, har jaga Urdu aur English istamal ho rahi haen” (In this modern era, Rangri language is not spoken anywhere except homes; Urdu and English are being spoken everywhere). Candidate 5 says that they are teaching Urdu to their children as they have to talk in Urdu in their school. He says that (hum bachoun ko Urdu sikha rahey han kunkey wo agey school me ja key Urdu hi boolen gey). It is observed that no one takes interest or participates in the literature of the Rangri language because they think that it is not easily accessible to read and study. This observation proves that lack of official support is one of the big reasons for the

diminishing of a language, as a result of which dominant languages are given more importance by native speakers.

Stereotyping and Negative Attitudes towards Rangri

Crystal (2000) suggested that language maintenance or language shift is caused by the attitude of its speakers towards a language. Positive approaches encourage language, whereas negative attitudes lead to language shifts, and one of the biggest factors in this is language stereotyping. It refers to certain stereotypes attached to a particular language. The study revealed that participants have discriminatory beliefs about the Rangri language, which disassociated them from the language and discouraged them from transmitting it to the next generation.

The Rangri language is considered inferior both socially and economically, in contrast to Urdu and English. It is labelled as the language of villagers and uneducated people. Many examples suggest that the Rangri language is portrayed as uncivilized and backward. Some examples from these comments are “Hamrey loug Rangri bolney waley ko gitta siri (gipsy) smajtey han” (Our people consider Rangri speakers backwards and gipsy typed) (Candidate 10). “Hostel mein larkeyan kehti then ap Rangri boltey ho tou lagta ha lar rahey ho, is cheez neh hamein discourage keya? (Girls in hostels used to say that when you speak Rangri, it seems you are fighting. It discouraged us) (Interviewee 8).”

Economic and Academic Prospects and Language Choice

A variety of factors were highlighted in a conversational analysis that influenced the usage patterns of speakers and language preferences. These factors include education, media, the popularity and social prestige of powerful languages, and the social state of speakers. According to the interviewees, economic opportunities and academic factors are significantly influential and affect the survival of language and give it functional value. Candidate 6 expressed their preference regarding Urdu in their children’s education and stated that: “apni zaban ka apna hi charm ha hum sirf bachoun ki education aur career kei waja sey Urdu ko prefer kerte han” (Our native language has its own charm; we just prefer Urdu for the sake of education and career of our children). Similarly, candidate 7 emphasized the importance of dominant languages in their career development by expressing their views. They said, “Taleem aur job security key ley hum in per dependent han.” (We are dependent on these languages for education and job security). Other participants also supported this view, emphasizing that the modern system of education and economic realities prioritize English and Urdu, placing their native language in a secondary position.

Future of Rangri and the Perceptions of Native Speakers

Research members lack a positive attitude when they think about their informal speech language. They are worried that it is going to be replaced by Urdu anytime soon. It is used just at places like home or in communication with family. They maintained that in the coming 8 to 10 years, it is going to be spoken by only a few old speakers, and in the upcoming generations, it is going to become extinct.

As per the saying of candidate 5: “Ab hum barey ya bohrey loug isko istamal kar rahey han, hamarey bachey isko nahi seekh rahy to anay wali dou teen generations mein yeh khatam ho jaey gi Karachi mein.” The adult generation uses the vernacular style, and surprisingly, the younger generation has never thought of learning or practicing it. We fear its usage is going to vanish in the upcoming years in Karachi.

Furthermore, it was asked how people perceive this language shift and how other languages influence the pure usage of the Rangri language. A number of people appreciated the change. Candidate 3 believes it to be a positive change for the upcoming generations as it fits perfectly well with the technological shift and it's also going to help children practice the English language. He says, “Mujey to acha lag raha ha kunkey jo advance system aa raha ha bachoun ko agay samajney mein asani rahey gi aur unein angreezi boulney mein koi diqat nahi ho gi.”

Moreover, when asked by Candidate 8, the response was that languages have adopted non-native words and structures, resulting in their impurity, as it is the demand of the present time. Languages develop when they include various foreign words. The above survey shows that native speakers of this language have welcomed the language shift and change. It also highlights the fact that people are a bit distant and isolated from their native language.

Remedies and Strategies for Language Preservation

Preserving endangered languages in Pakistan requires a multifaceted approach that combines documentation, education, community involvement, and supportive policies. By valuing and nurturing linguistic diversity, communities can safeguard their cultural identities and contribute to a richer, more inclusive society.

Archiving and documentation

Initiatives should focus on documenting endangered languages through dictionaries, grammar guides, and audiovisual recordings in order for creation of language resources: (UNESCO, 2003). This preserves linguistic knowledge for future generations and facilitates language revitalization efforts. Establishing digital archives and repositories can safeguard linguistic materials and make them accessible globally (Khan & Riaz, 2017).

Promotion and Education

Introducing endangered languages into formal education curricula helps maintain intergenerational transmission and strengthens community ties (UNESCO, 2003).

