

Hywel Coleman and Tony Capstick | 2012

# Language in education in Pakistan:

Recommendations for policy  
and practice



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**Oh mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. (Qur'an, V.49:13)**

(Ethnic - and, by implication, linguistic - diversity is a divine blessing, to be treasured and celebrated. If all of humanity were homogeneous in culture and language there would be no incentive to travel, to interact and to learn from one another.)

**English is the language of knowledge, the source of knowledge. The Prophet says that we must pursue knowledge and therefore we need English.**

(Madrasa teacher from Khyber Pakhtunkhwa, quoted by Coleman 2010a:34)

The quail coos and the nightingale sings  
Each in its own language  
Punjabi is the language of your mothers and fathers

(Babu Rajab Ali, 1894 - 1979, Punjabi poet)

Pahari is our heritage and it is given to us by our parents. And we are supposed to transfer it to our next coming generations and we should never feel hesitation in communicating in Pahari.

(Caller to a radio phone - in programme, Mirpur, 23 February 2011)

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**PART A:**  
**PRELIMINARIES**



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# THE AUTHORS

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# NOTE ON LANGUAGE NAMES

For the sake of consistency, unless otherwise indicated, the language names used in this report are the standard names used by *Ethnologue* (Lewis 2009), even though local practice may differ. For example, Gujari is referred to by native speakers in Azad Jammu & Kashmir and Khyber Pakhtunkhwa as ‘Gojri’. Furthermore, alternative names may indicate different dialects which are perceived by their speakers as being different languages. For instance, speakers of ‘Gawar - Bati’ and ‘Gawri’ believe that they speak different languages, although Lewis (2009) treats them as being the same language. For further disambiguation, the ISO 639 - 3 standard codes for each language mentioned in this report are listed here.

Standard names, ISO codes and alternative names of languages discussed in this report

Standard name	ISO code	Alternative names
Arabic	[arb]	-
Balochi, Eastern	[bgp]	Baluchi
Balochi, Southern	[bcc]	Baluchi
Balochi, Western	[bgn]	Baluchi
Balti	[bft]	-
Bashgali	[bsh]	Bashgaliwar, Kati, Nuristani
Bengali	[ben]	Bangla
Brahui	[brh]	-
Burushaski	[bsk]	-
Chinese, Mandarin	[cmn]	Putonghua
Chinese, Yue	[yue]	Cantonese
Dameli	[dml]	-
Dhatki	[mki]	-
English	[eng]	-
Farsi	[pes]	Persian
Finnish	[fin]	-
Gawar-Bati	[gwt]	Gowari, Gawri
Gujari	[gju]	Gojri
Hindko, Northern	[hno]	Hindko
Hindko, Southern	[hnd]	Hindko
Kalasha	[kls]	Kalash, Kalashamon, Kalshmondr
Kashmiri	[kas]	-
Khowar	[khw]	-
Kohistani	[mvy]	-
Korean	[kor]	-
Pahari	-	[dialect of Pahari-Potwari]
Pahari-Potwari	[phr]	-
Phalura	[phi]	Palula
Panjabi, Eastern	[pna]	Gurmukhi, Punjabi
Panjabi, Western	[pnb]	Lahnda, Punjabi
Pashto, Northern	[pbu]	-
Potwari	-	Pothohari [dialect of Pahari-Potwari]
Seraiki	[skr]	Saraiki
Shina	[scl]	-
Sindhi	[snd]	-
Swedish	[swe]	-
Torwali	[trw]	-
Urdu	[urd]	-
Wakhi	[wbl]	-

# INTRODUCTION

*Tony Capstick and Hywel Coleman*

## Background

Early in 2010 the British Council in Pakistan invited Hywel Coleman to undertake a review of the condition of English in Pakistan and to prepare a report with recommendations as to where the British Council could most usefully provide support. The report, ***Teaching and Learning in Pakistan: The Role of Language in Education***, was originally prepared, therefore, as an internal document for use within the British Council. However, the report went beyond its original brief. It argued that it would be inappropriate to look at English in a vacuum and that the broader linguistic context of Pakistan, particularly in the field of education, should also be considered. Subsequently the report was published (Coleman 2010a) by the British Council and distributed to various interested parties within Pakistan.

Tony Capstick joined the British Council in Pakistan as its English Language Adviser just at the point when Coleman was finalising his report. Capstick shared many of Coleman's interests and concerns and he also brought with him considerable experience of applied linguistic research in Pakistan.

A decision was then made to subject the report to public scrutiny with the ultimate objective of generating recommendations for the Government of Pakistan. The process of public scrutiny began with three policy dialogues and then continued with conference presentations, ministerial level discussions and interactions with the public through radio phone - in programmes. These took place between October 2010 and February 2011. A draft report of the consultation process, with recommendations, was produced in the middle of 2011 and this in turn was reviewed in detail by a panel of experts.

During 2010 - 2011 Capstick carried out a further series of activities which were prompted by the policy dialogues. These included consultations with stakeholders concerned with multilingual education in the province of Khyber Pakhtunkhwa. Capstick also undertook national level consultations to establish what relevant research was already in progress in Pakistan and to identify research training needs.

Recommendations regarding the development of policy for language in education in Pakistan have been formulated. These recommendations are based on the policy dialogues, the case study and the analysis of research strengths.<sup>1</sup>

## Organisation of the report

Chapter 2 presents a profile of Pakistan, with a focus on demography, the national language, the role of English, and language policy and social stability. This chapter updates and summarises the background section of the 2010 report.

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<sup>1</sup> It is important to note that the focus of all of this work has been on language policy in schools. Higher education is beyond its scope, although clearly the issues discussed here have many implications for teacher education. The work of Sabiha Mansoor (e.g. Mansoor 2005) already makes an important contribution to our understanding of language attitudes and English language competence in higher education in Pakistan.

Chapter 3 describes the consultation process. This involved five stages: policy dialogues involving panels of experts with invited audiences; discussions with participants in the annual conferences of SPELT (Society of Pakistan English Language Teachers) in Karachi, Lahore and Islamabad; a consultation meeting with a group of provincial education ministers; a series of radio phone - in programmes in Mirpur in Azad Jammu & Kashmir; and unsolicited written contributions from members of the public. In total, approximately 300 people contributed to this process. The radio phone - in programmes proved to be a particularly effective means of obtaining input from members of the public.

The data generated through the consultation process are presented in Appendices 1 - 5. Chapter 4 summarises the data and identifies the major findings.

Chapter 5 then discusses the findings and draws five conclusions:

- 1 Insufficient information is available about the language ecology of Pakistan and about how languages are used in education in Pakistan.
- 2 There is widespread misunderstanding about how children learn languages and about the role of language in education.
- 3 Discussion about language in education is often not informed by a clear view of the function of education.
- 4 There is a tendency to see linguistic diversity as an inconvenience or as a threat.
- 5 There is evidence that many people are strongly attached to their languages and wish to educate their children through those languages.

Part C is a case study which focuses on the province of Khyber Pakhtunkhwa (KPK). In Chapter 6 recent developments in language in education policy in the province are spelt out. These recent policy changes are enlightened and offer important opportunities for the development of mother tongue based multilingual education for the children of the province. Chapter 7 discusses a workshop which Capstick organised for representatives of sixteen local languages and his meeting with an organisation which is concerned with mother tongue medium education. The outcomes of the workshop and meeting are presented in Chapter 8. The language in education situation in Khyber Pakhtunkhwa is in flux at the moment but it is clear that a number of positive developments are under way.

Part D is a survey of current research and research needs in Pakistan. Chapter 9 sets the scene by looking forward to the recommendations for further research which are set out later in Chapter 12. Chapter 10 then describes briefly how Capstick attempted to delineate the current condition of applied linguistics in Pakistan and Chapter 11 presents his conclusions. It is clear from this survey that there is a need for the development of research skills in applied linguistics.

Coleman's 2010 report included a 'dream policy' for the introduction of multilingual education in Pakistan. It can now be seen that this was over - ambitious and premature (although it may have had some value in sparking debate). The recommendations proposed in Chapter 12 in the present report, therefore, are more modest. These fall into five separate but interrelated areas. The first is that further research needs to be undertaken, so that the information gaps identified in Chapter 5 can be filled. Secondly, research findings need to be disseminated in ways that allow them to be interpreted and acted upon by different stakeholders, from parents to government policy makers. The third recommendation is for a series of awareness - raising and advocacy activities;



the objective here is to correct the misunderstandings and allay the fears which have been identified in Chapter 5. Fourthly, we recommend that working groups should be established which will address the language in education issue. Finally, it is recommended that a research methods training programme should be set up.

The authors feel privileged to have had the opportunity of becoming involved in the language in education debate over the last two years. They hope that the proposals made here will be of some value in the three parallel processes of:

- Creating clearer pictures of language use and language in education in Pakistan
- Raising the awareness of stakeholders regarding the importance of mother tongue education.
- Identifying the appropriate roles which the local languages, Urdu and English have to play in the development of the country, particularly in education.



**PART B:**

**THE NATIONAL  
CONSULTATION**

Hywel Coleman



# PROFILE OF PAKISTAN

This chapter is essentially an updated summary of the original 2010 report (Coleman 2010a). It presents a brief profile of Pakistan, with core information about the demography of the country, its national language and the role of English. This is followed by a short discussion of language policy and social stability. The chapter concludes by highlighting risks which are likely to be encountered in consequence of the present policy on language in education.

## 2.1 Demography

- Pakistan, with approximately 176 million people (Government of Pakistan 2011), is the sixth largest country in the world.<sup>2</sup>
- The country has a substantial Muslim majority. In 2009, the Pew Forum (Miller 2009) calculated that there were 174 million Muslims in Pakistan, constituting 96% of the population.<sup>3</sup> Pakistan therefore has the second largest Muslim population in the world (after Indonesia).
- The country is linguistically extremely diverse. The Summer Institute of Linguistics estimates that there are 72 living in languages in Pakistan (Lewis 2009). However, Rahman says that this estimate is exaggerated because several language names actually refer to the same language. He believes that the correct number is 61 (Rahman 2010 a:21).
- For complex historical reasons, the national language of Pakistan is the mother tongue of a small minority of the population. Urdu is the official language and is used extensively in urban areas; it is also the language of state schools. However, according to the 1998 Census of Pakistan, Urdu is the mother tongue of fewer than 8% of the population (Rahman 2010a:20).
- Pakistan, like most parts of South Asia, has had the experience of being colonised by a European nation. The British presence in South Asia began with the establishment of trading posts in the early 17th century. Expansion of influence covering the territory of India as it is today took place over the following two centuries. However, the British did not achieve control of the provinces which constitute contemporary Pakistan until the 1840s; British colonial rule over Pakistan, therefore, lasted for barely a century.
- Pakistan had intermittent experience of military regimes for 33 of its 64 years of existence until 2008. The country is now democratic, but there are continuing challenges to the sustainability of its democratic system.

<sup>2</sup> The official population figure is lower than the estimates made by international agencies such as the United Nations and the World Bank.

<sup>3</sup> The calculations made by the Pew Forum assume a total population which is larger than that shown in official figures. (See Footnote 1 above.)

- Although the media are highly critical of government, the 2010 Press Freedom Index ranked Pakistan 151<sup>st</sup> from 178 countries in terms of press freedom (Reporters sans Frontières 2010).<sup>4</sup>
- Pakistan is classified by the United Nations as a country with low human development. In 2011 it was ranked 145<sup>th</sup> in human development terms from 187 nations (UNDP 2011).
- The 2011 Failed States Index places Pakistan at number 12 from 177 countries (Fund for Peace 2011).<sup>5</sup> Pakistan scores particularly poorly for its security apparatus ('emergence of secret intelligence units, or other irregular security forces').

