

# A Study of Linguistic and Social Dynamics in the Growth of Ethnic Identity

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**Abstract**

Ethnic identity is one of the most important identities of the multi-ethnic and multilingual people of Pakistan. The present study focuses on the influence of linguistic and social dynamics in the growth and accentuation of ethnic identity of Baloch people who form a majority in Balochistan, the largest province of Pakistan. This mixed method study is theoretically underpinned by Smolicz theory of 'Cultural Core Value'. The data for the purpose is collected from a non-random sample of Baloch people through a questionnaire constructed on a Likert scale. SPSS is used for statistical analysis of the data, which is then interpreted. The results show that the influence of linguistic and social dynamics is significant on the growth of ethnic identity of a group.

**Keywords:** linguistic dynamics, social dynamics, growth, ethnic identity

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**1.****Introduction**

The study of Ethnicity has remained problematic over the years. Different approaches were used to study the phenomenon but not with full success due to difficulty in categorizing people into ethnic groups and in determining identity markers. One of the major issues is the distribution of varied languages, which sometimes cross-political boundaries (Emberling, 1997). The population under study i.e 'Baloch' live in three different countries; Pakistan, Iran and Afghanistan. Their national identity might be different but their ethnic identity is one. Such divisions are a common phenomenon in

regions that remained under colonialism. The colonial division was ambiguous because people from different groups were made one tribe and similar groups were given a different name. This foreign given name could not become the identity for the group members.

In such situations, the groups set a certain criteria for identifications and for indicating these criteria decide for the indices in the form of language, dress, religion, culture, history etc. It is the criteria as well as the markers that differentiate one group from the other. The decision about the identity

markers depend on the importance, a group gives to a certain aspect of their social life.

Pakistan is a multi-ethnic country, which is constitutionally a federal state with four provinces namely Balochistan, Sind, Punjab and Khabar Pakhtoon Kha (KPK). The names of the provinces clearly indicate the names of the main ethnic group and somehow also informs about the majority language in these provinces. Pakistan kept on facing troubles due to heterogeneous population within its borders. The many ethnic and linguistic groups are not only diverse but look divided as well. The ethnolinguistic friction has remained a reason for historic political instability (Fani et al, 2011). Language and Ethnicity has also remained the basis for demands for proper quota in employment and resources and therefore the basis of disputes. Pakistan, since its birth, is facing the issue of language and ethnicity, where different ethnic groups assert their identity and demand recognition and representation. Pakistan came into being in the name of religion, arguing that religious affiliations unite the people and all other markers of ethnic identities like language, culture, race and common ancestry can be thrown in the background. But such claims did not last for long and very early in its inception; the realization dawned that ethnic identity through language is a far stronger identity and unity marker than religion alone. At that point in time the ethnolinguistic identity overshadowed all other indices of identity (Uddin, 2006).

Language plays an important part in determining ethnicity in Pakistan. There are more than twenty languages spoken within the borders of Pakistan (Blood, 1996) but languages that are known to be closely connected to the ethnic identity of people are Punjabi, Sindhi, Pashto and Balochi that belong to the Indo Aryan group of Indo European languages, whereas Brahvi is a language spoken by a group of people who identify themselves as Baloch but speak Brahvi which belongs to the Dravidians family of languages.

The present study is done in Balochistan, which is by area the largest province of the country with a rich ethnic situation. Fani et al (2011) declares that ethnicity emerges as an outcome of certain happenings in the society around. Ethnicity is 'performed' more in situation, where the members of the ethnic group find their identity under threat in some way. This performance of ethnic identity is done by the use of those indicators that are the core

components of the group. Language is one of them through which Ethnicity can be performed. In the same way Baloch ethnicity is the result of bad federal arrangements, which has caused political as well as social unrest in Balochistan. Fani et al (2011) writes in their article 'The resurgence of Baloch Ethnicity and Nationalism in Balochistan' 'with every insurgency in the province, the resurgence of Baloch ethnicity increases' (p.3). In such a situation present study explores the relation that language holds with ethnicity among 'Baloch' as a linguistically diverse ethnic group.

The Baloch population in Pakistan resides mainly in Balochistan but small portion of it also lives in Sindh, KPK and Punjab. According to the latest census, the total population of Baloch is 6 million of which 70% live in Balochistan and the rest in the other three provinces, as reported in 2005 (Fani, 2011).

## **2. Research Hypothesis**

The linguistics and social dynamics influence the growth of ethnic identity.

## **3. Objectives of the Study**

This study has been designed for the following objectives:

- (i) Assessment of the influence of linguistic dynamics in the escalation of ethnic identity.
- (ii) Appraisal of the influence of social dynamics in the intensification of ethnic identity.
- (iii) Analysis of the trend of ethnic affiliation in the present circumstances in Baluchistan.

## **5. Literature Review**

Language along with culture, religion and territorial land becomes the basis on which different groups are differentiated in a multiethnic situation. Language is an essential component of ethnicity and shows the diversity in a multiethnic society. It is true that language is a welding force among people who speak the same language (Ali, 1996). They feel it convenient to communicate with each other and comfortable in living together. Most of them show loyalty towards the native language and obedience to ethnic group. Similarly a different language may act as a determiner and a dividing component among different ethnic groups, resulting in a feeling of 'in-group' and 'out-group'.

Language also performs the important function of maintenance of ethnic group, and ethnicity gets reinforced through language. It is a unifying factor between generations in an ethnic group connecting past to present and present to future in a unifying whole. Ethnic groups are known through the language they speak. Therefore language gives identity to a group (Ali, 1996), 'It identifies speakers of a given mother tongue and sets them apart from speakers of other mother tongue' (p.3).

Jasso (2009) believes that language is a loose component of ethnicity among the other five like religion, race, skin colour and birth place; as it is **the** first to be shed off from one's ethnic identity. Ethnicity is one's relationship with his ethnic group and any component of ethnicity can dominate the other while forming the basis of this relationship and plays its role in further strengthening of it. It is usually these components of ethnicity that are manipulated at the time of ethnic conflicts (Ali, 1996).

In a set of different studies on components of ethnicity as its indicators, it was found that language is a salient indicator of ethnic identity among groups. For Hispanics, Spanish language appeared to be a dominant indicator (Organista, Chun & Martin, 1998). But in certain cases language was found to be less significant like for Jewish identity. Ethnicity, to a large extent is self ascription by a group and various groups define it by making use of different components of ethnicity.

A number of studies suggest that language is one of the most important elements of ethnic identity. The salience of language as a marker of ethnicity depends on the setting in which the study is being conducted; moreover language is not included in the studies on ethnicity in all groups. Ethnicity does not become an issue except when seen in the context and in contrast to other ethnic groups usually in a majority culture (Rosenthal and Hrynevich, 1985). Components of ethnicity are present in all groups but the degree of presence varies.

