

THE LOOMING EXTINCTION OF SINDHI LANGUAGE IN THE URBAN CONTEXT AND ROLE OF A SINDHI MOTHER

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Abstract

The study focuses on Sindhi speaking mothers' attitudes towards their mother tongue (Sindhi) and the target languages Urdu and English in an urban multilingual setting in Karachi. Applying the qualitative methodology and using interpretive approach the open-ended questions are asked and interviews are recorded from the five educated mothers living in Karachi. The help is taken from different existing social and psychological theories to investigate some of the relevant important issues that need to be considered in such a context. The study focuses on critical evaluation of prestige and ideology connotations associated with Sindhi, Urdu and English in Karachi. The findings show that urban setting creates cognitive slaveries in the minds of the Sindhi mothers and in turn affects their language choices for their children.

Keyword: *Mother, linguistic competence, prestige, ideology, identity.*

INTRODUCTION

The study focuses on Sindhi speaking mothers' attitudes and perceptions towards their mother tongue and the target languages Urdu and English in an urban multilingual situation in Karachi, the biggest city of Pakistan and capital of Sindh Province. The different existing social and psychological research studies in bilingual and multilingual contexts around the globe have highlighted the need for sociolinguistic research on the language behavior towards the mother tongue. Following qualitative methodology, the current

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study follows the research of Mill (2000) who had already worked with this paradigm and investigated the Punjabi mothers' attitude and perception toward their first language that are living in UK. However, there is not any research that explores patterns of bilingual behavior of Sindhi mothers towards their mother tongue. This is the first investigation that focuses on the relationship between the bilingual mothers' language ideologies, identity, aspiration and child' language of education as reflected in their attitudes towards Sindhi, Urdu and English.

Research Setting:

Pakistan is a linguistically rich country with six major and sixty nine minor languages where most of the people are trilingual, at least; being fluent in English and Urdu as well as in their own regional language as mother tongue (Rahman, 2002). Urdu, the language of 7% population of Indian Muslims who have migrated to Pakistan after creation of Pakistan, enjoys the privilege of being lingua franca; and English, a foreign language of the ex-colonizers, is the language of correspondence in all public and private domains of the state (Rahman, 2002). Due to the colonial history English has deeply penetrated into the Pakistani society, especially educated and elite classes, making 49% of population (88.69 million) who can understand and speak English (Khan, 2014). The status of the state being ex-colonial is one of the major reasons that majority of Pakistanis are born with an additional love and attraction for English language (Rafiq, 2010).

After Punjabi, Sindhi is the second largest spoken language in Pakistan; and in terms of population, newspapers, electronic channels, publications and medium of instruction after Urdu (Farida, 2018). Despite the fact that it is one of the oldest and richest languages of the Subcontinent, unfortunately, like other indigenous languages, Sindhi language has come to a level where it has to struggle to achieve a prestigious status as an official language (Shah,

1979). Sindh province has opted the special language and education policy by introducing Sindhi as the compulsory subject in public and private schools in the Sindh (Farida et al, 2019). This policy is implemented in the interior Sindh where Sindhi is the major spoken language. However, the situation for Sindhi language deteriorates in the urban parts of Sindh Province, including Karachi where Urdu and English are used in all public and private domains. Despite the fact that it is the official language of the Sindh province along with Urdu and English, Sindhi is rarely used in the spheres of influence like education, commerce, law and parliament etc. Consequently, the role of Sindhi language is shrinking in the urban parts and it is confined to the homes of Sindhi speaking people (Farida, 2018). Similar is the position of Sindhi language in the metropolitan city Karachi which is providing shelter along with bread and butter to the Pakistani and international immigrants who have flocked to the region, adding cultural and religious diversity. In Karachi the indigenous language speakers make the larger population than the Urdu speakers but unfortunately “the biggest hurdle in the way of promoting regional languages in our country is the misconception that encouraging such a culture will be a threat to our national integrity and Islamic ideology” (Khan, 2014). Pakistan is ruled by elite classes who have a unique psychology regarding Urdu and English as language choices and they miserably lack the faculty to understand and accept the diversified linguistic scenario of Pakistan (Farida, 2018). Such additive situation is psychologically maneuvering the peoples’ perceptions about the role and futility of the indigenous languages. Furthermore, the unstable language and education policies are forcing people to underestimate the indigenous languages and rush to learn Urdu and English (Farida, 2018). All this calls for an investigation into factors which have contributed to the current situation regarding Sindhi language’s decline and most of the educated Pakistanis are opting a tendency to speak Urdu and English specially in urban parts. As a result, the new generation of Sindhi children in urban parts of Pakistan is