## 2.2 National language

Urdu is widely used as an additional language in Pakistan, although - as we have seen - it is the first language of a minority of the population. Urdu - the language of the Muslims of North India - was associated for many centuries with the Mughal rulers of North India (Rahman 1999). The British colonial administration in India adopted a two language policy; access to English was restricted to a small elite cadre of local rulers and administrators whilst education for the rest of the population (in so far as it was provided at all) was delivered through the medium of Hindi - Urdu and, to some extent, through other regional languages. The consequences of this policy were that:

- English became the language of power and prestige
- With some notable exceptions, local languages were neglected
- The Muslims of North India were effectively cut off from the Persian and Arabic sources of their culture
- The Hindus of North India were distanced from the Sanskrit origins of their culture.

As early as the 1880s, a British colonial official criticised this policy, noting that as a result of its introduction 'education was degraded by us [the British] from an object of mental and moral culture to a means for purely worldly ambition' (Leitner 1882:ii).

In India today, Urdu is one of the 75 different languages taught in schools and one of the 31 languages used as media of instruction (Meganathan 2011), whilst in Pakistan it is the national language and also the medium of instruction in state schools. But, in the context of Pakistan, Urdu is also associated with the Mohajirs, the Muslim refugees who left India at the time of Partition in 1947 and who settled in large numbers in the Province of Sindh and, in particular, in the city of Karachi. Whereas Urdu was originally chosen as the national language for its neutrality, in fact the opposite has occurred. As Rahman explains:

"since a very powerful section of the bureaucracy (being Mohajirs) spoke Urdu as its mother tongue, there was an element of cultural hegemony concerning the special status of Urdu. One major consequence of Urdu's privileged status has been the ethnic resistance to it. (2010a:23, 22)"

<sup>4</sup> The World Press Freedom Index 2010 places Finland in 1st place together with five other European countries; these countries have the greatest press freedom in the world. Eritrea is in 178th position, with the least press freedom. The lower the ranking the less press freedom a country enjoys

<sup>5</sup> The Failed States Index puts Somalia in 1st position and Norway in 177th place. The higher the ranking the nearer a country is to being a failed state.

Although widely used, therefore, Urdu is the mother tongue of only a small percentage of the population. Furthermore, there is a degree of hostility towards the national language.<sup>6</sup>

## 2.3 Role of English

We come now to the position of English. In recent years, Coleman (2010b, 2011a), Seargeant & Erling (2011), Wedell (2011) and others have questioned over - simplistic assumptions about the utilitarian value of English, especially in developing countries. They have called for careful identification of the positive, negative and neutral roles that English plays in the developing world.

In Pakistan, the role of English is especially complex. It is the language of government, the military and higher education. It is the language of power and the language of an elite class that has dominated the country since independence. A distinctive Pakistani variety of English exists and has been described (Rahman 2010b), although Ahmar Mahboob (personal communication) suggests that in fact there are several varieties of English in Pakistan, not all of which carry equal prestige. It is also the case that there are groups and communities which resist English (see Section 4.5 below for an example).

Schools in Pakistan fall into five categories, the defining characteristic of which is the medium of instruction that is used:

- Elite private schools: The elite schools are modelled on the British public school<sup>7</sup> system; fees are extremely expensive; the medium of instruction is English.
- Schools run by the armed forces. They also use English as the medium of instruction.
- State schools: State schools serve the mass of the population. No fees are charged. The medium of instruction in most parts of the country is Urdu, although Sindhi is used in schools in Sindh whilst Pashto and, increasingly, other local languages are used in schools in Khyber Pakhtunkhwa (see Chapter 6). In 2010 the Government of Pakistan decreed that English should be used as the medium of instruction for the teaching of science and mathematics in state schools from the primary level. It seems likely that few primary teachers possess the language skills required for this.
- Non - elite 'English - medium' schools: In recent years there has been a rapid increase in the establishment of private schools which charge modest fees. They aim to cater for aspirational upper working class and lower middle class parents who are unable to afford the fees demanded by the elite schools. Their main selling point is their claim to be 'English medium', but these claims must be treated with care.
- Madrasas: This is a very heterogeneous category of institution and their language practices are also very varied.<sup>8</sup>

<sup>6</sup> Zubeida Mustafa (personal communication) observes that this is not the case in Punjab, where Punjabi is universally used colloquially but where Urdu is the language of intellectual activity.

<sup>7</sup> The so-called 'public schools' in the UK are in fact extremely expensive private schools which provide an education for the children of a very small proportion of the British population (including members of the Royal Family) and, increasingly, for the children of elite social groups from other parts of the world.

<sup>8</sup> Zubeida Mustafa (personal communication) believes that in most madrasas the local language is used as medium of instruction 'and that explains their success in communicating with their students' whilst Arabic is taught 'to facilitate the teaching of the Quran and Hadith at a higher level'. Zubair Torwali (personal communication), on the other hand, is of the opinion that most reading texts are in Urdu and Pashto whilst local languages are used in oral communication. Ahmar Mahboob (personal communication) reports that a small number of madrasas, mainly in urban areas, teach some subjects through the medium of English. For a comprehensive discussion of the different categories of education institution in Pakistan see Rahman (2004).

- Madrasas provide an education with a major orientation towards religious studies; some charge no fees at all and so are attractive for the very poor.

Shamim (2011) has described the current language in education system in Pakistan as being one of 'linguistic apartheid'. Rahman, too, talks of 'educational apartheid' between the English - medium elite schools and the Urdu - medium schools for the masses (2004:74). Elsewhere, Rahman describes the situation in cataclysmic terms:

“By supporting English through a parallel system of elite schooling, Pakistan’s ruling elite acts as an ally of the forces of globalisation at least as far as the hegemony of English is concerned. The major consequence of this policy is the weakening of local languages and the lowering of their status. This, in turn, opposes linguistic and cultural diversity, weakens the ‘have - nots’ even further and increases poverty by leaving the best - paid jobs in the hands of the international elite and the English - using elite of the peripheries.” (2010a:30)

To summarise, English has played a major role in the area that is now Pakistan since the middle of the 19th century. It has acquired very significant symbolic value and has become the language of a small and powerful elite section of society.

## 2.4 Language policy and social stability

Pinnock (2009) points out that if the medium of instruction in schools is the national language (or, indeed, a foreign language) and if only a small minority of the population use that language at home then in effect the majority of children are being denied access to education in the language with which they are most at ease. Pinnock estimates that 91.62% of the population of Pakistan speak mother tongues which are not used in education (2009:50).

This gap between the languages of home and school contributes to poor participation rates in education.<sup>9</sup> Zubair Torwali, head of the Centre for Education and Development in Bahrain, in the Swat valley, provides an example:

“The literacy rate in the town of Bahrain in Swat Kohistan is 12% for males and a mere 1.5% for the female population. Among the many factors behind this sorry state of education is the fact that an alien language is used by teachers. Local residents speak Torwali, a language different from Pashtu. For the past decade or so, all teachers at the primary level in the area have been Pashtu speakers, whose language the children could not understand. This has pushed away a lot of students from the school and the result is the low literacy rate.” (Torwali 2010)

The home - school language gap may also mean that even if children are in school they are not learning much that is of value. A failure to educate school - age children leads eventually to the creation of a body of uneducated, unemployed and frustrated young people. Pinnock identifies 44 countries in this position, among which is Pakistan.

<sup>9</sup> Of course, language is not the only factor that leads to poor participation rates. Poverty, parental perceptions of formal education, distance from home to school and other socio-economic factors also impact on children's enrolment and continuing participation in school. See also the discussion in Section 5.3 below.



The situation is more acute in less developed countries which also have large rural populations. In such contexts, if there is a language gap between home and school, then there is a high risk of 'dramatic exclusion' from education in rural areas [and] little chance of achieving the Millennium Development Goal of primary school completion for all (Pinnock 2009:27). Thirty - four countries fall into this category, of which Pakistan is one.

The situation becomes even more severe in countries which also have a high level of linguistic fractionalisation. In these countries, there is an additional risk of 'inappropriate school language contributing to long term political, social and economic instability and divisions along linguistic and ethnic lines' (Pinnock 2009:27). Nineteen countries are categorised in this way, among which is Pakistan.

Finally, Pinnock identifies a group of eleven countries which, in addition to all of the characteristics already discussed above, also have high levels of fragility or conflict. In these countries, there is a 'likelihood of serious interactions of language policy with extended fragility.' Pakistan falls into this category.

The core of Pinnock's argument, then, is that 'excluding linguistic communities from education because they do not understand the language used to teach contributes to political instability and conflict' (2009:8). Pakistan is seen to be extremely vulnerable in this way. In addition, as noted previously, Pakistani commentators such as Rahman and Shamim have argued that 'linguistic apartheid' has led to the creation of exclusive English - medium zones within the education system and that these exacerbate social division.

## **2.5 Summary**

This chapter has briefly described the current demographic, social and development status of Pakistan. In particular, it has highlighted the complexity of the language situation. The country is linguistically rich, but few of its languages are promoted by the state or recognised in the education system. Urdu is the principal language of the state education system, but attitudes towards it are varied. English also has an ambiguous position in Pakistani society.

Neglecting indigenous languages, marginalising the national language and privileging English carry with them risks for social cohesion. It therefore seems appropriate to consider what a comprehensive national language policy might look like.

This is the point reached by the original language in education report (Coleman 2010a). The next chapter describes how that report was submitted for national consultation. Chapter 5 records the findings of the consultation process and Chapter 6 discusses the implications of these findings.



# 3

## DATA COLLECTION

Responses to the 2010 report *Teaching and Learning in Pakistan: The Role of Language in Education* were gathered in five different ways:

- through a series of policy dialogues.
- through discussions with participants in the annual conferences of SPELT (Society of Pakistan English Language Teachers).
- through a half day consultation meeting with a group of provincial education ministers.
- through a series of radio phone - in programmes in Mirpur, AJK.
- through unsolicited written contributions from members of the public, some whom were participants in the SPELT conferences and others of whom were responding to press reporting about the consultation process.

Each of these procedures are discussed individually below.

*The data generated by each of these procedures are presented in full in the Appendices, summarised in Chapter 4 and then discussed in Chapter 5.*

### 3.1 Policy dialogues

Policy dialogues took place at the University of Karachi on 13th October 2010, at Kinnaird College for Women in Lahore on 19th October 2010 and at Fatima Jinnah Women University in Islamabad on 21st October 2010.

Each dialogue adopted the following format:

- brief presentation of the contents of the report by the author.
- responses by panel members.
- discussion among panel members.
- contributions by members of the audience.
- summing up by the report's author.

The panel members were eminent academics, educationists, linguists, policy makers and government officials. The audience members came from similar backgrounds and also included representatives of schools, teachers' associations, employers' bodies and other non - governmental organisations. Each dialogue was chaired by a representative of the British Council or SPELT.

The policy dialogues were recorded in several different ways: video recording, detailed written notes made by SPELT/British Council personnel and written notes prepared by the present writer. It was therefore possible to triangulate across these different sources of information when summaries of the discussions were being prepared (Appendices 1.1 - 1.3).

There were six panel members and approximately 40 audience members at the Karachi policy dialogue. The issues raised by panel members and other speakers can be seen in Appendix 1.1.

In Lahore there were seven panel members and approximately 50 members of the audience. Participants were asked to keep in mind the issues listed in Box 3.1. The points raised by each panel member can be found in Appendix 1.2.

**Box 3.1: Focus questions for Lahore policy dialogue**

- Should mother tongues be used in primary education in Pakistan? If so, then for how long and to what extent?
- Which mother tongues should be used?
- Who should decide which languages are to be used?
- What are parents' attitudes towards use of mother tongues in education likely to be?
- How can parents and others be persuaded that using mother tongues in education is a good idea?
- What practical challenges will be faced in introducing the use of mother tongues?
- What are the political implications of using mother tongues in education?
- When and how should Urdu be used in education?
- When and how should English be used in education?
- How can the gate keeping role of English in Pakistani society be minimised?
- Why has it proved so difficult to implement genuine reform in education in Pakistan so far?
- What lessons can be learnt from the past?
- What further research is required?
- Over what timescale should plans for a new policy on language in education be prepared?

