

ISSN : 2348-7674

# Research Innovator

International Multidisciplinary Research Journal



**Vol II Issue IV : August 2015**

**Editor-In-Chief**

**Prof. K.N. Shelke**

[www.research-innovator.com](http://www.research-innovator.com)

# Research Innovator

A Peer-Reviewed Refereed and Indexed International Multidisciplinary Research Journal

**Volume II Issue IV: August – 2015**

## CONTENTS

Sr. No.	Author	Title of the Paper	Page No.
1	Dr. Santosh D. Rathod	Adaptation of Novel to Film: a Theoretical Perspective for a Student of Film and Literature Studies	1
2	Deepanjali Mishra	Non Verbal Etiquettes of an Employee in Corporate Work place	8
3	Meenakshi Gogoi	A Critical Analyses of Edward Said's Orientalism through Foucaultian Perspective of Knowledge-Power Relation	16
4	Krutika Agrawal	Space Solar Power	25
5	Nidhi Pareek	Are Scholastic Experiences Sufficient for Moral Development in School?	35
6	Afsal PC & Dr. S. Karthik Kumar	Politics Turned Art: Appreciating Dionne Brand's "Sans Souci and other stories"	37
7	Sanna Usman	Language Use, Attitude and Vitality among the Burushaski Speakers in Kashmir Valley	41
8	Francis D'souza	Schooling Nationalism: Gender, Violence and Language Education	47
9	Dr. Rajib Bhaumik	Bharati Mukherjee's <i>Jasmine</i> : Cross-Cultural Revision and Mutation of Identity through Re-Invention and Cultural Translation	57
10	Abdul Rasack P. & Dr. S. Karthik Kumar	Communicative Language Teaching: Aims and Methods	66
11	Mamta Muthal	Emoji : Emergence of a new age lingo	70
12	Vinay Kumar Dubey B.N. Chaudhary	A Study of Alienation in Shashi Deshpande's <i>The Dark Holds No Terrors</i>	74
13	Dr. Hanumanthappa D. G.	Significance of Human Rights in India	80
14	Dr. S. Karthikkumar	Text and Discourse in Communication	84

		Competence	
15	Manjari Shukla	Text-Celluloid Interface: a Study of Cinematic Presentation of Ruskin Bond's <i>A Flight of Pigeons</i>	92
16	Sankha Maji	Listening to the Silence: A Quest for Identity in Bama's <i>Karukku</i>	97
17	Durgesh Mohan Bartwal	A Learning Style of Intermediate Players in Relation to their Extroversion-Introversion	100
18	Shomik Saha	Issues in Sustainability in the Tourism Industry in West Bengal: Moving towards Eco-Tourism	116
19	Nishtha Mishra	Rashmi Jain, <i>Kaleidoscopic Visions: A Collection of Poems.</i>	125
20	सुधीर कुमार & डॉ० स्नेहलता शिवहरे	यूनेस्को तथा शिक्षा: एक विश्लेषण (Unesco and Education: An analysis)	127

**Language Use, Attitude and Vitality among the Burushaski Speakers in Kashmir Valley****Sanna Usman***University of Mysore, (Karnataka) India***Abstract**

Language can be defined as verbal, physical, biologically innate, and a basic form of communication. The use of languages might be conscious or unconscious but it does not happen in a vacuum, rather, language operates in a context which is situated in a speech community. The patterns of language use give an overall idea about the status of the language use and choice in the different domains of behavior and the situation of communication where a particular language dominates the other. Language attitude and vitality are crucial in language growth or decay, restoration or destruction: the status and importance of a language in society and within an individual derives largely from adopted or learnt attitudes.

The present study is regarding a minority linguistic community called boTraj. The people living in this community are called as boT (in Kashmiri) who speak burushaski which is an unclassified language. Speakers of burushaski are also called as bursho, hunzas and hunzakuts who are settled in Kashmir for last 120 years (from the year 1889). They are called by the name of boTraj by Kashmiris because they are identified as boT (ethnic mongoloid) and according to their history they are the decedents of King of Gilgit and are now settled down in the same area. They are the people inhabiting the mountainous regions along the north and the north western course of the Indus in the pamirs (Gilgit Hunza, Nagar, Ponyal, Darel) or historically known as dardisthan. They are distinct from the baltis because of their Aryan origin and clear surviving Aryan traits. In Nagar, this language is called Khajuna (Khajuna) and in Yasin, Werchikwar (Waryikwar).