reduced to speaking Urdu and English because “in certain contexts, the people may opt for the language of the society instead of their mother tongue” (Farida, 2018, p, 34). It is anticipated that such situation may cause shift to the local languages in to the languages of power (Anderson, 1982).

The current study investigates that what kind of roles these languages perform in shaping their individual and collective identity. Ethno-linguistic identity theory has helped to understand change in language use and attitudes due to different contexts. It also discusses factors like inter group and intra group and the status of Sindhi, Urdu, and English especially in Karachi’s context where Urdu and English as the ‘symbol of rulers’ (Rahman, 2002).

LITERATURE REVIEW

Mother tongue and Motherhood:

A study of relevant literature suggests a link between notions of ‘mother hood’ and ‘mother tongue’, affecting women’s identities both in social and psychological etiquette. In this regard the sociolinguistic study of Mills (2000) is significant who defines term ‘mother tongue’ as a metaphorical expression that encompasses language “attitudes and ways of thinking and enable or constraint linguistic practice” (p, 162). In this regard the internal factors like mother’s perception and choice of language to transmit the language to next generation plays important role. Contrary to this, Gordon (2007) narrows down the definition of mother tongue and states that it “is the language of a child learned first” (p, 62). Giving the psycholinguistic definition Romaine (2000, p. 195) explains that mother tongue is “the language of emotions and of personal experience, in which subjective, shared self-disclosure is the medium that unites conversation partners”. Therefore, mother tongue should better be considered as relationship which binds by working in two ways, an exchange and construction of a network.

Its power is not in dividing but in binding, not in distancing, but in uniting (Romaine, 2000). Eastman (2007) relates mother tongue to the native speaker as richly allusive, idiomatic, which carries collective and subjective memories attached to its cultural history.

The social network theory, introduced by Bloom & Gumperz (1972) emphasizes the social and historical conditions and language change among linguistic minorities. Thus language maintenance or shift or change should be related to the speakers' social circle outside their communities and "how do speakers actively incorporate the social connotations in interaction strategies which allow others to interpret speakers' communicative intent" (Giles, 1983, p. 65).

Psycholinguistic scholars (e. g. Giles, 2004; Tajfel and Turner 1979 etc.) consider language attitudes as a mediating factor that plays its role between language use and social psychological phenomenon. Giles, (2004) numerates the number of factors which play role in determining the attitudes towards mother tongue like the role of a language in socialization decides language attitudes along with social and psychological factors. Mother is primarily responsible in deciding which language to be taught to her child that can properly boost her child's role in the society. Hence she decides child's mother tongue in the making of their identity.

Taking the ethno-linguistic approach Riley (2007) locates the relationship between a group and its communicative practices. He explains that speakers' communicative mode is a blend of the speaker's identity (who they are and who they want to be taken for) and their perceived identity (who they think they are and who they are taken for) (Riley, 2007). Elaborating further Riley state that self-image displays through discourse, but before display it is "filtered through the hearer's perceptions, expectations and values, especially as constrained by social roles and genres: it is interpreted self-expression, the rhetorical and socio-psychological product of mutually influencing communicative behaviors and judgments" (2007, p. 97). Riley scientifically examines the relationships between

language, society and culture but critically the language position as a core cultural value becomes controversial here, as language is vital to some groups but not to others (Farida, 2018). Fishman (1991) has the same views and states that language attitudes do not always lead to language maintenance in such situations because language acts as a core value like religion and sense of traditional identity or family cohesion, instead of an isolated identity marker.