Language and ethnicity is a negotiated construct as the significance and salience of language for an ethnic group does not only vary with the group but also depends on the setting for example whether the group is on its own land as an indigenous population or has become an immigrant group struggling to keep its ethnicity in a foreign land (Organista, Chun & Martin, 1998).

De Vos (1982) defines ethnic group as consisting of people who are self-consciously united around a common ancestry, tradition, territory and language but none of these is a necessary criteria. In other words ethnic identity is a highly subjective concept, which makes use of symbolic aspects of culture to differentiate one group from another. These emblematic aspects do not remain constant throughout but keep on changing (Cited in Jones, 1997).

There can be two versions of ethnicity according to Gumperz (1982) who distinguishes between the old and the new definition of ethnicity. Old ethnicity was based on common geographical boundaries, culture, regional background, social network that tied people together whereas the new version of ethnicity focuses not on the commonality but on the differences with the other group in culture, language, geographical proximity etc. (cited in Sallabank 2006). The new version goes in line with Tajfel's Social Identity theory (2010), which emphasizes on accentuation of ethnicity with increased comparison and differences with another group. However ethnicity is an essential part of social identity (Beswick, 2007).

In a traditional sense Ethnicity has a critical connotation and ethnic groups are

"viewed as exclusive, divisive and primitive, representing misguided nostalgia and outmoded characteristics, whereas a 'nation state' is thought to be all embracing, modern construct that provide cohesion to its members". (Beswick, 2007, p.30).

But if people become a nation this does not in anyway takes away their ethnic identity or identity with an ethnic group. This also shows the inherent and fixed nature of ethnicity. On the other hand Dorian (1999) gives an ethnographic perspective of ethnicity according to which race and colour are not necessary dimension of ethnicity rather social attitudes are more fundamental in defining ethnic identity. These attitudes are themselves fluid and subject to change, which describe well, the nature of ethnic identity. Fishman (1989) calls ethnicity as 'peopleness' that is individuals who belong to a separate group with definite cultural boundaries built on common history and a deep sense of collectivity.

After scrutinizing many definitions of ethnicity one sees convergence on the notion that ethnicity is multifactorial phenomenon, which is constituted by multiple features (Haarmann, 1986). Language is one of the many components that form ethnic identity but not necessarily the central one in all ethnic groups. Ethnicity in some cases, which will be discussed later in the discussion, can be defined without language while in others; ethnicity does not exist without language.

Human kind has always lived in groups; the basis of division can be race, colour, language, culture or religion. To identify oneself with a group is therefore a natural human need. Mack (1983) gives three major needs that are fulfilled by one's association to a group. These are sense of belonging, survival and one's value and worth. Identity being itself a social process is recognition of membership of an individual within a group. This sense of belonging and construction of identity takes place in the early period of socialization, where an individual begins to differentiate between those within his group (us) and the outsider (them). The fears and anxiety that might develop about the intentions of the outsider may not be rational but it leads to the feeling of a need for a group that can become a protector from perceived threats (Cited in Davis, 1999).

Phinney et al (2001) while emphasizing the importance of group identity asserted that identifying with a group is vital for developing and maintaining the sense of well being for an individual in the society. Tajfel (2010) highlighted the same in his social identity theory where he mentioned that a sense of belongingness gives a positive self to the members of a group.

The interesting aspect of ethnic identity is its gain of meaning only in heterogeneous society, and becomes meaningless in a homogenous one. Therefore it can be said that contact with different ethnic groups give rise to ethnicity and ethnic feelings among group members. Strong ethnic ties are inversely proportional to the ties with the main stream, that is stronger and closer the ties with one's ethnic group the weaker and distant the relation becomes with the mainstream group and vice versa.

Group identity is expressed, asserted and shown when the group feels threatened and insecure during times of crisis, which can be political and social. Bauman figuratively calls identity a 'battlefield' as he says,

"A battlefield is identity's natural home. Identity comes to life only in the tumult of battle; it falls asleep and silent the moment the noise of the battle dies down" (cited in Suleman, 2006 p.51).

He further says that language makes a group stronger because a common language facilitates communication, it is therefore suggested that if the origin of the ethnic group is linguistic, then the in-group bonds would be stronger. Thus there is a strong link between language and ethnicity (Ramahoba, 2008)

Language underpins identity and this sense of belonging is further reinforced if the language is or becomes a means of communication, fulfilling the basic need of the group members. With this mutually intelligible language, it is easier to transmit group's ideologies and aspirations among the members. Elevation of a language to a legally formal status is necessary when an ethnic group aspires to become a nation, and such an elevation needs conscious and deliberate efforts to make the language stand out and look different from the languages it comes in contact with (Beswick, 2007).

Padilla (2000) argues that ancestral heritage can be one of the many criteria to be identified as a member of a certain ethnic group but other aspects of culture such as language use that facilitates inter and intra group communication and following of group traditions are also pertinent criteria. It is not necessary that all members should fulfill all criteria but the suggestion of demonstrating at least one criterion to be constructed as a group member of an ethnic group is also valid, and language is an easily detectable criterion.

Fishman (1999) declares the relation between language and ethnicity as variable, meaning thereby that sometimes language is a prime indicator of ethnicity while at other times it becomes optional. Ethnicity itself is prone to changes due to the social developments in the society which oftentimes are more powerful than fixedness of ethnicity. Grievances among the members of a minority against the dominating group strengthen ethnic bond. The ethnic language as an index of ethnicity is spoken more among the members of the dominated group in such situations.

Starks, Taumoefolou, Bell, & Davis, (2005) studied 'Language as a Marker of Ethnic Identity in New Zealand' opines that ethnicity is an awareness about oneself which is maintained by language and religion and one's own subjective feelings, but such a criteria is not fixed as it changes with the adaptation of the group to confronting social forces. In such a situation language does not remain an identity marker. It can therefore be said that language shift is a normal phenomenon and language as a mark of identity can be replaced by other cultural features. Since ethnicity is a social construction, it is prone to changes as the group can redefine itself according to the changing circumstances; language being one of those changing indices of identity, becomes a negotiated construct.

Researchers working on ethnic identity have pointed out that language is not an essential condition for ethnic identity. For instance, all Irish do not speak Galiac but still identify themselves as Irish (Riley, 1975). Members might use the dominant or a more utilitarian language but keep a symbolic affiliation to the group through group's language.

The extent to which language marks the identity of an ethnic group decides the fortune of its people, the members of the group. For instance the Scots and Catalonians both form strong ethno national group, but the civil society of Catalan was able to develop a strong sense of ethnic and regional identity through the promotion of its language and literature. This sense of identity was successfully turned into an ideology at a national level, which formed the basis for self determination (Joseph, 2004). On the other hand the civil society of Scotland looked at its borders for inspiration and guidance therefore failed to develop a sense of local identity through its traditions, culture, language and literature.