The policy dialogue in Islamabad involved four panel members and 50 audience members. The Islamabad participants were encouraged to focus on the issues shown in Box 3.2 and the discussions are presented in Appendix 1.3.

**Box 3.2: Focus questions for Islamabad policy dialogue**

**Mother tongues**

- Should mother tongues be used? From what class? For how long?
- Which mother tongues? Who decides?
- How will parents respond?
- How can parents be persuaded to accept mother tongues?
- What practical challenges will be faced?
- What are the political implications?

**Urdu and English**

- When and how should Urdu be used in education?
- When and how should English be used in education?
- How can the gate keeping role of English in Pakistani society be minimised?

**Planning**

- Why has it been so difficult to implement genuine reform in language in education?
- What lessons can be learnt from the past?
- What further research is required?
- How much time will be needed to prepare and introduce a new policy?

## 3.2 SPELT conference discussions

At each of the SPELT conferences in 2010 - in Karachi, Islamabad and Lahore - plenary presentations of the findings of the Teaching and Learning in Pakistan report were made. Following each plenary, conference participants had an opportunity to take part in group discussions of the implications of the report's findings. Each group was asked to prepare a written summary of the opinions expressed during its discussion. The majority of the group members were teachers and students of English.

In their discussions, participants were asked to focus on the questions shown in Box

3.3.

### Box 3.3: Discussion questions for SPELT conference participants

- 1) Evidence from other parts of the world shows that if the mother tongue is used as the medium of instruction in the first few years of primary school many benefits are experienced: children are more likely to come to school, they are more likely to stay in school, they learn more effectively and their parents play a bigger role in children's education. Do you agree that these benefits would also be experienced if mother tongues were used as the medium of instruction in schools in Pakistan? Reasons for agreeing? Reasons for disagreeing?
- 2) Experience in other countries shows that some parents are happy for their children to learn with the home language as the medium of instruction but that some parents are not happy about it. In your opinion, will most parents in Pakistan be happy or unhappy about their children using the home language at school? Why will they be happy or unhappy?
- 3) It has been argued that using mother tongues as the medium of instruction strengthens national unity. Do you think that this would happen in Pakistan as well? Why? Why not?
- 4) When do you think that Urdu should be introduced as a subject and when should it be introduced as medium of instruction? What reasons do you have for these recommendations?
- 5) When do you think that English should be introduced as a subject and when should it be introduced as medium of instruction? What reasons do you have for these recommendations?
- 6) English has a 'gate keeping' role in society. In other words, having English allows some people to gain access to the best jobs and the best education. But not having English unfairly excludes many people from these experiences. How can the gate keeping role of English be reduced?
- 7) The National Education Policy 2009 proposes that there should be a 'comprehensive school language policy' and a 'comprehensive plan of action for English'. What should the comprehensive policy contain? What should the comprehensive plan of action contain?
- 8) Do you have any other comments or suggestions about language in education in

Pakistan?

The Karachi discussion took place at Bahria Naval College on 16th October 2010. There were fourteen participants and they worked in four groups. The participants' written reports are reproduced in Appendix 2.1.

The Islamabad discussion was held at Fatima Jinnah Women University on 23rd October 2010 and involved 57 participants working in eight groups. The group members' reports can be seen in Appendix 2.2.

The discussion which was held in Lahore took place at Beaconhouse National University on 24th October 2010; 31 people in five groups, took part.

### 3.3 Consultation meeting with a group of provincial education ministers

A half day meeting took place in Karachi on 31st January 2011 involving eleven senior representatives from the Ministries of Education of the governments of Azad Jammu & Kashmir, Balochistan, Khyber Pakhtunkhwa, Punjab and Sindh (in alphabetical order) together with two representatives from the Education Task Force.

After a brief introduction to the main findings of the Teaching and Learning in Pakistan report, the participants were invited to discuss and provide input on the issues listed in Box 3.4. Detailed minutes of the discussions are available in Appendix 3.

#### Box 3.4: Discussion topics for provincial Education Ministers' working group

- 1) Should the present policy on language in education stay the same or is change needed?
- 2) What should the medium of education in primary schools be? English? National language? A local language?
- 3) If local languages are used as the medium of instruction in primary schools: which local languages should be used? What criteria should be used for selecting them? Who should decide which languages are to be used?
- 4) If local languages are used as the medium of instruction, for how long should they be used in this way? Years 1 - 3? Years 1 - 6? Years 1 - 9? Years 1 - 12? Should local languages continue to be taught as subjects in higher classes even if they are no longer used as the medium of instruction in those classes?
- 5) If local languages are used as the medium of instruction: - How long will it take to prepare teachers to teach using local languages? Who will prepare teaching materials in local languages How long will it take to prepare teaching materials? where will funds come from to pay for teacher preparation and materials preparation?
- 6) How will parents and other stakeholders respond to the use of the mother tongue as the medium of instruction? What steps will be needed to raise parents' awareness of the benefits of using the mother tongue?
- 7) Which languages should be taught as subjects in primary schools? English? National language? Local languages?
- 8) Which language or languages should be used as the medium of instruction in secondary schools?
- 9) Which language or languages should be taught as subjects in secondary schools?
- 10) At what point should the teaching of Urdu be introduced? At what point should Urdu be introduced as the medium of instruction? Are any changes needed in the way that Urdu is taught?
- 11) At what point should the teaching of English be introduced? Are there already enough English teachers in schools? If not, how can English teachers be prepared?

### **3.4 Mirpur radio phone - in programme**

During February 2011 the British Council collaborated with a radio station in Mirpur to hold a series of four phone - in programmes involving listeners in Mirpur District, Azad Jammu & Kashmir. The programmes were hosted by a broadcaster who is fluent in English, Pahari, Punjabi and Urdu. Members of the public were encouraged to call in with their experiences and opinions concerning use of languages at home, in public places and in interaction with relatives abroad. They were also encouraged to express opinions about which languages should be taught and used in school. Callers were encouraged to use whichever language they felt most comfortable with and so a very high degree of code switching occurred throughout the programmes.

The four programmes took place on 1<sup>st</sup>, 8<sup>th</sup>, 15<sup>th</sup> and 22<sup>nd</sup> February. They were broadcast live but they were also recorded, transcribed and translated into English by staff of the British Council in Islamabad.

Nine callers participated in the first programme, four in the second, five in the third and five in the fourth (total 23).

*A complete transcript of all four programmes is given in Appendix 4.*

### **3.5 Written and emailed submissions**

Between October 2010 and February 2011 sixteen written submissions were received from members of the public. These were all unsolicited and were delivered by email or in person during conferences or appeared as press articles. Some of the submissions were anonymous. Some of the written contributions consisted of lengthy and thoughtful discussions of matters relating to language and language in education in Pakistan; others were brief comments written on scraps of paper.

*These written and emailed submissions are reproduced in Appendix 5. In one or two cases, for the sake of confidentiality, they have been anonymised.*

### **3.6 Summary**

From the above it can be seen that a large number of people have contributed to the consultation process and that they represent a fairly wide range of interests:

- Seventeen panel members contributed to the three policy dialogues while the total audience for those events was approximately 140.
- 102 people contributed to the SPELT conference discussion groups.
- Thirteen senior representatives of central and provincial government took part in the Provincial Ministers' Working Group meeting.
- 22 members of the public took part in the four radio phone - in programmes in Mirpur.
- Sixteen written submissions were received from members of the public.

therefore, In total, the sixty pages of data presented in the Appendices to this report reflect the voices of over three hundred people. however, some weaknesses can be identified.

In terms of quantity, this is a satisfactory outcome from the consultation process.

Firstly, the informants whose voices are heard here are mostly central and provincial government officials, academics, headteachers, teachers (especially English teachers), representatives of teacher associations and students (especially students of English). These people are highly educated, articulate, English - speaking and relatively prosperous. It will not be surprising if we find that a considerable proportion of these informants have a vested interest in maintaining and strengthening the status quo, particularly with regard to the position of English in Pakistan.

Secondly, and overwhelmingly, the people who have been given an opportunity to contribute to these debates are based in the three major urban centres of Islamabad, Karachi and Lahore. There is therefore a strong urban bias to the data which have been collected.

Some discussions were held with the British Council and Aga Khan University in Karachi to explore ways of investigating the views of people in rural areas, but no concrete conclusions were reached about how this could be achieved.

However, the Mirpur radio phone - in transcripts provide a valuable exception to this pattern. The contributors to these programmes were all self - selected and with just one exception - were not teachers. Some of them were very blunt about their social and educational backgrounds; One said, 'I speak Pahari. I am a mason and I am uneducated' another, 'I am an illiterate Pathan.' Although they cannot be claimed to be representative in any way, the views expressed by this group of informants provide a refreshing counterbalance to those put forward by the majority of informants. If further research is to be undertaken in future then serious thought will need to be given to developing similar procedures for accessing the perceptions of non - English speakers, non - middle class members of society and the non - urban population.



# 4

## FINDINGS

The detailed findings from each of the five data collection procedures are presented in the Appendices to this report. It is important to note that each procedure was aimed at exploring the perceptions of different groups of stakeholders, their perceptions may or may not be supported by other research. This chapter summarises and categorises these findings, but it does so without comment. Interpretation and implications are reserved for Chapter 5 below.

### 4.1 Policy dialogues

This section summarises the main issues which emerged from the three Policy Dialogues in Karachi, Lahore and Islamabad on 13<sup>th</sup>, 19<sup>th</sup> and 21<sup>st</sup> October 2010 respectively. *Detailed accounts of the discussions can be found in Appendices 1.1, 1.2 and 1.3 respectively.*

- 1 It was widely believed that there are major injustices in the education system in Pakistan. For example, one speaker said, 'There is a "cultural capital" divide in Pakistan between home and school. Those whose cultural capital matches that of school flourish.' However, different opinions were expressed as to how such injustices should be addressed.
- 2 Many participants shared similar opinions regarding two aspects of education policy in Pakistan. Firstly, that policy is often made in an ad hoc manner and has rarely been based on research findings. Secondly, that even when new policies are announced they are often not implemented. Speakers said that there has never been an 'integrated education policy' in Pakistan, that there is 'dissonance' between the 2006 National Curriculum and the 2009 New Education Policy (NEP) and that the NEP itself is 'disorganised and confused.'
- 3 That was a consensus, that discussion of language policy and language in education policy should ideally take place within the context of a thoroughgoing review of education policy. This should involve all stakeholders, especially parents - in both rural and urban locations in all parts of the country.
- 4 There was also considerable support for the suggestion that further research is needed before a new policy can be developed. Information is missing on many issues, including the following:
  - How frequently and in what ways teachers (especially in primary schools) actually use children's home languages in the classroom, albeit unofficially and only orally.
  - Why some teachers decide to use children's home languages in the classrooms, even though this is not in line with official policy.
  - The benefits and risks involved in using home languages in this way.
  - Assuming that using the home language is beneficial.
  - The steps that need to be taken in order to formalise and support this informal practice.

- The extent to which Urdu is actually known and used (not only as a mother tongue), in both rural and urban areas. A widely quoted statistic indicates that only about 7% of Pakistanis have Urdu as their mother tongue, although the language is widely used - at least in urban areas - by speakers of other languages. On the other hand, one speaker suggested that 'Urdu is a foreign language for millions of Pakistanis.'
- The exposure to English that children actually have in their daily lives, in both rural and urban areas. Some speakers claimed that 'English is all around us,' whilst others disagreed, warning of the risk of generalising from urban experience. The fact is that nobody knows precisely what the situation is regarding English in the community.

5 There was general agreement that the teaching of all languages - English, Urdu, Sindhi, etc - requires improvement however Teaching methods are 'harsh', so children do not enjoy learning. Language teaching in the early years does not take account of young children's particular needs and characteristics. Teachers therefore require continuous professional development.