**Key Words:** attitudes, domains, communities, vitality, contact

The present paper will investigate the language use and attitudes of the burushaski speakers in order to assess the vitality of their language. Specifically, this study sought to answer the following questions:

1. What are the languages used by the burushaski speakers in different domains?
2. What are the attitudes of burushaski speakers toward their own language and the other languages they speak?
3. Does it appear likely that burushaski speakers of the next generations will continue to use this language?

**Benefits of the Study:**

It is hoped that benefits such as the following will result from this research.

1. This research will give information about the vitality and attitudes of the burushaski speakers.
2. This research will serve as basic information about the community in Kashmir province for other researchers to compare with language patterns of similar language communities.
3. This research might help to encourage and improve the attitudes of the burushaski people toward their language.

**Introduction:**

Botraj is a small community of people who live in *dandosha*, *batmaloo*, and *tral* and *rainawari* areas of Jammu and Kashmir and as per their claim they number around 300-400. In district Srinagar they are mostly clustered around the foothills of Hari Parbat, a hillock in Kashmir. The community is typically known as botraj by outsiders. The word '*boTraj*' is a compound term; '*boT*' being a Kashmiri version of *bhutta* (in *rajatarangini*) and '*raja*' means the '*ruler*'. They refer to themselves as *bursho*. *burushaski* is the language spoken by them. It is a language isolate and is not related to any of the surrounding languages. Although *burushaski* has been compared to almost any language on earth, no fully convincing relationships have yet been established.

**Origin:**

The members of *botraj* (*bursho*) community have migrated from the mountainous regions of Pakistani areas of *Hunza* and *Nagar (Gilgit)* to Kashmir. They consider themselves as the decedents of *Raja Azur Jamshed Khan* of *Gilgit* Pakistan. The reason behind his migration from *Gilgit* to Kashmir (presently the Indian part) is because of some conspiracy which took place in *Gilgit* against him due to which he, along with his courtiers and attendants migrated and settled in Kashmir. It is said that he was imprisoned in the famous fort of *Hari Parbat* for many years. *Raja Azur Jamshed Khan* along with his people became free when Kashmir was overtaken by the *Dogra* rulers. *Maharaja Pratap Singh* allotted him 55 canals of land in *Rainawari* and that particular area was named as

*'bangla'* which is nowadays called *boTraj* colony. The total population of the *burushaski* speakers in Kashmir is about 300-400 persons, out of which some belong to *Hunza*, *Nagar* valley in *Gilgit* while others are from *baltistan*. But, all of them speak *burushaski*. Though the figures or estimates about fertility and mortality rates about the entire community is not available, one may assume or infer that the fertility rate is high as compared to mortality rate. The overall growth rate in the area is higher than the surrounding areas. As far as their migration is concerned (that has increased or decreased the cultural and social homogeneity) it is seen that only the '*balti*' (who also speak *burushaski*) living in their community are the migrants. In fact, it is also seen that houses from other communities had started living in their colony but due to some reasons they shifted to some other areas. There is no marked assimilation because of language contact. The *boTraj* community is considered as one of the minority communities of J&K state; so they are being given 10% reservation in every government department of J&K state under the category schedule tribe (*Brokpa*). This has played an important role in getting government jobs. Maximum number of people in this community are government employee with very few doing their own business. According to some sources before 1947 they were receiving some amount of relief in the *Dogra* rule. They were also allotted 47 canal lands in *Dooru* (Tehsil *Budgam*) and 500 canal lands in *Kakanmaran* and *Garand* by *Maharaja Pratap Singh*.

**Method:**

The paper will examine the ethnolinguistic vitality, language use and language attitudes among the botraj people. Four methods were used to elicit data: questionnaires, informal interviews, observation and word lists. The majority of the questions used in the questionnaire were adapted from Baker (1992:138-143). The questions were modified as necessary. In the questionnaire, the questions were divided into three parts: linguistic background, language use, and language attitude. To minimize self-defense, or giving socially desirable answers, informants were told in advance that their answers were not right or wrong and that they could express their feelings openly.

Language use within the community and with people outside the community was designed to discover the choice of language and the domains of language use in the community. Three languages, burushaski, Kashmiri and Urdu, were given for the subjects to choose as the language of communication in each domain.