Fishman declares the relation between language and ethnicity as sacred. Fishman (1999) calls the link between language and ethnicity as clear as well as variable. Clear because most of the time it denotes kinship and refers to a common territorial belonging and variable for the reason that sometimes language becomes the prime marker of ethnicity and in other cases it is peripheral or marginal. This link between the two is fostered if an ethnic group has grievances against the majority or the dominating

group. If the language or the people are denigrated then the ethnic identity grows stronger among such people and they would use their ethnic language more than in the absences of such grievances.

## 6. Research Methodology

Present research is a mixed method research. A quantitative tool (questionnaire) has been developed for the research. The questionnaire consists of twelve items. First six items (1-6) are meant to collect information regarding influence of linguistic dynamics on ethnic identity. The last six items (7-12) have been constructed to collect respondents' response in respect of the influence of social dynamics in the growth of ethnic identity. All the items of the questionnaire have been attributed by Likert Scale {Strongly Agree (SA), Agree (A), Un-decided (UD), Disagree (DA), Strongly Disagree (SD)}. The data is selected through stratified random sampling and analyzed both quantitatively and qualitatively.

## 7. Theoretical Framework

Smolicz's 'Cultural/Ethnic Core Value' theory (1991) and Tajfel's 'Social Identity Theory' (2010) form the theoretical and analytical framework of this study. Using this framework researchers have tried to find the cultural core value of their selected group for this study i.e 'Baloch'. The theory of Cultural Core Value is based on the premise that every ethnic group has a certain core value element in their culture that not only distinguishes it from the surrounding ethnic groups but it is essential for the existence and maintenance of its ethnic identity. The 'Baloch' have a deep-rooted history and the members of the group enjoy a perceivably distinct identity among other indigenous groups of Pakistan. The theory is applied to find out if language is the cultural/ethnic core value of the selected group, if it is, then to what extent, and if language is not then what other related cultural elements define ethnolinguistic boundaries of the group and give its member a single identity that unites them as a distinct ethnic group.

The purpose of Core Value comes to the fore in forming borders between 'us' and 'them' in a multilingual, multiethnic situation. This 'us' and 'them' as a way of enhancing group bonding, is further analyzed through Tajfel's Social Identity Theory. This theory signifies the relation between different ethnic groups living in the society. It focuses on those similarities among the group



members and the differences from other ethnic groups, which give strength to the in-group bonding. These similarities and differences are highlighted which get flared up in particular situation and circumstances.

Table 1

*Quantitative Analysis*

### 8. Data Analysis

Data is analysed both quantitatively and qualitatively.

#### Quantitative Analysis of the Response on Questionnaire

| S/<br>N | Statement  | Participan<br>ts | Total Response |    |    |    |        | Total<br>Attempts |
|---------|--|------------------|----------------|----|----|----|--------|-------------------|
|         |  |                  | SA             | A  | UD | DA | S<br>D |                   |
| 1       | I speak more than one language at my home.   | 100              | 36             | 20 | 4  | 13 | 27     | <b>100</b>        |
| 2       | I prefer my mother tongue at my home.  | 100              | 70             | 24 | 4  | 0  | 2      | <b>100</b>        |
| 3       | I know more than one regional languages of Baloch heartland.   | 100              | 31             | 24 | 13 | 17 | 14     | <b>99</b>         |
| 4       | Politicians mostly talk in Balochi in public processions.  | 100              | 28             | 30 | 12 | 14 | 16     | <b>100</b>        |
| 5       | I converse in Balochi with my friends.   | 100              | 45             | 25 | 13 | 14 | 2      | <b>99</b>         |
| 6       | I usually code switch between Balochi and Urdu.  | 100              | 21             | 36 | 10 | 16 | 17     | <b>100</b>        |
| 7       | I prefer Balochi to be included in Education System if needed as a medium of instruction (MoI).                | 100              | 75             | 18 | 6  | 1  | 0      | <b>100</b>        |
| 8       | The circle of my friends has changed in the last few years.  | 100              | 17             | 34 | 16 | 23 | 10     | <b>100</b>        |
| 9       | Inter ethnic marriages are encouraged in my family.  | 100              | 43             | 19 | 22 | 10 | 6      | <b>100</b>        |
| 10      | Baloch customs are the centre of Baloch identity.  | 100              | 80             | 17 | 1  | 2  | 0      | <b>100</b>        |
| 11      | Any one may be allowed to adopt Baloch identity.   | 100              | 13             | 17 | 14 | 14 | 41     | <b>99</b>         |
| 12      | The current crisis in the province has boasted the Baloch ethnic identity among Baloch communities in Pakistan | 100              | 42             | 31 | 18 | 2  | 6      | <b>99</b>         |

It is reflected in the tabulated data that 56% respondent speak more than one language whereas 40% speak only one language at their home. There are 94% respondents who claim that they speak their

mother tongue at home. Out of 100 respondents in total, 55% assert that they are either bilingual or multilingual in respect of their regional languages and 31% are monolinguals. Majority of the

respondents (58%) have reported that their political leaders speak Balochi in their public speeches. An overwhelming majority (70%) speak Balochi in formal or informal social interactions. A significant number of respondents (57%) claim that they exercise code-switching in their talk. A highly significant percentage (93%) favours the inclusion of Balochi in the education system especially as a medium of instruction. A significant number (51%) of respondents inform that their circle of friends have changed in the last few years. Intra ethnic marriages are claimed to be encouraged in Baloch

tribes in the present time and the same has been confirmed by 62% respondents. The overwhelming majority (97%) claim that Baloch people strictly adhere to their customs and same is the base of their ethnic identity. Adopting Baloch identity by other than Baloch tribes is discouraged by 55% and encouraged by 30% of the respondents. Present crisis in the region has boosted the Baloch ethnic identity which is confirmed by 73% of the respondents.