Identity:

In a language identity is a significant tool. Term 'identity' is multiple and fluid one because the speakers' choice of a language depends on suitable social circumstances. consequently, it is a complicated social process (McKay & Wong, 1996). The ethno-linguistic scholars state that identity depends on demographic data, religion, and education, its utility and finally along with individuals' perception about a language (Tajfel and Turner, 1986). Generally, when a group's ethno-linguistic vitality is low as compared to another group then it is observed that the individuals tend to leave the 'weaker linguistic group and opt and assimilate in the stronger group to get the maximum sociolinguistic advantages (Tajfel and Turner, 1986). However, in certain situations the members of the weaker group may resist and collectively challenge the existing social conditions of strong group to show their ethnic strength and vitality against others (Tajfel and Turner, 1986).

Giles and Johnson (1981) explaining the cognitive approach state that identity is a motivational process which includes striving for better social identities, where the relevant in group is perceived favorably in comparison with one or more groups and struggling for balance between human needs for unique identity and a sense of belonging at the same time.

Another important factor in a foster setting of a language is the tension between external and internal identification. 'Mother tongue' definitions have not only external considerations but also

internal dimensions of self-definition and personality, issues of language, identity and power (Mills, 2000 and Riley, 2007). Mother Tongue is associated with identity which is a complex and dynamic process and not as something fixed, static and unitary (Riley, 2007). People are surrounded by others who are constantly telling them who they are. Their identity is decided by other people, and if they are in a position of relative power, like mothers, they can take decisions for them (Riley, 2007). Communicative identity (ethos) is also a focus here which is self-conceived image projected by a speaker through his talking. The story does not end here. It is shaped up by the listener's values, expectations and perceptions, especially in the light of social roles and genres (Riley, 2007). It is interpreted self-expression, the rhetorical and socio-psychological product of mutually influencing communicative behaviors and judgments (Riley, 2007).

Mother tongue is a crucial sign of identity. It embodies culture, a sense of nationality and ethnicity. As Skutnabb – Kangas and Phillipson point out that when one considers how the mother tongue is learned, it is to see why (it) is so crucial to our personality..... why it is often difficult to dissociate ourselves from certain values and emotionally charged attitudes bound up with it (1994, p. 52). Thus, mother tongue is a primal term, a metaphor and a crucial identifier that embodies the overtones of connectedness, rootedness, and belonging.

Prestige:

In the similar line of ethnic strength and vitality is the prestige. Different languages enjoy different prestige based upon a number of factors like: rich literature, degree of language modernization, institutional support, international standing, or the prestige of its speakers (Pennycook , 2017). The prestige of a group of people and the prestige accorded to the language they speak are correlated, as "language is intertwined with culture". Prestige of a particular language is one of the main reasons in the change of the linguistic

behaviors (Pennycook , 2017, p. 73). Generally it happened in the sociolinguistic scenarios where two or more distinct languages are considered as prestigious or high code and other as less prestigious low code (Pennycook , 2017). Such situations are mostly in experiences in the diverse urban areas where different social classes from various ethnic and linguistic backgrounds are in contact.

Wolfram (1969), notes that he "can't think of any situation where low-prestige groups have high-prestige language systems" (p. 236). However, in Pakistani context English is perceived as noble and beautiful, not only the thoughts expressed in it or the people who used it (Rahman, 2002). This is the historical sign of colonization that accord the prestigious status to the English and thrust it upon the population who hate it as the language of foreign conquerors (Shah, 1979). Generally parents' attitude towards their own language is more important than the general situation of a language in society. However, Parents could be more prepared to make the necessary effort to pass on a high status international language like English than a language spoken by a small community of people or in a country with no international importance (Farida, et al 2019).