How important or unimportant do you think burushaski language is for people. A number of activities were given, such as make friends, listen to the radio, talk to a teacher, etc. subjects were asked to indicate whether burushaski was very important, important, not very important, or unimportant. The next section gave statements such as when Kashmiris or non-Kashmiri people are around, are you embarrassed to speak your language

**Findings:****1. Languages Used by the burushaski Speakers in Different Domains :****Home:**

All respondents claimed that burushaski language is spoken in the nine areas of Jammu and Kashmir, and exclusively used by the people at home when communicating with grandparents, parents, children, grandchildren, and siblings. They use their own language purely in their homes even when the spouse is a non-burushaski speaker (its mandatory to learn the language after marriage) As reported, burushaski is the language that their children learn to speak first. In all nine districts, all the children speak their language clearly and fluently. burushaski is generally used by the children at home and in the community except when they are in schools where Urdu and English language is the medium of education. Most burushaski speakers marry within their language group, although parents have 'no problem' if their children marry into another ethnic group as long as they continue to speak burushaski with them and with their children at home. In cases of intermarriages, the language spoken at home is not determined by the location where they settle.

**Among Friends:**

Results show that burushaski people use their own language when talking with burushaski friends in their area. However, they use the language of their friends while interacting with non-burushaski speakers. As reported, botraj do visit other non-botraj villages, do have non-botraj friends, and can speak many languages. In such a linguistic group the dominant code is used is Kashmiri and sometimes Urdu and Kashmiri is used with code-mixing and code-

switching. When conversing with the friends within community the language used among friends is mother tongue .i.e. *burushaski*.

### **Social/Public Domain – Weddings, Funerals, Village Meetings, and Market:**

The respondents reported that *burushaski* is used in the religious ceremonies – weddings and funerals – otherwise Kashmiri is used when non-*burushaski* speakers are present in these social gatherings. At meetings, respondents reported that *burushaski* is used exclusively, otherwise Kashmiri is used when there are other ethnic groups present in the meetings. The market is located outside of the *botraj* area. As reported, Local language is used with the vendor's. The *burushaski* speaker who does not speak nor understand other languages need an interpreter when talking with the vendors.

### **Religious Domain:**

In *botraj* colony there is a mosque named *Masjid-e-Imaam-e-Nakqaisalam* where people belonging to *botraj* community offer prayers. The language used at mosque is always mother tongue, as people residing in the adjacent colonies are from *Sunni* sect and *botrajs* are *Shias*. People from *Sunni* sect do not offer prayers in *Shia* mosques, so the people offering prayers in the community mosque belong to same linguistic group and the language used at the place of worship is *burushaski*.

### **Exposure to Media:**

If we talk about the language of programs watched, majority of the people prefer Urdu programs. Programs and films in other languages are also available but almost all the members of the community watch Urdu

programs, followed by Kashmiri programs. Hindi language programs have the least viewership in the *botraj* community. Most of the people listen to the radio programs in Urdu language as; there are no programs available in *burushaski*. Majority of the educated people reported that they listen to Urdu and English news along with Pakistan broadcast.

### **Neighboring Language Groups:**

The *burushaski*-speaking community is not as large as compared to the surrounding communities. Almost all *botraj* speak the neighboring language (Kashmiri) as it is the most widely used language of the Kashmir province. The level of bilingualism/multilingualism among *burushaski* speakers indicates that men, women and children could speak other languages. Men travel to non-*burushaski* speaking areas more than women and use the language of the villages they visit and the language of the people they meet.

### **School (Formal And Non-Formal):**

The *botraj* children use their language when they play together, but Urdu and Kashmiri is used when playing with other ethnic pupils. They speak *burushaski* outside the classroom. The teachers in the formal school are non-*burushaski* speakers and do not speak *burushaski* with the students. As reported, many *botraj* children can speak Kashmiri, particularly those who are able to go to school, aged 10 years old and above. Many children below eight years old who do not go to school cannot speak Kashmiri or the other neighboring languages.

## **2. Attitudes of *burushaski* Speakers toward their own Language**

Generally, botraj people have a highly positive attitude toward their own language. The young people and adults are proud to use their language in different situations and are not ashamed to speak their language even when around non-burushaski speakers. Almost all the adults in the area know how to read and write burushaski. Every respondent interviewed expressed his interest in developing their language, either for use in education in both formal and non-formal settings and in preserving his own language. The respondents share their desire to learn how to read and write their own language, and they want to see their language promoted. The findings also indicate that botraj people would like to see written materials produced in their own language.