Table 2

The comprehensive statistical analysis of twelve items is mentioned in the following:

*Statistical Analysis of item # 1*

| <b>I speak more than one language at my home.</b> |                   |           |         |               |                    |
|---|-------------------|-----------|---------|---------------|--------------------|
|   |                   | Frequency | Percent | Valid Percent | Cumulative Percent |
| Valid   | Strongly Agree    | 36        | 36.0    | 36.0          | 36.0               |
|   | Agree             | 20        | 20.0    | 20.0          | 56.0               |
|   | Neutral           | 4         | 4.0     | 4.0           | 60.0               |
|   | Disagree          | 13        | 13.0    | 13.0          | 73.0               |
|   | Strongly Disagree | 27        | 27.0    | 27.0          | 100.0              |
|   | Total             | 100       | 100.0   | 100.0         |                    |

*Statistical Analysis of item # 2*

| <b>I prefer my mother tongue at my home.</b> |                   |           |         |               |                    |
|--|-------------------|-----------|---------|---------------|--------------------|
|  |                   | Frequency | Percent | Valid Percent | Cumulative Percent |
| Valid  | Strongly Agree    | 70        | 70.0    | 70.0          | 70.0               |
|  | Agree             | 24        | 24.0    | 24.0          | 94.0               |
|  | Neutral           | 4         | 4.0     | 4.0           | 98.0               |
|  | Strongly Disagree | 2         | 2.0     | 2.0           | 100.0              |
|  | Total             | 100       | 100.0   | 100.0         |                    |

*Statistical Analysis of item # 3*

| <b>I know more than one regional languages of Baloch heartland.</b> |                   |           |         |               |                    |
|---|-------------------|-----------|---------|---------------|--------------------|
|   |                   | Frequency | Percent | Valid Percent | Cumulative Percent |
| Valid   | Strongly Agree    | 31        | 31.0    | 31.3          | 31.3               |
|   | Agree             | 24        | 24.0    | 24.2          | 55.6               |
|   | Neutral           | 13        | 13.0    | 13.1          | 68.7               |
|   | Disagree          | 17        | 17.0    | 17.2          | 85.9               |
|   | Strongly Disagree | 14        | 14.0    | 14.1          | 100.0              |

|         |        |     |       |       |  |
|---------|--------|-----|-------|-------|--|
|         | Total  | 99  | 99.0  | 100.0 |  |
| Missing | System | 1   | 1.0   |       |  |
|         | Total  | 100 | 100.0 |       |  |

*Statistical Analysis of item # 4*

| <b>Politicians mostly talk in Balochi in public processions.</b> |                   |           |         |               |                    |
|--|-------------------|-----------|---------|---------------|--------------------|
|  |                   | Frequency | Percent | Valid Percent | Cumulative Percent |
| Valid  | Strongly Agree    | 28        | 28.0    | 28.0          | 28.0               |
|  | Agree             | 30        | 30.0    | 30.0          | 58.0               |
|  | Neutral           | 12        | 12.0    | 12.0          | 70.0               |
|  | Disagree          | 14        | 14.0    | 14.0          | 84.0               |
|  | Strongly Disagree | 16        | 16.0    | 16.0          | 100.0              |
|  | Total             | 100       | 100.0   | 100.0         |                    |

*Statistical Analysis of item # 5*

| <b>I converse in Balochi with my friends.</b> |                   |           |         |               |                    |
|---|-------------------|-----------|---------|---------------|--------------------|
|   |                   | Frequency | Percent | Valid Percent | Cumulative Percent |
| Valid   | Strongly Agree    | 45        | 45.0    | 45.5          | 45.5               |
|   | Agree             | 25        | 25.0    | 25.3          | 70.7               |
|   | Neutral           | 13        | 13.0    | 13.1          | 83.8               |
|   | Disagree          | 14        | 14.0    | 14.1          | 98.0               |
|   | Strongly Disagree | 2         | 2.0     | 2.0           | 100.0              |
|   | Total             | 99        | 99.0    | 100.0         |                    |
| Missing                                       | System            | 1         | 1.0     |               |                    |
|   | Total             | 100       | 100.0   |               |                    |

*Statistical Analysis of item # 6*

| <b>I usually code switch between Balochi and Urdu.</b> |                   |           |         |               |                    |
|--|-------------------|-----------|---------|---------------|--------------------|
|  |                   | Frequency | Percent | Valid Percent | Cumulative Percent |
| Valid  | Strongly Agree    | 21        | 21.0    | 21.0          | 21.0               |
|  | Agree             | 36        | 36.0    | 36.0          | 57.0               |
|  | Neutral           | 10        | 10.0    | 10.0          | 67.0               |
|  | Disagree          | 16        | 16.0    | 16.0          | 83.0               |
|  | Strongly Disagree | 17        | 17.0    | 17.0          | 100.0              |
|  | Total             | 100       | 100.0   | 100.0         |                    |

*Statistical Analysis of item # 7*



| <b>I prefer Balochi to be included in Education System if needed as a medium of instruction (MoI).</b> |                |           |         |               |                    |
|--|----------------|-----------|---------|---------------|--------------------|
|  |                | Frequency | Percent | Valid Percent | Cumulative Percent |
| Valid  | Strongly Agree | 75        | 75.0    | 75.0          | 75.0               |
|  | Agree          | 17        | 17.0    | 17.0          | 92.0               |
|  | Neutral        | 7         | 7.0     | 7.0           | 99.0               |
|  | Disagree       | 1         | 1.0     | 1.0           | 100.0              |
|  | Total          | 100       | 100.0   | 100.0         |                    |

*Statistical Analysis of item # 8*

| <b>The circle of my friends has changed in the last few years.</b> |                   |           |         |               |                    |
|--|-------------------|-----------|---------|---------------|--------------------|
|  |                   | Frequency | Percent | Valid Percent | Cumulative Percent |
| Valid  | Strongly Agree    | 17        | 17.0    | 17.0          | 17.0               |
|  | Agree             | 34        | 34.0    | 34.0          | 51.0               |
|  | Neutral           | 16        | 16.0    | 16.0          | 67.0               |
|  | Disagree          | 23        | 23.0    | 23.0          | 90.0               |
|  | Strongly Disagree | 10        | 10.0    | 10.0          | 100.0              |
|  | Total             | 100       | 100.0   | 100.0         |                    |

*Statistical Analysis of item # 9*

| <b>Inter ethnic marriages are encouraged in my family.</b> |                   |           |         |               |                    |
|--|-------------------|-----------|---------|---------------|--------------------|
|  |                   | Frequency | Percent | Valid Percent | Cumulative Percent |
| Valid  | Strongly Agree    | 43        | 43.0    | 43.0          | 43.0               |
|  | Agree             | 19        | 19.0    | 19.0          | 62.0               |
|  | Neutral           | 22        | 22.0    | 22.0          | 84.0               |
|  | Disagree          | 10        | 10.0    | 10.0          | 94.0               |
|  | Strongly Disagree | 6         | 6.0     | 6.0           | 100.0              |
|  | Total             | 100       | 100.0   | 100.0         |                    |

*Statistical Analysis of item # 10*

| <b>Baloch customs are the centre of Baloch identity.</b> |                |           |         |               |                    |
|--|----------------|-----------|---------|---------------|--------------------|
|  |                | Frequency | Percent | Valid Percent | Cumulative Percent |
| Valid  | Strongly Agree | 80        | 80.0    | 80.0          | 80.0               |
|  | Agree          | 17        | 17.0    | 17.0          | 97.0               |
|  | Neutral        | 1         | 1.0     | 1.0           | 98.0               |
|  | Disagree       | 2         | 2.0     | 2.0           | 100.0              |
|  | Total          | 100       | 100.0   | 100.0         |                    |