6 In other respects, differences of opinion were apparent. Very approximately, three schools of thought can be identified: those who believe that the mother tongue should be used as the medium of instruction for non - native speakers of Urdu (at least in primary schools); Those who feel that Urdu, the national language, should be the medium of instruction, whatever the child's first language is. Those who argue for maintaining or extending the role that English currently has in the education system.

7 Those who supported the mother tongue policy made the following points:

- Use of the mother tongue strengthens links between home and school; parents can become involved in their children's education without 'feeling afraid'
- Children's sense of identity is validated and strengthened if the language of home and the language of school are the same
- Children find learning enjoyable if it takes place through a language with which they are already familiar
- Children's basic conceptual development is more effective if it takes place through a language which they understand therefore children can play a much more active role in their own learning, by questioning and by exploring ideas
- Use of the mother tongue contributes to the maintenance of languages whose survival might otherwise be threatened. Participants said, 'If languages are lost, we lose our identity' and 'If language death occurs, the speakers' self - respect is tarnished.'
- There is particular concern about the fate of Punjabi. One speaker said that Pakistanis have learnt 'to look down on themselves'. When mother tongues are used they are done so 'with a sense of shame.' People need to 'look inside themselves' to find a sense of pride. This means using their own languages.

- 8 The supporters of a mother tongue policy recognised that a number of problems would be encountered and several provisos needed to be made:
- In order for a mother tongue policy to be just and equitable, it would have to apply to every child in Pakistan, regardless of the type of school they were studying in. If this were not the case, then there was a danger that schools using the mother tongue as medium of instruction would simply become ghetto schools for the poor. The implications for the future of the English - medium private schools are therefore very considerable. One panel member asked rhetorically, 'Should the English - medium schools be banned?'
  - It cannot be denied that English has an important role in Pakistan and the language should therefore be taught as a subject. However at what stage and for how long cannot yet be determined.
  - Most proponents of the mother tongue policy also believe that a shift to the use of Urdu as the medium of instruction will need to take place after a number of years. Many also propose that a further shift to English as the medium of instruction will also be needed at some later point in the child's educational experience.
  - Selecting which mother tongues are to be used as media of instruction is likely to be controversial. Speakers of smaller languages which are not selected may be resentful.
- 9 Opponents of the adoption of a mother tongue policy did not address the arguments in favour (point 7). Instead, they argued:
- Developing the local languages will 'ruin the people', whereas teaching them English will 'save the people' (an extreme viewpoint which was not elaborated further).
  - Developing local languages will lead to national disintegration (see point 9).
  - Middle class parents who educate their children in elite English - medium schools are already hostile to their children having to study Urdu at school, hence will be even more hostile to their children having to study a local language as well.
  - Mother tongue policies have never been used in other parts of the world, so why should Pakistan take the risk of being the first?
- 10 Those who supported the use of Urdu as medium of instruction - a small group only - argued that:
- Having just one language in the education system would strengthen national unity.
  - The corollary of this position is that using local languages 'may lead to a threat to national unity.' One speaker observed, 'We must avoid a repeat of the 1970s mess up' and another urged, more generally, that 'Change will lead to chaos.'

In other words, the principal argument put forward for using Urdu was a negative one (that there is a need to avoid change) rather than a positive one (that Urdu would be pedagogically more valuable).

- 11 Those who argued for English as the medium of instruction used a range of different arguments to support their position:
- So that ‘the people from other countries will respect us.’
  - Children learn languages better at an earlier age.
  - As a unifying language, to bring the people together.
  - Children cannot read and write in their home language, and so English should be used.
  - Achievement in government schools is ‘two years behind’ that of children in English - medium private schools; ‘the gap between elite and lower classes can be achieved through increasing access to English.’
  - English is necessary because of globalisation.
- 12 Opponents of the maintenance or extension of the use of English as a medium of instruction, especially in the early years of schooling, observed:
- Recent announce ment of government plans to make it compulsory to teach science and mathematics through the medium of English in primary school are ‘amazing’ because ‘there is no state of readiness’.
  - That giving science and maths teachers just two weeks of English language training to prepare them for the shift to English is ‘ridiculous’.
  - ‘Teaching English badly for ten years helps nobody.’

## 4.2 SPELT conference discussions

This section identifies the main findings from the group discussions held during the 2010 SPELT Conferences. Complete transcripts of participants’ written reports of their group discussions can be seen in Appendices 2.1 and 2.2.

- 1 Many participants recognised the benefits that accrue when children are taught through their home language. Responses include ‘Easy to understand for them everything & when they are shifted from mother tongue they get confused’ and ‘Better communication b/w parents, teachers & students.’
- 2 Participants felt that parents would respond positively to a mother tongue policy because:
  - ‘They want their children to understand the things.’
  - ‘Parents will be able to cope with their children’s progress in school & provide active support.’
  - ‘It will bring confidence as Pakistani.’
- 3 One group examined the situation of children in orphanages and concluded that a mother tongue policy would be particularly beneficial for them, because it ‘will enable these children to find group support and will be able to learn more.’

- 4 However, some participants believed that if the mother tongue is used then children 'will never learn other languages because 3 - 5 years are learning years for a child.' Others noted that in some cases teachers already 'totally depend on mother tongue' but they considered this to be 'a deplorable situation.'
- 5 Many respondents predicted that there would be difficulties in introducing a mother tongue programme because:
- Parents (especially those in urban areas) are likely to resist: '99% parents are not happy because they want their children to speak English to start in this world. Even child is snobed [sic] when he say something in Urdu. If he is saying "Allah hafiz" parents make them say "Goodbye".'
  - Resources are not yet available for the curriculum to be delivered in local languages: 'All books are not in home language.'
  - The home and neighbourhood languages may be different.
- 6 Participants were divided as to whether a mother tongue policy would strengthen or weaken national unity:
- Those who saw it as contributing to the strengthening of the nation argued, 'Because the students would learn better and hence become better citizens - adding to national unity.'
  - Some who felt that national unity would be weakened: 'There will be more cultural diversity promoted which can cause disharmony among the nationals.'
  - Others that felt a mother tongue policy would have no impact on national unity: 'Neither strengthened nor weakened. Since Pakistan is already a multilingual society, medium of instruction does not hamper or alleviate national unity.'
- 7 Regarding the majority of participants felt that this should happen from a very early stage in children's education:
- 'From the beginning, because to make them realise that it's our national language.'
  - 'Class 1, because our children must know and understand national sovereignty when he reached in SSC.'
  - 'From early age. At early age we can learn so many other language.'

Just one group felt that a slightly later age would be more appropriate: 'Class II [because] children are older and more able to cope with a new subject like Urdu.'

- 8 Some participants believed that Urdu should be used as a medium of instruction from a very early stage: 'From Nursery. The language you gain familiarity with from the very beginning of your academic life helps you to acquire knowledge more easily and comfortably.' But others saw value in delaying the use of Urdu as MOI very slightly: 'Grade II. After having a good grasp of concepts of science and mathematics and other content subjects, medium of instruction can be easily shifted to Urdu.'

- 9 To some extent, views on when the teaching of English as a subject should begin hardly differed from views about Urdu (point 8 above):
- 'From Foundation 1. In order to make the base of the students and to aware them about the English.'
  - 'At the age from 0 - 9 a child learns a language so English should be start in the early age.'
  - 'Pre - school. It is much easier for a student to understand text.'
- 10 Significantly, however, with only a few exceptions, participants did not support the use of English as the medium of instruction from a very early age. Some proposed that it should be introduced from Class 3 or Class 5 of primary school, from the secondary level or even from university:
- 'Class 3. To stand in this world, to get better opportunities.'
  - 'Class This is a foreign language, which requires greater maturity & training to cope with as a medium of instruction.'
  - 'After F.A. or F.Sc. [Faculty of Arts or Faculty of Science]. It should be used as medium of instruction after bachelor.'
- 11 Participants were asked what steps could be taken to minimise the gate keeping role which English plays in Pakistan, i.e. the function it has of restricting access to higher education, desirable fields of employment and high social status. Only a few suggestions were made:
- To increase the number of textbooks and other information sources which are written in Urdu
  - To 'promote' Urdu
  - To apply a 'uniform education policy across the country in all schools.'
- 12 Participants were also asked to imagine what a 'comprehensive school language policy' and a 'plan of action' (as mandated by the National Education Policy of 2009) might look like. Not many responses were received:
- Base policies on 'facts' not on 'political calculations'; depoliticise education
  - Increase the number of qualified English teachers
  - Use standard teaching methods for all languages across the country
  - Make English the spoken language from pre - school and use it as the medium of instruction.
  - '1) Mother tongue as subject and medium of instruction from nursery.  
2) Urdu as a subject from Nursery and medium of instruction from Grade II. 3) English as subject from Grade II and as medium of instruction from Class V.'
- 13 Finally, it appears that some participants misunderstood what a mother tongue medium of instruction policy would look like. They perhaps imagined that several different languages would be used concurrently in the classroom by the same teacher or that children would be taught through the medium of a local language which is not their home language:

- ‘We can’t teach every language in class because every speaker does not know every language, e.g. Seraiki, Punjabi, Balochi, Pashto.’
- ‘As there are 60 MT in Pakistan and if parents speaking, students they will be taught in Pashto and Punjabi, both will be unable to communicate and interact with one another.’ [sic]

### 4.3 Consultation meeting with a group of provincial education ministers

This section highlights the main findings from the provincial education ministers’ working group on language in education which took place in Karachi on 31<sup>st</sup> January 2011. Detailed minutes of the meeting are reproduced in Appendix 3.

- 1 Six of Pakistan’s eight constituent geographical units were represented at the meeting. Experiences and views of language in general and language in education in particular varied markedly from province to province in some respects, however there were also other matters in which there was a high degree of consensus.
- 2 A general agreement that, following the 18th Amendment to the Constitution of 2010, education policy, language policy and language in education policy are likely to develop independently province by province. This opens up opportunities for provinces which wish to experiment with mother tongue policies. One participant asked, ‘In the context of the 18th Amendment to the Constitution what could a national language education policy add except to say that every school has the freedom to teach in whichever language they wish?’
- 3 On the other hand, there is reluctance to contemplate the possibility of change, partly because of possible political implications and partly because of opposition from parents:
  - ‘It would not be prudent to change anything at the moment.’
  - ‘There should be no change in current policy because of “sensitivities”.’
  - ‘Language binds people together but also divides them. Politics is closely linked to language in Pakistan.’
  - ‘Use of mother tongues goes against national integration.’
  - ‘Parents’ aspirations must be attended to. Parents aspire for their children to become officials and so they want their children to learn English.’
- 4 There was some reluctance to accept the data which had been presented before the discussion began:
  - One participant said that there were in fact not 60 languages in Pakistan (a figure calculated by Rahman 2010a:21) but ‘only six or seven; the rest are dialects.’<sup>10</sup>
  - Another participant questioned figures which had been quoted (from UNDP 2009 and UNESCO 2010) relating to literacy and school participation rates.

<sup>10</sup> Zubair Torwali (personal communication) believes that this is a widely held belief, even among senior education officers.