Mothering:

Psycho analysis of the mothers' relation to the mother tongue is read through psychoanalytic theories of multilingualism. Their ability or inability to locate their own identity with regard to language and culture can mainly draw on two disciplines: at first level sociology and social theory helps examine the social context externally. On the other level attitudes related to mother tongue and its use are generally associated with social contact. Mothers' attitudes towards other languages have been considered as indicators of individual and group integration in Karachi or alienation from it. Women everywhere seem more likely than men to mould their speech towards the prestige dialect. The study Abu-Haidar (1989) suggested that women spoke higher prestige forms to avoid the

stigmas attached with lower class and they are considered as guardians of a culture through nurturing a language within their family. Abu-Haidar (1989) blames language death to women as part of a rejection of older ways of life dubbed 'antique' and valued accordingly and its replacement with new (p. 16).

Values and Culture:

Language is important to maintain the core values of culture, community and religion for this ethnic group as well as a crucial feature of their multifaceted selves (Pennycook, 2017). It serves as a semiotic signal like dress, food and language are important components in identifying oneself as part of that community and conveying the sense of belonging. On the contrary, sometimes language is also used as a powerful tool of exclusion when parents' apprehension that the dominated status could expose their children to school failure even before they come to school is also a consideration (Abu-Haidar, 1989). Similar are the findings of Mills (2000) and Gordon (1997). The study of Khan (2014) is the only study in Pakistan that focuses on urban Punjabi mothers. Khan explored that Punjabi language hardly preferred to pass on Punjabi language to their children on the pretext that has no role in social prosperity.

RESEARCH METHODOLOGY

The research is poised on qualitative methodology.

Participants:

The participants in this study are five Sindhi mothers living in Karachi. All the mothers were trilingual, educated working women belonging to socially stable class ranging from 27 to 35 years of age. One participant was a doctor, two were teachers in government colleges, one was a bank officer and last one was working in a multi-business enterprise. All the participants were trilingual fluent in Sindhi, Urdu and English. Two mothers were born in Karachi but

they had strong contact with their relatives in interior Sindh, while three mothers migrated from different towns of Sindh to Karachi either for job or got married here. The interviews were recorded individually in the homes of the participants arranged according to their convenient time.

Research Tools:

The open-ended seven questions were asked using the interview recording as data collection tool. The questions were designed to explore the key themes as described below:

1. What is the language of communication with your children?
2. Why do you want your children to speak in Urdu or English?
3. How do you react when your children speak in Sindhi outside their homes?
4. Do you teach them Sindhi cultural values or urban culture and why?
5. Do you think language is your identity?
6. If yes then why are you depriving your children from their native identity?
7. Have you ever thought that on the community level with the loss of a language the wisdom and knowledge can be lost?

The first two questions are related to know the mothers' attitudes towards Sindhi, Urdu and English languages and their children's linguistic competence. Third question reveals motherly attitude through their children's repertoire. Question four focuses on the ethno-linguistic validity and responsibilities in terms of protection or avoiding their relationship with culture and soil. Question five and six explores the language identity of mothers and their children and final question is related to investigate their responsibilities and role in the maintenance of language and cultural values.

The participants were free to communicate either in Sindhi, English or Urdu. Four participants replied with switching from Sindhi to English and Urdu while one mother preferred to only speak English. The transcription was translated word by word into English.

Data analysis

The Sindhi mothers' interviews were interpreted and analysed according to the themes as explained earlier. This approach is used by Mills (2000), Gall (1979) and Khan (2014) who provided the social picture of a language community when it goes through language change or language shift and its relationship with the factors like mothering, language transfer, ethno linguistic validity, prestige and identity etc.

Findings and Discussion

The data is analysed and interpreted according to themes, as described below.