## Statistical Analysis of item # 11

| Any one may be allowed to adopt Baloch identity. |                   |           |         |               |                    |
|--|-------------------|-----------|---------|---------------|--------------------|
|  |                   | Frequency | Percent | Valid Percent | Cumulative Percent |
| Valid  | Strongly Agree    | 13        | 13.0    | 13.1          | 13.1               |
|  | Agree             | 17        | 17.0    | 17.2          | 30.3               |
|  | Neutral           | 14        | 14.0    | 14.1          | 44.4               |
|  | Disagree          | 14        | 14.0    | 14.1          | 58.6               |
|  | Strongly Disagree | 41        | 41.0    | 41.4          | 100.0              |
|  | Total             | 99        | 99.0    | 100.0         |                    |
| Missing  | System            | 1         | 1.0     |               |                    |
| Total  |                   | 100       | 100.0   |               |                    |

## Statistical Analysis of item # 12

| The current crisis in the province has boasted the Baloch ethnic identity among Baloch communities in Pakistan. |                   |           |         |               |                    |
|---|-------------------|-----------|---------|---------------|--------------------|
|   |                   | Frequency | Percent | Valid Percent | Cumulative Percent |
| Valid   | Strongly Agree    | 42        | 42.0    | 42.4          | 42.4               |
|   | Agree             | 31        | 31.0    | 31.3          | 73.7               |
|   | Neutral           | 18        | 18.0    | 18.2          | 91.9               |
|   | Disagree          | 2         | 2.0     | 2.0           | 93.9               |
|   | Strongly Disagree | 6         | 6.0     | 6.1           | 100.0              |
|   | Total             | 99        | 99.0    | 100.0         |                    |
| Missing   | System            | 1         | 1.0     |               |                    |
| Total   |                   | 100       | 100.0   |               |                    |

## 8.3 MODE ANALYSIS

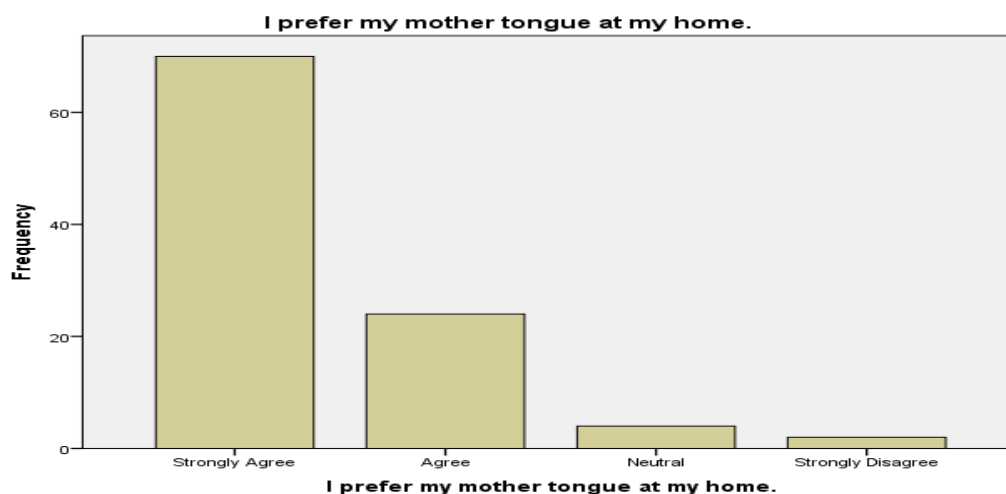
## Statistics analysis of MODE

| Statments | I speak more than one language at my home. | I prefer my mother tongue at my home. | I know more than one regional languages of Baloch heartland. | Politicians mostly talk in Balochi in public processions. | I converse in Balochi with my friends. | I usually code switch between Balochi and Urdu | I prefer Balochi to be included in Education System if needed as a medium of instruction (MoI). | The circle of my friends has changed in the last few years. | Inter ethnic marriages are encouraged in my family. | Baloch customs are the centre of Baloch identity. | Any one may be allowed to adopt Baloch identity. | The current crisis in the province has boasted the Baloch ethnic identity among Baloch communities in Pakistan |
|-----------|--|---------------------------------------|--|---|--|--|---|---|---|---|--|--|
| N Valid   | 100  | 100                                   | 99   | 100   | 99                                     | 100  | 100   | 100   | 100   | 100   | 99   | 99   |
| Missing   | 0  | 0                                     | 1  | 0   | 1                                      | 0  | 0   | 0   | 0   | 0   | 1  | 1  |
| Mode      | 1.00                                       | 1.00                                  | 1.00   | 2.00  | 1.00                                   | 2.00   | 1.00  | 2.00  | 1.00  | 1.00  | 5.00   | 1.00   |

The mode analysis was conducted through SPSS to calculate the central tendency in the responses of research participants. The responses were coded as 1: strongly agree, 2: agree, 3: neutral, 4: disagree, 5: strongly disagree. The most frequent responses or central tendency as shown in the table above are strongly agree/disagree with the exception of only 3-questionnaire item (4,6,8) with moderate response “agree”. The purpose of using likert scale in this research was to give respondents a freedom to choose from most extreme responses (strongly agree/disagree) to no responses at all( neutral)in terms of deciding the influence of social and linguistic dynamics on their ethnic identity. Thus the analysis indicated that Baloch ethnicity by choosing extreme responses held strongly positive opinions

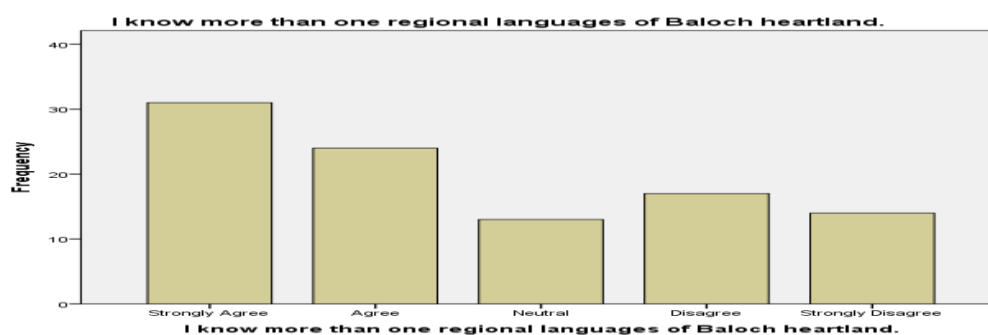
regarding their preferences of Balochi language, its customs and traditions. They preferably chose those social and cultural elements that enhances their sense of ethnic identity such as inter ethnic marriages, circle of friends and Balochi language as medium of instruction in schools. Additionally, the most frequent response for item 11 was “strongly disagree” that further validates the phenomena of creating borders between “us” and “them” as a way of enhancing group bonding. (Tajfel, 1970). The detailed explanations of these responses are further elaborated in Qualitative section. Thus in the light of this statistical analysis it is safe to conclude that the linguistic and social dynamics as mentioned in the questionnaire are extremely important factors In boasting up the growth of Baloch ethnic identity.