#### **Attitude of Burushaski Speakers Toward The Other Languages:**

burushaski speakers have a positive attitude towards the neighboring languages. They use other languages outside of the area or when talking with the non-burushaski speakers. Although burushaski people are proud of their own language, they value the Kashmiri and Urdu language as the as the lingua franca used in the area. It was also observed that the majority of the women could not speak Kashmiri well as only a few of them were able to respond in Kashmiri during the interview.

#### **3. Language Vitality:**

burushaski is the language used by the children and adults at home and in the community. The respondents claimed that their language will continue to be used by the future generations. Respondents believed

that the children will use burushaski when they grow up. The opinion of everyone asked is that no one from the community has shifted from speaking burushaski in favor of some other languages. Additionally, no respondents feel that their language would one day cease to exist. The language will survive and even thrive with a solid foundation if botraj people continue to use their language and pass it on to the next generation. Burushaski language is active and exclusively used at home with children, parents, grandparents, spouses, and siblings. The language is transmitted from parents to children. The parents want their children to continue using their language into the future.

#### **Conclusion:**

The following conclusions are drawn from the findings of the study:

Results of this study indicate that burushaski language is very dynamic and mainly used at home with parents, grandparents, spouse, children, grandchildren, and siblings. botraj children are learning their language naturally in an intergenerational context. The burushaski language appears to be at a safe stage in terms of degree of endangerment since it is spoken by all ages at home and in the community. Some botraj people tend to accommodate other neighboring languages when the dominant languages are used in particular occasions especially in the market, and when communicating with persons who do not speak and understand their own language. The botraj who speak these neighboring languages still value their language. burushaski language is actively used in community activities like meetings,



religious ceremonies, weddings, and funerals. It is also the language used in mosque except for the Quran which is written in Arabic. Burushaski speakers have a strong positive attitude toward their language. It is reflected in their desire to learn how to read and write in their own language and their desire to have written materials available in their own language. Generally, the positive attitude toward learning the language and their high literacy rate is a positive factor for future language vitality.

Although the botraj community is relatively small compared with other neighboring language groups, but people appear to have been able to preserve their language, despite being surrounded by these larger groups; hence, their desire to see their language promoted and preserved is evident. The respondents' claim that 20 years hence their language will still be used and spoken by the

future generations serves as an indicator of strong language vitality at present.

Based on the responses to the questionnaires, informal interviews and observations made during the fieldwork, the findings indicate that the burushaski language is dynamic and essential for the native speakers themselves. Burushaski language is currently vital. This conclusion is based mainly on burushaski language use and attitudes. There are good indicators of healthy language vitality among the Botraj people. The patterns of language use point to a healthy use of the language in each of the nine areas where it is spoken. Additionally, evidences point to a strong language vitality of burushaski at present. The burushaski language will continually be maintained if the people themselves continue to value and speak their own language at home and in the community and to pass it on to the next future generations.

#### References:

1. Fabregas, R. O. (1981): *Language Use, Needs, and Attitudes of the People of Certain Occupations in a Pangasinan Setting*. Unpublished dissertation. Philippine Normal University - Ateneo de Manila - De La Salle Consortium. Metro.
2. Manila, Maliwan Tuwakham: *Language Vitality and Language Attitude among the Young People in Lamphun Province: A Sociolinguistic Study*.
3. Lei duan : *Sociolinguistic Study of Language Use and Language Attitude among Bai People in Jianchuan County, China*.
4. Bejamas Kamsakal.1998. *Attitude of So(thavung) Ethnic Group towards their own Language and use : Case Study of Nong Waeng Village, Pathumpi Sub district, Sakon Nakhron Province*.
5. Chris Jeffery and Rajend Mesthrie. *Domains of Language Use: A Fundamental Concept for Framing Language Policy in South Africa*.
6. Ian Bekker: *Language Attitudes and Ethno-linguistic Identity in South Africa: A Critical Review*.
7. Bosch, Barbara & De Klerk, Vivian (1996). Language Attitudes and their Implications for the Teaching of English in the Eastern Cape, in *Focus on English*, editor Vivian de Klerk. Amsterdam: John Benjamins: 231-250.

# Dhanashree Publications

Flat No. 01, Nirman Sagar CHS,  
Thana Naka, Panvel, Raigad - 410206



## Research Innovator

**International Multidisciplinary Research Journal**

[www.research-innovator.com](http://www.research-innovator.com)