Mothers' language choices

First question "what language do you use for communication with your children" deemed to know mothers' language choices and attitudes towards Sindhi, Urdu and English and transition to their children. The commonality in four replies of mothers reveals that their children are trilingual and equally fluent in English, Urdu and Sindhi. They are satisfied that multilingual competence of their children is the power tool they can use in schools and social circles. They never tried to stick down their children from their mother tongue rather realizing their responsibility to pass on a sense of belonging and guarding their native language and culture.

Contrary to this, only one mother said that her children were fluent in Urdu and English but could not communicate in Sindhi. Giving the reasons she states:

My children cannot speak Sindhi because no one uses Sindhi in my home. I want them to have good accent specially in English. English is the language of their schools and prestigious one also. Sindhi is a strong language and it can affect their English accent. My husband and I interact in English or Urdu in the presence of children. Sometimes they face problems in interacting with relatives but it is not a big deal because our relatives understand Urdu, if not English (Haya).

Suggesting the reasons to shun her children's alliance with mother tongue Haya's perception is more socio-economic in nature. She relates English with prestigious social status and ladder of educational and professional success. Women use more prestige speech forms than men that is effecting their children's language choice (Angle, 1981). Burton states that when mothers do not convey their first language to their children, this phenomenon is related to "inequality and social disadvantage" (1994, p, 4). Gordon (1997) considers it as a matter of self-promotion. Additionally, her apprehension that accents can be ridiculed when being bilingual is related to mother's desire to social prosperity because the "public prestige dialect of the elite in a stratified community differs from the dialect(s) of the non-elite strata" (Kroch, 1978, p. 17). This indicates the motherly concerns for her children.

The answers of question two "why do you want your children speak Urdu or English" is generally based on mothers' personal experiences reflecting their perceptions about linguistic status of Sindhi, Urdu and English. One mother states:

I suffered when I shifted to Karachi after marriage. I came from a small town of Sindh and I was not fluent in Urdu and English. It took me a long time to learn English and Urdu. I don't want my children to go through the same trauma (Haya).

They live in an environment where Urdu is used in social setting and their medium of instruction is English. So they have to know both [languages] for social and educational success (Shahida)

I don't like my children facing problem because of language deficiency in Urdu and English. It would be a serious issue if they lack in speaking and understanding because both are the urban codes (Mehro).

These excerpts indirectly reveal the language and education policy of Pakistan which spotlights English and Urdu, neglecting the indigenous languages at all levels. Mothers' concerns that their children must be fluent in Urdu and English indicates the frustration related to their personal struggle. They think that students who are disempowered by their school experiences develop neither a strong academic foundation nor positive self-esteem in their social circle. Mills (2000) attributes such concerns of mothers with the poststructuralist conception of social identity which was a multi-layered reality based on the constant struggle and strife. This finding contradicts the study of Mills (2000) on Punjabi mothers living in UK who wanted their children to learn their mother tongue Punjabi.

Prestige

Question three "Do you teach them Sindhi cultural value or urban culture and why" reveals the perceptions of ethno linguistic validity of urban mothers. Data analysis reveals that the majority of Sindhi mothers enjoy the middle path. They realize the benefits of Sindhi language and culture in an individuals' life as well as they make their children aware of urban languages and culture. In their view since the awareness of Sindhi culture establishes links to family, friends and soil thus it has special value in a child's life, as indicated in the following excerpts:

Both because they need Sindhi culture to get accommodated in their family as well as they must behave like a typical Karachiitan [residence od Karachi] (Shahida).

Sindhi language and culture is identification but I would like my children to know Urban culture to accelerate success in their life (Qamar).

I think both are important. Sindhi language and culture is necessary and also Karachi where I guess is their future. (Shamim).

Contrary to this two mothers felt happy in abandonment of Sindhi culture on the pretext that urban culture has significant role to play in their children's lives.

Karachi is a big city. My children are living here. They must know the urban attitude and manners so they may not feel alien in this city. I am not teaching them Sindhi culture neither language. They are anyway learning and getting acquaintance of it because of our frequent visits to interior Sindh. They listen a lot of Sindhi from their grandparents. But I focus on English and Urdu languages and Urban culture (Haya).