## 8.2 Qualitative Analysis



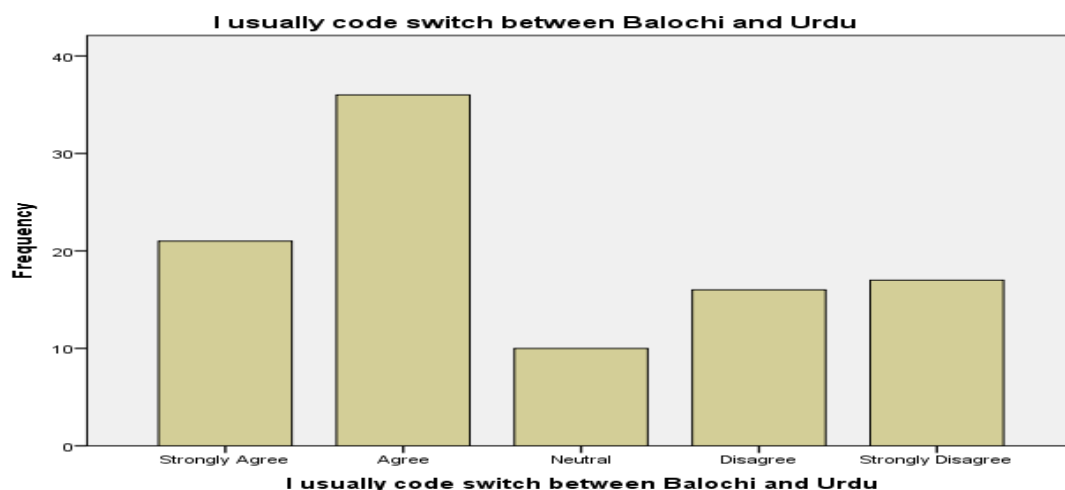
As expected most of them speak their mother tongue but some also speak Urdu at home, but this population looks insignificant as compared to the population speaking mother tongue. The desire to keep mother tongue alive and to pass it on successfully to the next generation gives vitality to

the language and one of the best ways of maintaining the language (Salabank, 2006). Besides, it also shows a positive attitude towards one's own language, feeling of pride for it and a sense of belongingness and identity by the mother tongue.



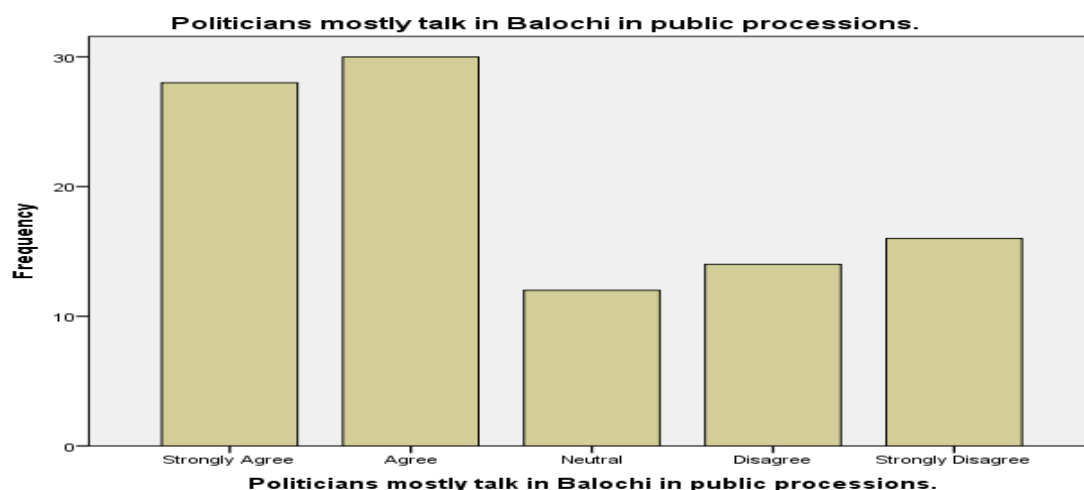
The nearer the clan to the Baloch heartland, the more is the desire to cling to the mother tongue. The farther they are from their own claimed land, the more accommodative they become in newer territories. For Balochi and Brahvi speaking Baloch, their mother tongue remains their preferred languages for communication. This has been

observed whenever they are with the majority of their own linguistic group members, they seldom switch to Urdu. Secondly they live in their own specific areas with little need of interaction with people who are linguistically different from them. They glorify their own languages and feel to be purer and better Baloch than the rest.



Language remains a tool for assertion of their identity and a part of their culture that they want to keep as pure as they can. The participants did not like the idea of code switching and code mixing of Balochi with the words of Urdu and English. The practice of code mixing and switching is also

depreciated at homes. They believe that the Balochi language is rich enough in lexical and does not require any borrowing from other languages. This also shows the pride; the Balochi speakers take in their mother tongue.

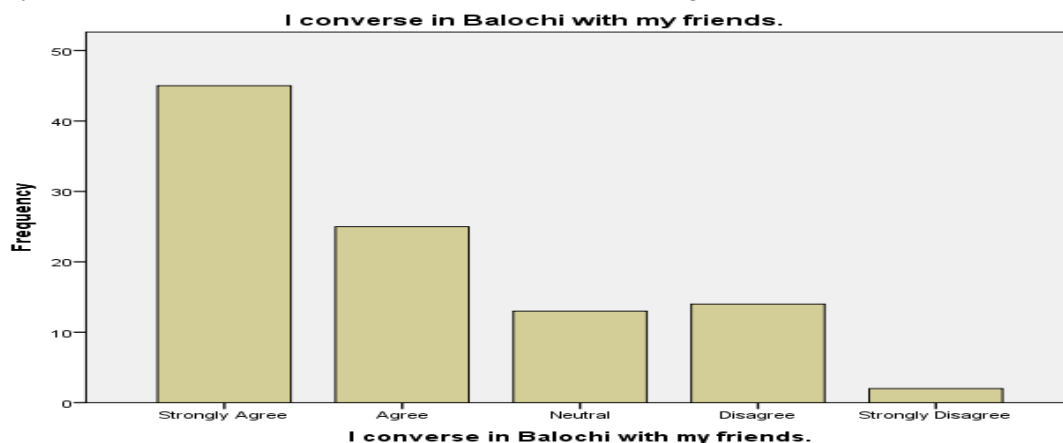


To relate further to the socio political situation of the province to linguistic dynamics for assertion of Baloch identity and ways to strengthen the in-group bonding, language of the leaders when they

addressed the congregation was inquired. The political leaders address the public in Balochi. As the majority of the population in Turbat, Makran and adjoining areas is monolingual with Balochi.