Language Revitalization Campaigns: Community-driven efforts to promote language use in daily life, through cultural events, media, and local governance support, can foster pride and interest in speaking the language (Khan & Riaz, 2017).

Policy and Advocacy

Recognition and Support:

Government policies should recognize and protect linguistic diversity, ensuring funding for language preservation projects and legal recognition of minority languages (Khan & Riaz, 2017).

Bilingual Education:

Encouraging bilingual education programs that value both dominant languages and endangered languages can promote multilingualism and preserve cultural heritage (UNESCO, 2003).

Limitations and Recommendation

This research contributes significantly to the existing findings on indigenous language and seeks insight into the decline of Rangri. Although the findings are based on limited samples of rural speakers of the Rangri language, there is a need for further research. Similar studies are required to investigate attitudes in urban areas, language practices, and the context of mother languages in their native regions. This will provide insight into a complete understanding of language and help in preserving it.

Conclusion

The result of the research shows that the Rangri language is a language of common and daily communication within the home domain. People of different ages, groups, and backgrounds still use it, and this suggests the maintenance of language. However, the study also reveals that the Rangri language is undergoing a transformation in Karachi where its vitality is endangered. Although many Rangri speakers pass it down to their younger generation as their mother tongue, parents who desire to teach their children Urdu and English contribute to a shift in language in Karachi. Moreover, the purity and popularity of the Rangri language are influenced by Urdu , leading to its decline and an insecure future for the language in Karachi.

Crystal (2000) stresses that languages play a crucial role in preserving cultures because cultures are mainly passed down through spoken and written languages. Linguistic diversity is important for the sustainability of our world, so it's vital to protect as many languages as possible. Odum (1986) supports this idea, stating that diversity in living things contributes to stability in natural systems. Given this, it's necessary for governments to educate the public about the importance of preserving native languages. Research shows that mothers often choose a language based on personal or family preferences without considering the importance of language preservation. To address this, the paper recommends creating policies and launching awareness campaigns, especially targeting mothers. They need to understand that children are capable of learning and using multiple languages. It's crucial to encourage mothers to continue using their native languages at home to prevent these languages from disappearing over time. This effort is essential if we want to avoid leaving behind only remnants of languages for future generations.

References

- Amin, U., & Khan, A. Q. (2023). Urdu Language Attrition Due to the Preference for English: A Cross-Generation Comparative Study. *Kashmir Journal of Language Research*, 26(1), 107-126.
- Barrett, G. (2023). Conservatism in Language. *Languages and Communities in the Late-Roman and Post-Imperial Western Provinces*, 85.
- Cantrall, N. E. (2023). A Conceptual Analysis and Variable Identification Study of First-Language Attrition.
- Crystal, D. (2002). *Language death*. Cambridge university press.
- Erling, E. J., Foltz, A., Siwik, F., & Brummer, M. (2022). Teaching English to linguistically diverse students from migration backgrounds: From deficit perspectives to pockets of possibility. *Languages*, 7(3), 186.
- Evans, N. (2009). *Dying words: Endangered languages and what they have to tell us* (Vol. 6). John Wiley & Sons
- Harrison, K. D. (2007). *When languages die: The extinction of the world's languages and the erosion of human knowledge*. Oxford University Press.
- Hunt, J., & Davis, S. (2019). Social and historical factors contributing to language shift among German heritage-language migrants in Australia: An overview. *Linguistik online*, 100(7), 159-180.

- Jabeen, S. (2023). Language planning and policy, and the medium of instruction in the multilingual Pakistan: a void to be filled. *International Journal of Multilingualism*, 20(2), 522-539.
- Kuh, G. D. (2008). Excerpt from high-impact educational practices: What they are, who has access to them, and why they matter. *Association of American Colleges and Universities*, 14(3), 28-29.
- Madan, T. N. (1995). *Muslim communities of South Asia: culture, society, and power* (Vol. 6). Manohar
- Malekela, G. A. (2010). English as a medium of instruction in post-primary education in Tanzania: Is it a fair policy to the learners?. In *Language of Instruction in Tanzania and South Africa-Highlights from a Project* (pp. 33-41). Brill.
- Merga, B., & Boyossa, D. T. (2014). A study of efl teachers'and learners'perceptions on the role of extensive reading in developing the learners'language competences: the case of adea model secondary school (Doctoral dissertation, Haramaya University).
- Pakaja, M. (2023). Relevance of language, thought and culture: Systematic literature review. *Open Access Repository*, 10(5), 46-51.
- Sultana, N., Pekerti, A. A., Okimoto, T. G., & Härtel, C. E. (2023). The effect of race and foreign accent on managers' career progression. *International Journal of Cross Cultural Management*, 23(2), 247-278.
- Valdés, G. (2004). *Learning and not learning English: Latino students in American schools*. Teachers College Press.