No they don't know Sindhi language and culture. They [language and culture] have no role in their schools and social circle. My child is in a liberal culture compared to conservative Sindhi climate (Mehro).

The above excerpts are the indication of the desire of desertion of own language and culture for children living in Karachi where Sindhi language and culture does not dominate. Rahman states that shift of language and culture of the weak group to strong one is an attempt "to become clones of another group — the one which they want to imitate, and lose respect for their former group" (2002, p. 4). Trueba (1987) relates the cultural deprivation to the ethnocentrism,

where minority problems are considered to be caused by their peculiar culture and shortcomings within the educational and social system.

In the same line answering the question four “how do you react when your children speak in Sindhi outside the home” four mothers were neither apologetic nor indicated any signals of regret.

I don't think I hate it when my child uses Sindhi in social circle but I am scared that he may not be able to attract the listeners because in Karachi people don't know Sindhi (Shahida).

If they are in family or social circle or communicating with Sindhi community I would love it that they use Sindhi. Yes with non-Sindhi they must however, use Urdu (Qamar).

In the circles where people are Sindhi they have to use Sindhi but my children hardly use Sindhi in schools or social circles because it conveys the colloquial language expression (Mehro).

In schools my children, psychologically are motivated to use dominant language that my daughter told me that her two friends are Sindhi speakers(ethnics) but they never use Sindhi in school rather they communicate in English or Urdu (Shamim).

I asked my children to use English so people would not assume that they are from humble background. Sindhi conveys the 'ghothan'i (villagers) feelings. I feel proud when they speak in English (Haya).

The findings show that mothers firmly believe that use of Sindhi must be associated with the listeners' linguistic competency and context because generally it is believed that the other ethnic communities cannot understand Sindhi. These descriptions are associated with respondent's self-definitions and development of

ownership of a particularly receptive multilingualism so their children should not have communication gap.

Contrary, reply of Mehro reveals her psychological complexity to decide what language her children use outside the home. She shows no objection to use Sindhi within the Sindhi speech community. However, her perception about Sindhi language is quite apologetic. She reserves Sindhi for colloquial expressions which cannot be accepted in urban setting. Similar are the views of Haya who seems determined that her children speak in English in order to get the prestigious status. She is reclusive in her perception and relates Sindhi with language of villages. Her perception may be based on the facts that Sindhi is the main spoken language in the villages of Sindh. The perception of Mehro and Haya to recognize Urdu& English as a route to educational and economical success relates to discourse of power according to Foucault (1998). Similar are views of Lambart who states that “When the second language is prestigious and powerful, used in main stream education and jobs and when the minority language is perceived as of low status and value, minority languages may be threatened (Baker and Ellece, 2011). In cities like this more than anywhere else one’s language becomes potential linguistics acts of identity (Le Page and Tabouret – Keller, 1985).

Identity

The findings of question five “do you think language is your identity’ all participants replied affirmatively that language is the basic sign of identification.

Definitely it is the symbol and sign of identity (Qamar).

Language distinguishes and assimilates with or marvelous civilization (Mehro)

It indicates the ethnic identity in the urban crowd (Shahida)

Language is the mark of an individual. Not compulsorily, it should be MT. Rather the language you speak which carries a strong role to play in the modern world and English adheres to such prestigious status that can help children to accomplish in their professional lives. (Haya)

Reply of the mothers indicates that they want their children to live in the world that associates them with their soil and a “crucial signal of identity” in terms of the determination to transmit this identity to her children (Mill, 2000, p. 166). However, Haya adds that their educational and professional success would be achieved by learning English which positively affects their children’s identity. This is the key indicator of a mother who associates identity with socio-economic achievements. Her believes that English is the solution of her multiple concerns about the future of her children is an metaphorical associated with the “wider range of symbolic and material resources, which will in turn increase the value of their cultural capital” (Peirce, 1995, p. 17). Sindhi mothers represent a mindset as mentioned by Cummins (1986) that to adopt a language of a dominant group is sign of intentions that they want their children reach or control the power in a society.