- 5 There was some reluctance to accept that use of languages other than the mother tongue as media of instruction in the early years of education might have negative consequences or that introducing the mother tongue might have a beneficial impact:
- One participant doubted that failure to use the mother tongue would contribute to children dropping out of school.
  - Another participant said that the argument that using the mother tongue in school would facilitate school - home communication does not hold water 'because mothers are illiterate.'
- 6 It appears that the privileged position of the English - medium state schools is unassailable:
- One participant said that it would be difficult to implement a comprehensive national language policy because 'The schools for the elite will continue to teach in English; in that case, at whom would a new policy be aimed? Only the poor?' The same participant added, 'Private English - medium schools are very popular; anybody who can afford them sends their children to such schools.'
  - Another participant asked how the demands of the private sector could be taken into account if there was a national policy on language in education. 'The private schools will always be outside the government's policy.'
- 7 Participants identified a number of practical difficulties which would be faced if a mother tongue language in education policy were to be introduced in areas which have previously used Urdu or English:
- Some families may speak multiple languages amongst themselves.
  - Some provinces have several languages.
  - Small communities in remote areas may have their own language.
  - Some languages will need further standardisation before they are ready for use as media of instruction.
  - Some languages have no written form.
  - There are no teachers who are qualified to teach in these languages.
  - There are significant differences between rural and urban areas.
- 8 Several participants - particularly the representatives of those areas which have already introduced mother tongue policies (Sindh and Khyber Pakhtunkhwa) - offered advice and practical recommendations to representatives of other provinces:
- Minority languages should be respected. Social disparities can be addressed by nurturing the local languages.
  - The introduction of Early Childhood Education (from 2009) offers a route through which mother tongue education can be introduced without arousing too much hostility. This could give children a foundation in the mother tongue before entering primary school.



- Teachers need to be trained to teach in their mother tongues
- Learning through the mother tongue early in a child's school career facilitates the learning of other languages later.

9 Finally, participants in the discussion made a number of miscellaneous observations:

- Some said that children can access English through computers and television, so the gap between the poor and the wealthy in terms of access to English has narrowed.
- Some asked whether mother tongue policies were used anywhere else in the world.
- Some stated that as young children can pick up several languages there should not be any problem in using a language which is not the home language as medium of instruction.
- Segregating children by language may lead to a decline in inter-ethnic communication.
- One province said that it wants its children to be able to speak in the local language but write in English.
- In practice, many teachers are already using the mother tongue, informally and unofficially.
- Punjabis should develop their language further: 'It is a widely used and influential language which many people want to learn.'

#### 4.4 Mirpur radio phone - in programme

In total, 23 members of the public contributed to the radio phone - in programmes in Mirpur District which took place on 1<sup>st</sup>, 8<sup>th</sup>, 15<sup>th</sup> and 22<sup>nd</sup> February 2011. Complete transcripts of all four programmes can be seen in Appendix 4. This section identifies the issues which emerged.

- Not all callers were asked the same questions. For example, 22 of the 23 were asked what their home languages were, and of these 16 (73%) said that they were native speakers of Pahari. 1 of 16 Pahari speakers said that they also spoke Gujarati, Kashmiri and Punjabi and another said that they preferred to use Urdu and English rather than Pahari. See Table 4.1.
- Of the 6 non - native speakers of Pahari, 2 said that they were native speakers of Urdu (9% of all callers who mentioned a mother tongue), another 2 (9%) spoke Pashto as their home language and there was 1 native speaker of Gujarati (4.5%) and another of Punjabi (4.5%).
- Callers were not asked which other languages they were competent in other than their home language and so it is not possible to tell how far this group of people were familiar with Urdu or to what extent they used it in their daily lives. Similarly, they were not asked about their competence in English, although one or two volunteered this information.
- 11 callers were asked which language they thought should be taught in school. Four (36%) mentioned Pahari, 4 (36%) thought that English should be taught and three (27%) mentioned Urdu. One person (9%) said that Gujarati should be taught. 2 of the Pahari speakers (18%) thought that Pahari should not be taught at school.

**Table 4.1: Languages of Mirpur radio phone - in participants, 2011**

Mother tongue	Other languages spoken	Languages used with family/friends in UK	Opinions re language in education
Pahari: 16 (73%)	- Gujarati, Kashmiri, Punjabi - English, Urdu	Pahari: 6 (but 1 also uses Urdu with younger generation) Urdu: 1	Pahari should be medium: 1 Pahari should be taught: 4 (1 says with Urdu + English) Pahari should not be taught in school; Urdu + English more important: 2 Parents should be responsible for teaching Pahari at home: 2
Urdu: 2 (9%)	-	English: 1	English, but local languages also important: 1
Pashto: 2 (9%)	Pahari Urdu	Pashto: 1	-
Gujari: 1 (4.5%)	Pahari	-	-
Punjabi: 1 (4.5%)	-	-	-
<b>Total: 22 (100%)</b>	<b>5</b>	<b>9</b>	<b>11</b>

9 callers were asked which languages they used when interacting with relatives abroad. 6 of them (67%) said that they used Pahari, but 1 of these six said that he also tended to use Urdu with younger relatives abroad. The other callers used Urdu, Pashto and English with relatives abroad, one respondent (11%) mentioning each of these languages.

This self - selected group of respondents does not, of course, constitute a representative sample of the population of the Mirpur district of AJK. Nevertheless, some clear trends emerge and offer pointers for further more systematic research:

- 1 These people come from a community which is primarily Pahari speaking (73%) but which is also multilingual: The other languages which they mentioned are English, Gujarati, Kashmiri, Punjabi, Pashto and Urdu (in alphabetical order).
- 2 40% of those who mentioned language use in schools said that they wanted Pahari to be used. But there also seems to be a sense of helplessness among the Pahari speakers; one said, 'I can't do anything' about getting Pahari introduced into school.
- 3 Many callers feel intensely proud of their languages, as can be seen from statements such as:
  - 'Shopkeepers love our language [Gujari] and ask us to teach them this language'
  - 'It [Pahari] is a good language and, when I talk to my friends, family or shopkeepers in this language, it makes them happy.'
  - 'We talk in Pashto. Sir please tell me one thing. You never use the word Pashto in your programme; do you hate Pathans?'

- 4 Some speakers also expressed concern about their language being marginalised. One caller in the first programme mentioned that children are sometimes punished for speaking Pahari in school (although this comment does not appear in the transcript).
- 5 Speakers were aware of generational differences. For example, one caller mentioned that when phoning older relatives in the UK he uses Pahari but, when speaking to younger members of the family there, he tends to use Urdu. Other callers suggest that a language policy for Pakistanis in the UK need not necessarily be the same as one for people in AJK. These comments indicate an awareness of a language shift taking place among the Pahari community in the UK.
- 6 Another informant mentioned using ‘Roman Urdu’ and ‘Roman Pahari’ for texting purposes. This opens up a rich research field to investigate as to how the Urdu - speaking and Pahari - speaking communities are spontaneously developing new writing conventions for their languages.
- 7 Some speakers recognised that they needed different languages in different domains. They spoke of using Urdu with their employers but Pahari with friends and family, for instance.
- 8 Some contributors to the programmes showed that they were aware of the symbolic value of languages. One, for example, spoke of English being a symbol of modernisation, globalisation and Westernisation and said that ‘English’ collocates with ‘burger’ and ‘coke’. Another described English as a ‘universal language’.
- 9 Other speakers noted that there is a close relationship between language and identity: ‘People are happy when they speak their own language’. Another said that the relation between language and culture ‘is like a relation of body and soul; If today we will leave our language then tomorrow we will leave our faith.’ Yet another commented, ‘Our language is our identity, if we lose it we will lose our identity. It’s our pride.’
- 10 However, some callers observed that negative attitudes may attach to some languages. One said, ‘people will appear uneducated if they speak local languages.’ Another noted that some parents no longer encourage their children to speak Pahari because ‘they thought that if their kids will speak in Pahari people will think that they are low profile and villagers.’

## 4.5 Written and emailed submissions

The sixteen miscellaneous contributions received from members of the public are, by their very nature, extremely heterogeneous. Some of them are lengthy and thoughtful and repay detailed reading. As a result of their heterogeneity it is not possible to summarise them or to identify patterns. Instead, this section selects seven particularly interesting points which they raise.

- 1 Use of the mother tongue in education clearly helps children to develop conceptual understanding and to relate to their environment. However, in the case of Punjab, Punjabi is to all intents and purposes gradually being replaced by Urdu as the mother tongue of the majority of people. In twenty years’ time the process will be complete. So rather than expend great effort and resources on introducing Punjabi as a medium of instruction, why not just focus on Urdu and English?

- 2 The arguments in favour of mother tongue as medium of instruction can be strengthened further by pointing out the cognitive enhancement that is brought about by additive bilingual programmes and the cognitive damage to learners in subtractive bilingual programmes.
- 3 Teaching children through the medium of English, a language which they do not understand, is misguided because of the cognitive harm which it causes. 'Parents taking pride in the English - medium education of their children are in fact inflicting immense damage on their learning ability - they are making them stupid in English'.
- 4 'English is a tool of oppression.'
- 5 'Government policy, which ignores the minority languages, hinders the laying of a solid educational foundation for children speaking these languages, thereby causing school education to be an unpleasant experience.' The success of the Gawar - bati medium pre - school programme demonstrates that it is possible to design mother tongue - based education even for languages with small numbers of speakers. After initial scepticism, parents have become enthusiastic about the programme. As a result, children have been enabled to make a 'smooth transition' into the state system.
- 6 It is a child's basic right to be taught through his or her mother tongue. This is necessary for conceptual understanding and to strengthen the child's sense of identity. Parents may not understand the benefits of mother tongue education at first and so awareness raising is necessary. There are political implications and introducing the mother tongues 'may annoy the Pakistani establishment.'
- 7 The language rights of the people of Punjab and other parts of the country must be promoted; These rights include being educated through the medium of one's mother tongue. Raising awareness of the importance of the mother tongue in education should be done in imaginative ways, involving theatre groups, language activists, academics and others. It must also be done in such a way that the establishment does not feel threatened. This will mean presenting various models of successful multilingualism and showing that a mother tongue policy will actually enhance Pakistan's security and not constitute a threat to it.

# 5

## DISCUSSION

The data summarised and categorised in Chapter 4 represent the perceptions of three groups of stakeholder: government officials, teachers (including students who are likely to become teachers) and members of the public (a miscellaneous group which included illiterate labourers, language activists, charity workers and others).

Five principal conclusions can be drawn from the consultation process:

- 1 Insufficient information is available about the language ecology of Pakistan and about how languages are used in education in Pakistan.
- 2 There is widespread misunderstanding about how children learn languages and about the role of language in education.
- 3 Discussion about language in education is often not informed by a clear view of the function of education.
- 4 There is a tendency to see linguistic diversity as a nuisance or even as a threat.
- 5 On the other hand, many people are strongly attached to their home language and they wish to educate their children through that language.

Each of these findings are discussed below.

### 5.1 Lack of information

It has become apparent that little information is available concerning a number of issues, including the following:

- How often and in what ways teachers are already using children's home languages in the classroom. Though some may be doing this unofficially; why some teachers decide to do this, even though in most parts of the country it goes against government policy. The impact of such unofficial use of the home language; and how such unofficial use of home languages could be supported and validated.
- The ways in which Sindhi and Pashto are actually used as media of instruction in Sindh and Khyber Pakhtunkhwa respectively how the language needs of minorities in these two provinces are catered for how teachers are prepared to teach their subjects through the provincial languages.
- Whether the school participation rates of Sindhi speakers in Sindh and Pashto speakers in Khyber Pakhtunkhwa are higher than those of children in other parts of the country who are not taught through their mother tongues whether children in Sindh and KPK achieve higher levels of literacy and numeracy than do their peers in other provinces.
- The ways that minority languages (such as Gawar - Bati) are actually used as media of instruction and how teachers are prepared to teach subjects through these languages.

- Teaching through the medium of Urdu & the impact this has on children from different socioeconomic backgrounds whether these communities feel less or more loyal to Pakistan as a consequence of their languages being used in school.
- The precise extent to which Urdu is actually known and used (not only as a mother tongue), taking into account variables of region, urban/rural location, mother tongue and socio - economic status.
- The impact that being taught through the medium of Urdu has on children from different socio - economic backgrounds.