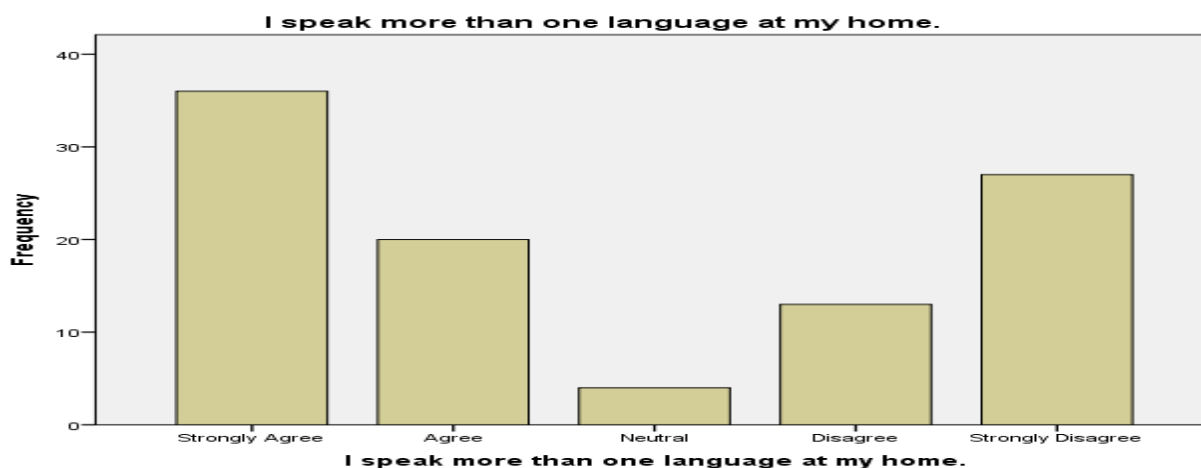
As a matter of an observation whenever there is a political address or meeting of the Baloch in cosmopolitan city it is in Urdu perhaps for the reason that it is a gathering of the Baloch population from diverse linguistic backgrounds. This is not exactly reflected in this study, especially in Balochi and Brahvi speaking Baloch. Either the respondents intentionally referred Balochi and Brahvi as the

language, the leaders address them or they thought it as the local meetings that take place in their town and villages, where no doubt they speak in the language of the people. As tribes are widely scattered over the vast land of Balochistan so chances are extremely low that speakers of any other language would attend these congregations or meetings.



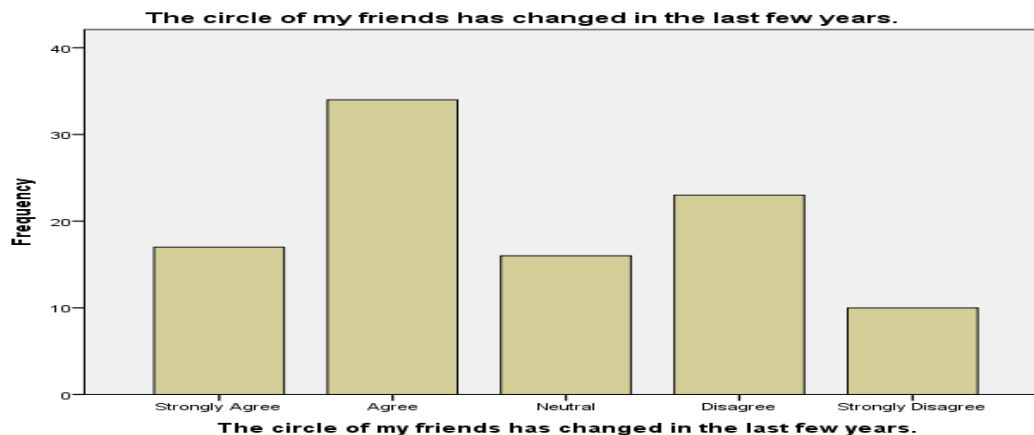
The participants strongly agreed that they converse in Balochi with their friends that implies their circle of friends is preferably intra ethnic and most of their friends because most of their friends are Balochi speakers. Balochi speaking Baloch are less likely to befriend the non Baloch, this has also been the observation that they form a close in-group and

prefer to move together and speak their own language. It was noticed it specifically in Baloch of Turbat and Makran. The selection of friends from the same linguistic and ethnic group also enhances ethnicity among the group members.



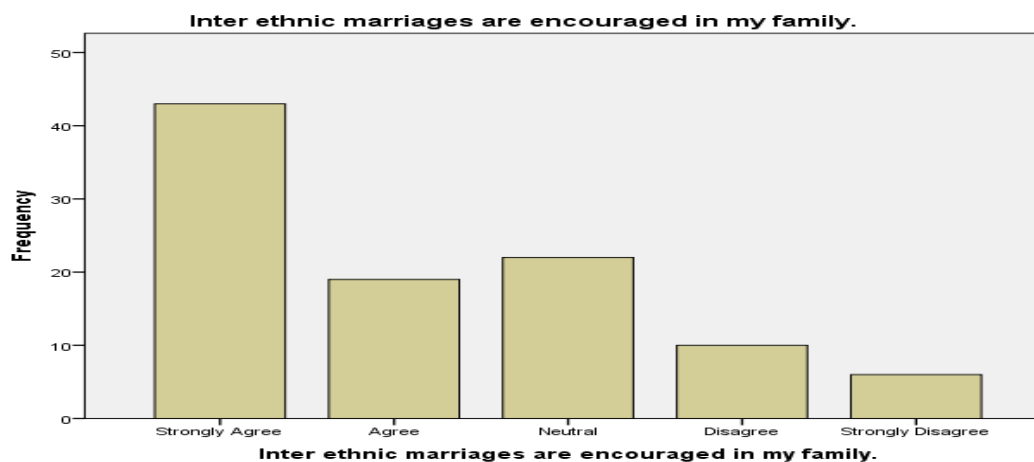
Analysis shows that majority of respondents mentioned more than one language as they use among friends it is not necessarily a combination of

their mother tongue with Urdu but it was found to be Balochi, Bravi, Sindhi, English or Urdu (mostly it was Urdu with mother tongue).