Question six “if no, then do you think they are deprived of their native identity” was annexed in negative reply of previous question. Only one mother added some explanation, hence she answered this query.

No! I am not depriving my children, rather giving them a new identity according to their living style. They are global citizens. Unlike us they have bigger horizon where English is necessary to establish identity (Haya).

Haya expresses the personal struggle to overcome complexity in the previous answer. She might be thinking from the economical perspectives but her reply displays bewildered state of mind of a young mother who can be tied with low sociolinguistic insecurity

status of indigenous languages which is one of the potential factors of identity evoked earlier in this paper.

Language Maintenance and Language Shift

Four respondents agreed to the fact that the loss of language is the loss of civilization answering the final question “Have you ever thought that on the community level with the loss of a language the wisdom and knowledge can be lost”,

Of course language is the civilization. Language dies- a civilization is lost (Shamim).

Yes. So, I have strictly advised my children that they should not hesitate to use Sindhi (Shahida).

Contrary one mother looks less concerned with the idea. She states:

Karachi is a big city of the world and here global culture and wisdom should prevail, not local cultures like Sindhi. My children belong to the city culture than Sindhi culture (Haya).

She does not realize that the loss of mother tongue could lead to exclusion and alienation from speech community. She was less worried because her self-perceived focus was on the success of her children through prestigious languages in the global culture. This explanation of a mother reveals the struggle to shade off the local identification and pave a way for complex global identities.

CONCLUSIONS

The findings of current study have exposed the multifaceted perceptions, ideologies and identities of multilingual Sindhi mothers living in Karachi. To transfer mother tongue to the children is generally the fundamental responsibility of parents and in this regard mother plays a pivot role. It is fact, a mother’s decision of mother tongue for her children is associated with her emotional attachment, economical perspectives, social stability and prestige to

particular cultures and languages. The findings of current study revealed that these factors affect a mother's choice of her child's mother tongue. English language is a powerful tool used by educated Sindhi mothers in urban centers like Karachi to alienate their children from the strong holds of family system in interior Sindhi families where generally heads of family decide the language of the child. The mothers were aware of the importance of Urdu and English. Being single unit family headed by mother and father and they have got control to decide the language of a child while trying hard to foster particular attributes and attitudes in the children. They displayed that popular prejudice can affect their children and if they choose a language which has low prestige their child may face hurdles in academic and professional accelerations. This reveal mother's unique psyche that she does not consider Sindhi as a source of symptoms of pride and prestige in the professional life. The mothers are seeking to forge a new identity by imparting prestigious language to their next generation indicating a discourse of mothering and mothers' complex feelings concerning their children's languages and identity. For them being a good mother does best for the future protection of their child in the wider sense. Therefore, mothering involved the English and Urdu as power tools. Their choices get affected by large scale social processes that influence the connotations of dominant and dominated languages (Mills, 2000). Since no two languages are sufficiently similar to be considered as representing the same social reality.

This research is the vindication to know that English language is the significant component in Pakistani culture and symbolical symptom of prestigious status. Mothers were more ambitious about the professional achievements of their children indicating motherly concerns. However, their perception to convey Urdu and English as the major code pose a potential threat to the maintenance of Sindhi language. Hence, when a group feels its mother tongue less prestigious and less useful and shifts gradually to the strong official code, consequently, bring the language to the edge of death (Farida,

2018).

Although the findings of the current project highlight the particular socio-economic and educational factors that contribute to the choice of mothers for their children's language, there still is a need to investigate the extent to which nonlinguistic factors especially socio-economic and politically-motivated language decisions, influence the linguistic topography of the Sindh. However, this question has been left open-ended for future scholars to investigate.

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