(Evidence from the LEAPS study in Punjab indicates that more than two - thirds of Grade 3 students could not form a sentence in Urdu and a similar percentage was unable to subtract three - digit numbers (UNESCO 2009:108, quoting Das et al. 2006). In a more recent report, drawing on research by SAFED (2010), UNESCO records that only a third of Grade 4 children in rural areas of Punjab and Sindh could 'read' (i.e. read aloud, not necessarily with understanding) a text designed for Grade 2 children Whilst three quarters of children in Grade 4 could not divide a three - digit number by a single - digit number (UNESCO 2011:85). UNESCO concludes that children taught through the medium of Urdu are 'acquiring only the most rudimentary skills in school' (2009:108). But more comprehensive data are required which will enable comparisons between rural and urban areas across Pakistan, taking into account children's home language and the language of instruction which they experience in school.)

- The extent to which children are actually exposed to English in their daily lives.
- The impact that being taught through the medium of English has on children from different socio - economic backgrounds.

Until answers to these questions become available it will remain difficult to draw definitive conclusions about language in education policy in Pakistan.

## 5.2 Misunderstandings

The data revealed widespread misunderstanding about how children learn languages and about the role of language in education.

### **Misunderstanding 1: 'Children learn languages better at an earlier age'**

The misunderstanding which appears most frequently in the data is the over - generalisation that children learn languages better when they are young, this is then used as a justification for teaching English at early stages in the education process and for using English as the medium of instruction.

#### **The Weakness with this argument.**

Firstly, the over - simplistic version of the 'earlier the better' hypothesis has long been known to be invalid. Adults have their own language learning strengths which children lack. For example, they develop grammatical understanding and they learn to read and write in new languages much more rapidly than do children. On the other hand, because children tend to be less inhibited in their use of language than adults, it may well be true that in a supportive environment - such as the family where they are exposed to languages in a natural and unthreatening manner children will acquire oral skills more rapidly than do adults. Might however the classroom environment is very different from family life. In the classroom, children have relatively few opportunities to use the language creatively. High priority is given to accuracy and there may be severe sanctions for making mistakes. In other words, in many education systems the language

classroom is not a conducive context for language learning. Consequently, it is inappropriate to make broad generalisations about the language learning capability of children.

On language learning in formal educational settings, it is worth noting some of the conclusions reached by Ellis:

- It is possible to identify a set of general principles that underlie likely language learning success in educational settings. [These include:]
- 1 L1 maintenance: ensuring that learners achieve a high level of both oracy and literacy in their L1 will promote learning of the L2.
- 2 Perceptions of L1: learning is enhanced when the setting confers status on both their L1 and the L2. (Ellis 2007:23)
- In other words, policies of going ‘straight to English’ are likely to be counterproductive. Children need to be skilled and confident speakers of their first language and able to read and write in their first language before starting to learn a second language in a school context; omitting the stages of achieving oracy and literacy in the first language actually handicaps children in the learning of the second language. Moreover, children find learning a second language in a school context easier if they have positive feelings about both their home language and the language which they are learning. But their learning of the target language is likely to be less productive if they have a negative attitude towards their own language or if they feel that their home language is of low status compared to the language which they are hoping to learn.

Secondly, even if the ‘earlier the better’ hypothesis were true, it would not constitute an argument for abandoning the mother tongue in favour of English as the medium of instruction. These are two quite separate issues which sometimes become blurred. For example, participants in the consultation meeting with provincial education ministers argued that ‘because young children can pick up several languages there should not be any problem in using a language which is not the home language as the medium of instruction.’<sup>11</sup>

In this respect, it is worth noting the warning given by Clegg (2005:80) that the English which a child needs when studying other subjects through the medium of that language is quite different from the low - level grammatically - focussed general English which is normally taught in primary schools in many parts of the world. If children are going to study science and mathematics, for example, through the medium of English, then they will need English to deal with the cognitive processes of adding, listing, showing time sequence, showing cause and effect, comparing, contrasting, classifying, defining and hypothesising. They will also need the English language skills of predicting, skimming and scanning in reading; of planning, drafting and editing in writing; of predicting and evaluating when listening; and of setting goals, expressing opinions, evaluating outcomes and reporting back in speaking. Very few teachers of English at the primary level are likely to be aware of these needs.

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<sup>11</sup> Zubair Torwali (personal communication) notes the irony that this perception is common despite the fact that ‘English here is compulsory from primary to university but we still lack a good English language capability.’

Moreover, it has been estimated that even in high exposure contexts (such as North America), it takes children about two years to acquire social English but seven years to acquire 'educational English' (Clegg 2005:80, drawing on Cummins 1996 and Thomas & Collier 2000). In the low exposure contexts in which the majority of children in Pakistan find themselves, the process will take much longer. With this in mind, it seems that attempts to teach science and mathematics through English to children who are not literate in their first language are doomed to failure.

**Misunderstanding 2: 'In the education system, using languages other than the mother tongue has no negative consequences'**

The data reveal reluctance on the part of some stakeholders to accept that the use of languages other than the mother tongue as the medium of instruction is likely to have serious negative consequences. Yet there is ample evidence of the damage that can be caused if children are taught in a language which they do not understand and if their home language is marginalised. After a lifetime of research in this field, Skutnabb - Kangas comes to the impassioned conclusion that:

“Subtractive dominant - language medium education for IM [indigenous and minority] children can have harmful consequences socially, psychologically, economically and politically. It can cause very serious mental harm: social dislocation, psychological, cognitive, linguistic and educational harm, As well as economic, social and political marginalisation. “(Skutnabb - Kangas 2009:340)

In the specific context of Pakistan, recent research (UNESCO et al. 2010) has shown that, on average, more than 54% of young people who have Balochi as their first language and nearly 55% of Seraiki speakers have spent less than four years in school. (See Table 5.1). In fact 53% of Balochi speakers spend less than two years in school whilst 40% of Balochi and Sindhi speakers aged between 17 and 22 have had no education at all.

**Table 5.1: Educational poverty in 17 - 22 year olds in Pakistan, 2010, by mother tongue (UNESCO et al. 2010)**

Mother tongue	Education poverty* (%)	Extreme education poverty** (%)	No education (%)	Average duration of education (years)
Seraiki	54.6	47.9	38.7	3.7
Balochi	54.1	53.2	40.2	3.8
Sindhi	49.8	46.9	40.0	4.4
Pashto	42.7	38.0	26.5	4.9
Punjabi	25.1	20.8	12.1	6.5
Urdu	11.2	10.2	9.1	8.4
Other	36.6	34.4	29.0	5.6
National	34.5	30.7	23.6	5.7

\* Educational poverty = proportion of population with less than 4 years of education

\*\* Extreme educational poverty = proportion of population with less than 2 years of education



However, only 11% of Urdu speakers in the same age group have had less than four years of schooling and only 9% have had no education at all. In other words, children who have access to Urdu - medium education but who are mother tongue speakers of Seraiki, Balochi and Sindhi are approximately five times more likely to experience 'educational poverty' (less than four years in school) compared to their peers who are first language speakers of Urdu. Speakers of Punjabi fare somewhat better but they are still twice as likely to experience educational poverty as their Urdu - speaking peers. Care is needed in interpreting these figures; as noted in Section 2.4, the language of instruction in school is not the only explanation for children's low participation in education. (See also Misunderstanding 3 and Section 5.3) Nevertheless, it is clear that Urdu - medium education is not reaching substantial proportions of the population. The long - term social and economic costs of requiring children to learn through a language which they do not understand are immense.

### **Misunderstanding 3: 'Better results are achieved by private schools because they use English as the medium of instruction'**

Children's achievement in government schools was said by some survey participants to be 'two years behind' that of children in English - medium private schools. The assumption is that this difference can be attributed to the fact that the private schools use English whilst the government schools do not. Furthermore, it is assumed that simply by introducing English as the medium of instruction in government schools the achievement gap can be narrowed.

There is a logical fallacy here. The argument assumes that there is a causal relationship between two phenomena, the use of English and higher achievement. In reality many factors contribute to higher achievement, including parental background and education; teacher qualifications, salary, motivation and attendance; school ethos; curriculum; teaching hours; school facilities and resources. Simply changing the medium of instruction will achieve nothing - in fact, it is likely to make matters worse - unless all these other variables are addressed as well. That is to say until private and government schools are indistinguishable from each other in terms of quality.

### **Misunderstanding 4: 'Globalisation means that English must be used as the medium of instruction'**

The easy linking of 'globalisation' and 'English' was made by a number of survey participants. A related argument was that it is necessary to use English 'so that people from other countries will respect us.' This rhetoric of English for globalisation is ubiquitous. In the context of Pakistan, Shamim (2011) argues that - although driven by 'folklore and parents' dreams' rather than based on concrete evidence - the rhetoric is now too powerful to be counteracted. In the context of Bangladesh, Seargeant and Erling (2011) have also found an 'emergent ideology' of English for international development which takes it as self - evident that English is an essential ingredient for economic and social development even though the precise nature of that relationship remains unclear. Similar observations have been made by Pennycook (2000), by Coleman (2011b) regarding Indonesia, by Wedell (2011) on China and Kenya and by many other commentators. The conclusion to be drawn, as emphasised by Grin (2009), is that it is important to avoid the uncritical association of 'globalisation and English' or 'development and English' and, instead, to be absolutely rigorous in identifying causal relationships.

## **Misunderstanding 5: ‘Mother tongues have not been used as media of instruction in other parts of the world’**

Some survey participants are unaware or find it difficult to believe that education systems in other parts of the world use the mother tongue as medium of instruction, even in countries which are fortunate enough to have large numbers of indigenous languages. One contributor commented, ‘Mother tongues have never been used in other countries, so why should Pakistan take the risk of being the first?’

There have been many successful multilingual education schemes in other parts of the world. Just one example is the ‘Breakthrough to Literacy’ programme developed by the Moltano Institute for Language and Literacy in South Africa. It is available in 51 indigenous African languages and is available in nine African countries.<sup>12</sup>

Of course it is not necessary to look so far away in order to find active and successful multilingual education policies. Zubeida Mustafa concedes that ‘[in Pakistan] many object to the idea of giving examples from neighbouring India’ (Mustafa 2011:49), but in fact India provides a very good case study. Shafiq Butt, who provided unsolicited emailed input to the survey, is of the same opinion: ‘Three language formula introduced by India is true answer.’ (See Appendix 5.)

Meganathan (2011) details how India’s three - language policy is interpreted and implemented in each of the country’s 35 states and Union Territories. In total, 75 different languages are used in the country’s education system, with some states offering as many as 25 languages whilst others make just three languages available. In the 32 states for which data are available, Hindi and English are offered in all 32; the next most frequently offered languages are Urdu and Sanskrit (both available in 21 states). Punjabi is taught in ten states, Arabic in eight, Farsi in five, while Gujarati, Kashmiri, Pahari and Sindhi are all available in one state each. Altogether 320 language choices are on offer, an average of ten choices per state; no two states offer exactly the same combination of languages (Meganathan 2011:62 - 64).

And of course Sindh and KPK in Pakistan itself have also adopted three - language policies.

Some of the misunderstandings which we have identified here are not unique to the context of Pakistan. Clegg (2005:89), following Phillipson (1992), identifies four common ‘myths’ regarding language policy for education in Africa: 1) The more English - medium teaching children receive and the earlier they receive it, the better they will learn through English, 2) Teaching through the medium of a second language requires the same skills as teaching through the first, 3) Improving English language teaching is the best way to improve English - medium learning and 4) Improving English - medium teaching is the best way to improve English - language learning. There are clear similarities between some of the ‘misunderstandings’ which have emerged in Pakistan and some of the ‘myths’ which are current in Africa.

### **5.3 Function of education**

We have already noted, in Chapter 4, that the provincial education ministers’ working group indicated that the hierarchical nature of Pakistan’s education system was impervious to change: ‘The schools for the elite will continue to teach in English’ and ‘The private schools will always be outside the government’s policy.’