The graphical representation shows that the circle of friends has changed among all Baloch groups. There has been a significant change in the population demographics because of political situation of the

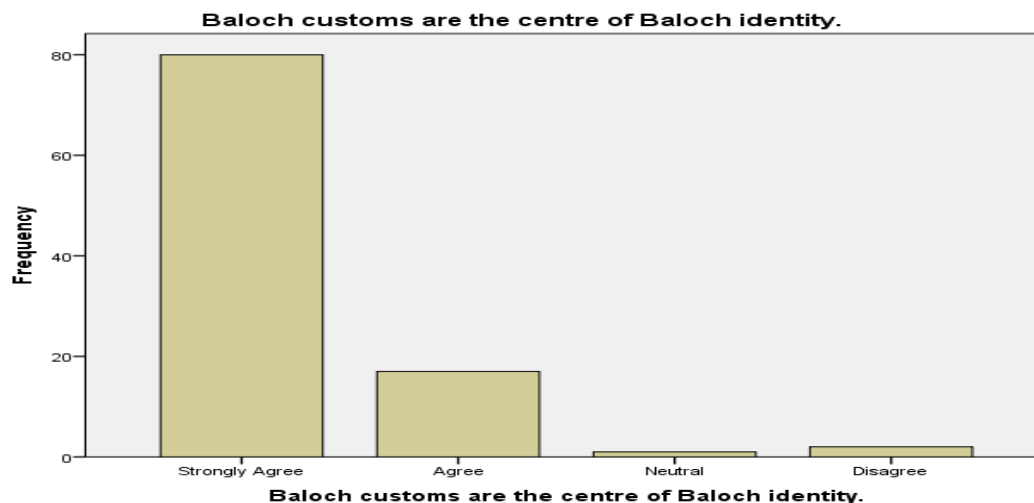
province over the last few years. Many people from other linguistic and ethnic group left the place on account of security concerns.



Marriages within the family are a common ritual all over Pakistan and more in tribal society as in Balochistan. So the expected and obtained results show an overall lesser percentage of interethnic marriages. Analyzing separately it is the least among Balochi and Brahvi speaking Baloch for two reasons. Firstly they are a much-closed society, too conservative to marry outside their basic Baloch community and secondly that one tribe lives quite at a distance from the other tribe. Most preferred marriages are those in the same tribe and caste.

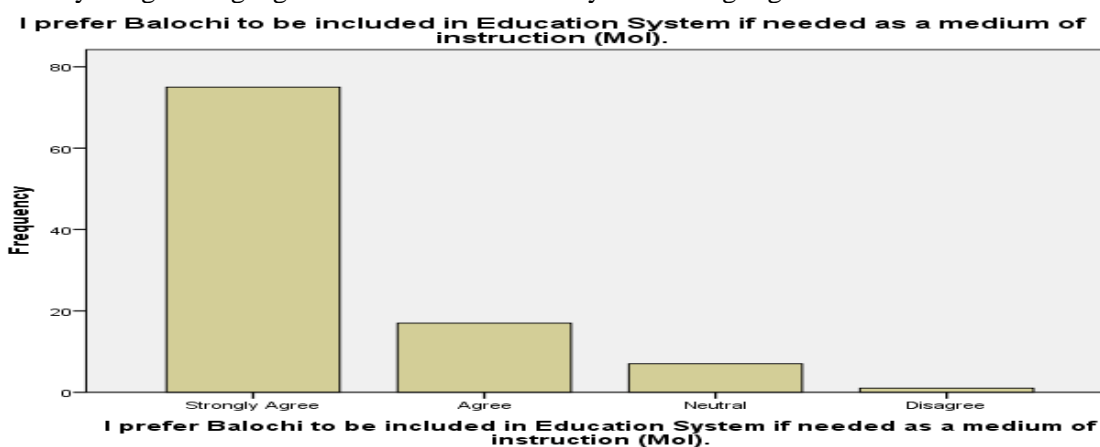
Language as a serious consideration at the time of marriage is also found to be highest among the Balochi speaking Baloch who not only look for the same ethnic group and similar tribe but also the same language. Many of these Baloch were found to be monolinguals with Balochi as their mother tongue. They are the only linguistic group among Baloch who define their ethnicity by their language and identified themselves with both the language and the ethnic group.





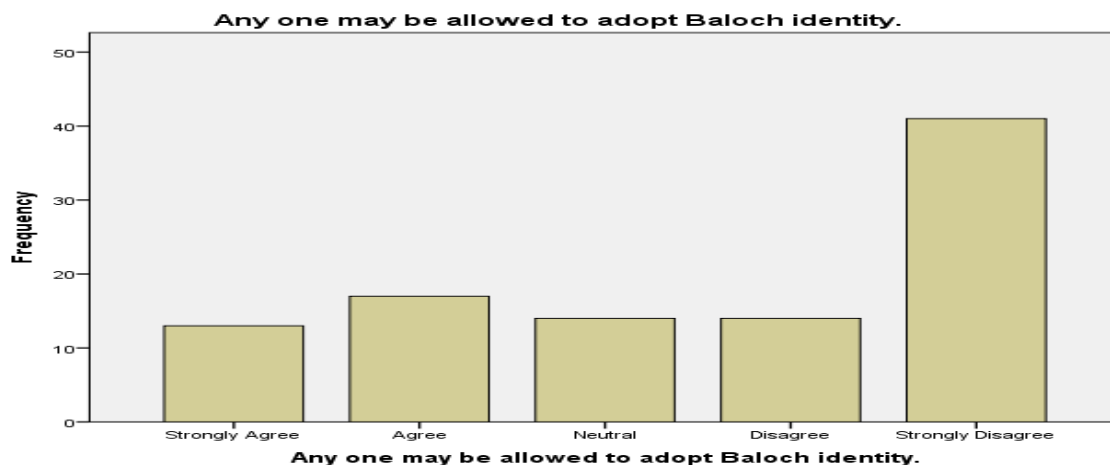
A good number of respondents also believe that the traditional dress among Baloch is unique and it is more common among all tribes and clans of Baloch than any single language. So it is a commonly

shared tradition among them and therefore central to their identity. A rise in the trend of wearing of this traditional dress, since the Baloch issue is highlighted in the area has also been observed.



As to the question for the medium of education the result shows the participants responded that Balochi should be made the medium of instruction in the educational system of Balochistan. They consider Balochi as one ethnic language for the whole Baloch community and see it as a unifying force for the group members which seem to be divided on linguistic lines. But overall suggestions for the

Balochi language remained the highest. Therefore it can be concluded that if Balochi is made a compulsory subject and put to act as a medium of instruction in the educational institutions of Balochistan, it would face the least resistance at least from the Baloch residents of the province.



The graph shows least permeability as majority of the respondents have a strong consensus that no one can become a Baloch if he/she is not born in a Baloch family. It is only a genetic possibility. Such a strong in-group feeling plays a significant role in the growth of ethnicity

## 9. Conclusion

This study was especially meant to study the growth of ethnic identity among Baloch tribes in the perspectives of linguistic and social dynamics. The data collected through questionnaire and analysed within the framework of Smolicz Cultural Core Value reflect that the linguistic and social dynamics play a significant role and positively influence the growth of ethnic identity among the group members. It is just not the language that acts as group binder but shared and common social and cultural practices accentuate the ethnic identity of the group.

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