These and other similar statements imply that there is no expectation that the state system will ever be able to offer a type of education which equals that provided by the private sector. They also imply that the state feels that there are limits on its power

<sup>12</sup> See <http://www.moltano.co.za/> for details of the programme.

since the private schools 'will always be outside the government's policy.' Is this a message of despair? Or one of marginalisation, of deliberately giving greater priority to the protection of the privileges enjoyed by the elite schools? Whatever the explanation, respondents appear to be resigned to the fact of inequality.

Indeed, inequality is a prominent feature of the Pakistani education system (Rahman 2004). In 2008 there were 7.3 million children of school age in Pakistan who were not in school; this is the largest number in the world after Nigeria (UNESCO 2011:4). The number of out-of-school children is falling, but only very slowly. It is estimated that by 2015, when Pakistan - like the rest of the world - is committed to achieving universal primary education, there will probably still be 6.3 million Pakistani children who are not in school; again, this will be the largest number in the world after Nigeria (UNESCO 2011:42).

Non-participation in education is associated with the following variables, among others:

- **Poverty:** According to UNESCO, almost 50% of children from the poorest families in Pakistan were out of school in 2007, compared with only 5% of children from the richest families (UNESCO 2011:6).
- **Gender:** In Pakistan, poor women aged 17 - 22 who live in rural areas spend on average just over one year of their lives in school whilst their brothers of the same age and in the same rural context spend nearly four years in school. (Rich urban Pakistanis, though, spend on average more than nine years in school, with little difference between males and females.) (UNESCO et al. 2010).
- **Language:** We have already seen, in our discussion of Misunderstanding 2 above, that there is a wide discrepancy between Urdu speakers on the one hand and speakers of Seraiki, Balochi and other languages on the other hand in terms of educational poverty.

But the outlook need not be totally gloomy. From its 2009 survey of educational achievement in 65 countries (unfortunately not including Pakistan), the OECD concluded that those countries which achieve the most successful results in reading (in the language used in school), in mathematics and in science are those countries which 'deliver high quality learning consistently across the entire education system, such that every student benefits from excellent learning opportunities' (OECD 2010:4). It is particularly interesting to note that the four countries or regions in the world which achieve the highest scores in reading (China - Shanghai region, Korea, Finland and China - Hong Kong region) also have among the lowest variation in pupils' scores (OECD 2010:159). These successful countries contrast with those nations whose education systems are 'built around the belief that students have different destinies to be met with different expectations' in different types of school; such nations tend to find themselves facing 'large social disparities' (OECD 2010:4).

In other words, countries which adopt and actively pursue education policies of giving equal opportunities to every child - regardless of children's social background or other variables - tend to achieve the highest results. Furthermore, the gap between the highest and the lowest achieving pupils in these successful countries is relatively narrow; everybody benefits from the system. On the other hand, countries which categorise children (in socio-economic and/or ethnic terms or in other ways) and then create a hierarchical education system based on these categories fail to achieve the highest results, see wide variation between the highest and lowest achievers and are at risk of consolidating and extending social injustices.

There is a further interesting footnote to the OECD's research. With only a few

exceptions, from the 65 countries and regions which participated in the study the four which achieved the highest average scores in reading all use local languages - not English - as the medium of instruction in primary schools: in the Shanghai region of China the official medium of instruction is Putonghua (Mandarin Chinese); in Hong Kong, Yue Chinese (Cantonese) is used as the medium not only in schools which are officially Cantonese - medium but also de facto in many schools which are supposedly English medium (Lau 2009); in Korea, the medium of instruction is Korean; and in Finland, Finnish and Swedish are used.<sup>13</sup>

To conclude, helping pupils to reach the highest levels of reading competence in the world has not been achieved by using English as the medium of instruction; rather, in most cases this has been done by using children's home language or a national language. The key to the success of these countries and regions lies in the hands of their education policy makers: political will is needed to achieve an equitable, non - hierarchical education system in which every child - regardless of their home language, their gender or their parents' income - is given an equal chance to learn.

## 5.4 Views of linguistic diversity

There is a tendency to see linguistic diversity as a nuisance rather than as a manifestation of Pakistan's rich culture. This can be seen in one informant's wish to minimise the phenomenon by arguing that there are 'only six or seven languages' in Pakistan, not 61 (Rahman 2010a:21); the same speaker dismissed 'the rest' merely as 'dialects'. The same approach can be seen in many of the practical objections which are raised to multilingual education: some provinces have several languages, some communities in remote areas have their own language, some languages have no written form yet. In other words, the messy and inconvenient nature of linguistic diversity becomes an argument for dismissing the very idea of using mother tongues in education.

A more extreme form of the same phenomenon sees linguistic diversity as a threat and almost a taboo which cannot be mentioned explicitly. This can be seen in the arguments for promoting Urdu over local languages: the latter 'may lead to a threat to national unity' and national disintegration. A SPELT conference participant suggested that a mother tongue policy would lead to 'more cultural diversity' which in turn 'can cause disharmony among the nationals.' Adopting such a policy will 'ruin the people,' according to a policy dialogue speaker; the people can be saved only if they learn English. Government officials said that change in current language policy 'will lead to chaos' and the nation must 'avoid a repeat of the 1970s mess.'

Where do these cataclysmic views of linguistic diversity and of the consequences of a multilingual approach in education come from? The answer almost certainly lies in the absence of comprehensive and reliable information (Section 4.1 above) and the prevalence of misunderstandings about the nature learning and the potential of multilingual education (Section 5.2).

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<sup>13</sup> Thanks to Janet Beddison, Professor Tony Hung of Hong Kong Baptist University, Ahmar Mahboob and Martin Wedell for information on the language in education situations in Shanghai and Hong Kong. Note that we are talking here about the ability to read; Putonghua is not the first language of most people in Shanghai, but the writing system is common to all Chinese languages.

Every year UNESCO publishes a Global Monitoring Report which calculates the likelihood of each country in the world being able to achieve the six Education for All goals by 2015. Drawing on research by Ayres (2003), Rahman (1997) and Winthrop & Graff (2010), the 2011 Global Monitoring Report draws attention to the risks involved in using as medium of instruction a language to which many pupils have little affiliation. UNESCO uses the case of Pakistan to illustrate this discussion:

“In multi - ethnic societies, the imposition of a dominant language through the school system has been a frequent source of grievance linked to wider issues of social and cultural inequality. In Pakistan, the post - independence government adopted Urdu as the national language and the language of instruction in schools. This became a source of alienation in a country that was home to six major linguistic groups and fifty - eight smaller ones. The failure to recognise Bengali, spoken by the vast majority of the population in East Pakistan, was ‘one of the first sources of conflict within the new country, leading to student riots’ (Winthrop & Graff 2010:30). The riots gave birth to the Bengali Language Movement, a precursor to the movement that fought for the secession of East Pakistan and the creation of a new country, Bangladesh. In Pakistan, the continued use of Urdu as the language of instruction in government schools, even though it is spoken at home by less than 8% of the population, has contributed to political tensions.: (UNESCO 2011:169 - 170)

The risk of alienation identified here can be minimised by granting recognition to local languages and, in particular, by employing them in the education system while at the same time continuing to teach and use a national language (in Pakistan’s case, Urdu) in ways which do not marginalise or stigmatise the local languages.

Pinnock (2009) has also demonstrated that, far from contributing to national security, a policy of marginalising minority languages gives rise to resentment and contributes to national fragility. She considers Pakistan to be one of a small group of countries where the likelihood of fragility is increased because of the failure to employ local languages in education

## **5.5 Language loyalty**

It is disheartening that language diversity should be perceived by national and local authorities as inconvenient or even as a threat. It is even more distressing when the native speakers of a language also look at themselves and their language in a negative way. This is the case in Pakistan, particularly with regard to Punjabi. Rahman has identified what he terms the ‘cultural shame of educated Punjabis about their language’ (1999:275, 231). The same phenomenon is identified by several contributors to Rawal Varraich’s documentary film *Maan Boli* (‘Mother Tongue’, Varraich 2010):

“It is the birthright of every child to be educated in his mother tongue. Our Punjabi child has been deprived of this birthright. ...He is called derogatory names like being an idiot, illiterate and an ox. He has been made ashamed of his language. We think of the Punjabi - speaking as illiterate. We have conceded that the Punjabi - speaking are backward since Punjabi is deliberately not taught in the schools and colleges.” (Lakht Pasha, researcher and writer)

“It is very strange, no nation runs from their own language as much as we do. We do not accept our language or our culture.: (Seemeen Alam, psychologist)

Survey respondents revealed similar negative perceptions of other Pakistani languages, not only of Punjabi, as the following extracts from the Mirpur radio phone - in transcripts reveal:

“If you speak Pahari or Gujari people think that we are low profile, villagers and backward people.”

“Parents are not focusing on teaching Pahari to their kids because they thought that if their kids will speak in Pahari people will think that they are low profile and villagers.”

In contrast, the majority of phone - in participants expressed pride in their languages:

“I speak Pahari. We love our language and we are proud of it.”

“It’s beneficial for us to talk in our native language, Gujari, because our brothers and sisters understand it easily.. . Shopkeepers love our language and ask us to teach them this language. It’s our native language and we all love it, that’s why I use it.”

Many of these people also wish that their children could be taught through their own languages, although there is also a sense of helplessness about the apparent impossibility of achieving this aim.

Several contributors to the Rawal Varraich documentary also adopted a celebratory approach towards their language:

“Similar to other major languages, one needs a medium to express truths and lies, movements, inner feelings, sophisticated sentiments to each other in their languages, so Punjabis do all this in Punjabi.” (Lakht Pasha)

“In my opinion, our language is our freedom. Inhibitions regarding our language can be removed.” (Huma Akram, theatre director)

In contrast to the misunderstandings (Section 4.2) and fear (Section 4.4) which linguistic diversity arouses in some quarters, many ordinary stakeholders retain a pride in their mother tongue, as the following contributors to the Mirpur radio phone - in programme illustrate:

“Our language is our identity; if we lose it we will lose our identity; it’s our pride.”

“[The relationship between language and culture] is like a relation of body and soul; if today we will leave our language then tomorrow we will leave our faith.”

Similar sentiments are manifest in several of the unsolicited written and emailed contributions received from members of the public. For example, Shafiq Butt describes an annual language festival held in rural Punjab which aims to enable village people to express their concerns through their own language. Meanwhile, Muhammad Zaman Sagar describes a Gawri [Gawar - Bati] Community Development Programme in Kalam, Khyber Pakhtunkhwa. At the end of a two - year pre - school programme it was found that children ‘enjoyed learning because the contents are in their mother tongue and according to their own culture.’

Recommendations which draw on the findings reported here are presented in Chapter 12. Next, Part C of this report focuses on one province, Khyber Pakhtunkhwa, and explores how the recent innovations in language in education policy there are being implemented.

**PART C:**

**THE CASE STUDY**

Tony Capstick





# LANGUAGE PROFILE OF KHYBER PAKHTUNKHWA

Part B provided a broad analysis of the language in education situation in Pakistan. Part C now takes the province of Khyber Pakhtunkhwa (KPK) as a case study. Chapter 6 briefly describes the language situation in the province, highlighting significant events which took place in 2011. Next, Chapter 7 describes a consultation activity organised by the British Council which aimed to create a detailed picture of current developments and needs in multilingual education in KPK. Chapter 8 then presents the findings of this consultation. Recommendations drawing on these findings are presented in Chapter 12.

In late 2010 the Khyber Pakhtunkhwa (KP) provincial cabinet committee on the teaching of mother tongues approved a multilingual solution to the teaching of some of the local languages in schools across the province. It was agreed that Pashto, Hindko, Seraiki, Khovar and Kohistani would become compulsory subjects in both public and private sector schools in areas where those particular linguistic groups were in the majority. Pashto will be introduced as a compulsory subject in seventeen districts from Class 1 to Class 10, with Hindko, Seraiki, Khovar and Kohistani introduced in the remaining seven districts of KPK. The new legislation will see these languages introduced from Class 6 for the 2012 - 2013 academic year, then Pashto and mother tongue will be included as compulsory subjects in Class 7 from 2012 - 2013 and so on reaching Class 10 from 2015 - 2016 (Khyber Pakhtunkhwa Government 2010). Given that Peshawar city is home to predominantly Hindko speakers, while its suburbs and outlying villages are Pashto - speaking, the committee has recommended that the city be divided into two zones, urban and rural, when implementing the multilingual scheme (Razvi, 2010).

This attempt by a provincial government to embed mother tongue instruction in schooling across one of the most linguistically diverse parts of the country appears to be in line with the 2009 Education Policy given that Maths and Science subjects will be taught in English. Both the Education Department and the Textbook Board in Peshawar have been directed by the committee's chairman to focus on the speedy preparation of curricula and content (Khyber Pakhtunkhwa Government, 2010). In August 2011, the KPK government took further steps with its multilingual education (MLE) initiative by approving the formation of the Khyber Pakhtunkhwa Regional Languages Authority; which will work to promote all of the languages of the province. What is yet to be seen is the extent to which these policies have been implemented and materials prepared in each language. Moreover, recent policy directives have yet to mention how the government plans to address the issue of providing opportunities for teacher education for language teachers. However, in October 2011, the Chief Minister of KPK commented that the provincial government 'attached equal importance to all languages of Khyber Pakhtunkhwa and is taking practical measures for their promotion' (The News, 2011).

These comments were made as a report on the standardisation of alphabets for the Hindko, Seraiki, Khovar and Kohistani languages was handed over to the Chief Minister of KPK from the province's Textbook Board. However, there was no indication of whether the smaller language groups of the region were to be part of the new language in education policies. The following chapter looks at how all of the languages of KPK fit into schooling across the province, whether in the formal sector, the non - formal sector or through informal use by teachers.



# DATA COLLECTION

## 7.1 Local Languages Workshop

On 21 February 2011, International Mother Languages Day, Idara - e - Baraye Taleem - o - Tarraqi (IBT) and the British Council organized a workshop in Islamabad.

Representatives of over nineteen language groups from the north of Pakistan came together to discuss language use in their communities. The day began with a half - day workshop where representatives from each language group worked through a series of questions which elicited how their languages fit into community life as well as more specific questions designed to identify the way local languages were used in education. The language groups which were represented included Kashmiri, Pashto, Gujar, Kohistani, Phalura, Balti, Torwali, Kalasha (Kalshmondri), Khowar, Gawri (Gawar - Bati), Shina, Dameli, Bashgali (Bashgaliwar, Nuristani), Wakhi, Burushaski and Hindko.

The participants were invited to discuss the questions listed in Box 7.1 and provide written responses in Urdu (which were later translated) or English.

### Box 7.1 Discussion questions for representatives of local language groups

1. What languages are used in your community?
2. In what grades is the first language (L1) used?
3. For what subjects is it used?
4. What pre - service and in - service guidance do teachers have in the use of the mother tongues?
5. Are there any specialist L1 teachers?
6. What do teachers who are not speakers of the L1 do?
7. At what point and how are Urdu and English introduced?
8. What materials exist in the local languages?
9. What needs to happen at the national level in order to take forward the work that is being done locally?

## 7.2 Interviews with Forum for Language Initiatives

In order to build on the findings from the Local Languages Workshops, face to face interviews were carried out with Forum for Language Initiative (FLI) staff focusing on the training and materials development that has taken place in Pakistan. The aim was to establish what work on MLE was already taking place in Pakistan with a view to sharing best practice with the formal sector and helping provide evidence of MLE for policy makers. Interviews were carried out with FLI staff in Islamabad. Who were asked to focus on the staff training and materials development components of the Gawri (Gawar - Bati), Phalura and Torwali MLE programmes. Programme development had been provided by some international consultants and their local partners from the Sindh MLE programmes. The process began in 2005 and the first schools began operating in August 2008.



# FINDINGS

## 8.1 Local Languages Workshop

This chapter highlights the main findings of the Local Languages Workshop which took place in Islamabad on 21 February, 2011.

The language groups are divided into three categories: (1) Those languages that have been recognised in the 2010 KPK legislation for compulsory use in schools across the province: (2) Those languages that have been part of non - formal mother tongue - based MLE projects: (3) Those languages which do not have official sanction for use in schools but which are spoken in KPK.

### Compulsory languages in KPK schools

The compulsory languages are Pashto, Hindko, Khowar and Kohistani. Seraiki was not represented at the workshop.

The main findings from these groups:

- Pashto is used as a medium of instruction in primary schools and as a compulsory subject up to matriculation. A great deal of work has been carried out over the years to achieve this and there is a history of formal use in schools. Urdu and English are used in higher grades alongside Pashto. However, the syllabus and materials in most schools are in English and Urdu; though most teachers can speak Pashto they cannot read and write it. There are no specialist Pashto teachers at the school level but some teachers hold higher degrees in Pashto.
- Hindko is the second most widely spoken language of KPK after Pashto. The Textbook Board of KPK is in the process of developing teaching and learning materials in Hindko with the aim of starting mother tongue Hindko classes in 2012. The focus will be on the publications of the Gandhara Hindko Board, Peshawar. More than fifty books have been published and up to six conferences have taken place on Hindko language and culture. Currently some schools use Hindko as the medium of instruction but most schools are Urdu medium. Many teachers who cannot speak Hindko discourage their students from doing so and there is evidence of students dropping out of school because the teachers do not speak Hindko.
- Khowar has not had the same amount of attention regarding its use in schools as Pashto and Hindko. However, it has been used across all subjects by Khowar speakers in schools in Khowar - speaking areas. Until the language was granted official recognition recently there no Khowar - medium materials had been produced nor had any specialist teacher education been provided.

## Multilingual education project languages

The languages in this category are Gawri (Gawar - Bati), Phalura, and Torwali.

- Gawri is used as the medium of instruction for two years of pre - school and Primary 1 classes. The programme reaches 135 students. Although Gawri is the medium of instruction, Urdu and English are introduced in Class 1 due to parental demand.
- Phalura is used as the medium of instruction for two years pre - primary and one year at the primary level and reaches 50 students. Urdu and Khowar are introduced in the second year of schooling. Phalura is spoken in five villages. Urdu (officially) and Khowar (unofficially) are used as the media of instruction in high school. An MLE curriculum and teacher education programme have been developed by the local community and an NGO though these are outside government provision.
- Torwali is used as the medium of instruction for two years pre - primary and one year at the primary level and reaches 55 students. Outside the MLE programme, government schools follow the curriculum in Pashto, private schools use Urdu and English medium of instruction, and there is no specialist training for mother tongue teachers.

## Languages not officially recognised by government

This category includes Balti, Bashgali (Bashgaliwar, Nuristani), Burushaski, Dameli, Gujari, Gawar - Bati, Kalasha, Kashmiri, Shina and Wakhi.

- Local languages: Even though there is no official sanction for using these languages in schools, nor a curriculum/teacher education, teachers at all levels often use the mother tongue. One workshop participant, representing Shina, said, 'At primary level Shina is used as the medium of instruction. Sometime Shina is used for matric students as well. At college level Shina is used to better explain the concepts.'
- Urdu: Generally, language choice is dependent on individual teachers' proficiency. A representative of Kohistani said that language choice depends on 'what area they belong to and what language they prefer to use. They mostly use Urdu and also use local languages to better explain subjects.'
- English: A representative of Gujari commented, 'The medium of instruction is English and Urdu but teachers mostly use Gujari and Shina for primary grades. In some areas Gujari is used as a support language for middle and matric grades as well.'

## General trends across the province

- Both Urdu and English are introduced from Class 1 although the extent to which they are taught depends on the teacher's proficiency.
- Learning English begins with learning the alphabet. Rote learning is the preferred method of teachers.
- Since the introduction of Pashto into government schools Pashto - speaking teachers have been using the language even in schools where Pashto is not used by the local community.

## 8.2 Forum for Language Initiatives

Below is a summary of the findings from the interviews with FLI staff. These interviews asked for detailed descriptions of training and materials development programmes (including content and duration).

Workshops on MLE Education:

- How to lay foundations in the mother tongue (MT) and bridge to the national language (10 days).
- MLE project management (6 days).
- Story writing (10 days).

Workshops on Literacy Materials Development:

- How to produce stories and make primers (12 days).
- Producing, editing and revising primers (12 days).
- Learning that lasts (6 days).
- Primer and consultant check (6 days).

The following materials were produced during these workshops for the first year of schooling:

- 64 reading stories.
- 64 listening stories.
- Primer.
- Pre - reader.
- Pre - writing book.
- School timetable.
- Maths books.
- 'Big' books.
- 32 songs and rhymes.
- Teachers' guide.
- Yearly planning.

In addition to materials development, local committees were established to help manage the schools. Committee training and materials development consisted of twenty days whereupon committees held several meetings with community leaders and parents to:

- Identify schools.
- Set up management committees.
- Identify student numbers.
- Identify criteria for selecting teachers.

Once materials and committees were in place teachers were given thirteen days' training with an additional day for monitoring and evaluation. Schools opened in August 2008 with a total of 117 students (3 - 5 years old) studying a two - year programme.



**PART D:**

**SURVEY OF CURRENT  
RESEARCH AND RESEARCH  
NEEDS**

**Tony Capstick**



## BACKGROUND

Previous chapters of this report have explained a great deal about the current status of languages in education across Pakistan and have revealed the areas where more needs to be understood if governments are to introduce policies which meet the needs of their multilingual communities. Part D now looks at information gaps in relation to the current status of research on language and literacy in Pakistan. Two different research bases are investigated: Applied Linguistics as a field of research which aims to understand language use in Pakistan and governmental and non - governmental agencies' literacy research initiatives.

The policy dialogue process has identified five broad areas relating to language and education which require further research. (See also Section 12.2) These are:

- Policy research: 1) Identifying current language in education policy at the province level and 2) Measuring changes in policy at province level following Amendment 18.
- Early Childhood Education (ECE): Identifying the current availability of ECE provision in urban and rural areas.
- School practice: Recording current language in education practice in primary schools in urban and rural areas.
- Teacher education: 1) Identifying current pre - service teacher education provision relating to language in education and 2) Identifying current in - service provision for teachers relating to language in education and identifying examples of good practice.
- Community practices: Identifying the extent of English language acquisition and use outside school contexts, including a) texting practices, b) email practices, c) use of social networking sites, d) use of Twitter, e) television watching, etc.

Before designing a research programme which can provide evidence to fill the gaps in each of the above areas, understanding the existing research context is crucial. The following chapter describes how research in these specific areas is currently understood and carried out in the Pakistan context.



# DATA COLLECTION

Two steps have been taken: investigating the current state of research in Applied Linguistics in Pakistan and surveying current research on literacy, language and education in Pakistan.

## 10.1 Applied Linguistics research in Pakistan

In order to understand how language is researched in universities in Pakistan, a series of interviews was carried out with the National Distinguished Professor of Linguistics, government bureaucrats, the Higher Education Commission's English Language Teaching (HEC - ELT) Reform project staff, and faculty members from the English department of a university. The aim of these interviews was to understand how language use is currently researched in Pakistan as well as to identify links between this research, language use in schools, and the language in education policy - making process.

## 10.2 Literacy and language research in Pakistan

In order to understand the link between language, literacy and education in Pakistan and how this underpins research on all three, interviews were carried out with staff from governmental and non - governmental agencies working in literacy research. The Government of Punjab's Literacy & Non - Formal Basic Education Department (L&NFBED) is responsible for adult literacy programmes across the province of Punjab. Both the Secretary and Deputy Secretary were interviewed. Also interviewed was the Coordinator, SAFED (South Asian Forum for Educational Development) / Director Programmes, Idara - e - Taleem - o - Aagahi (ITA) responsible for the Annual Status of Education Report (ASER) (Rural) in Pakistan which collects data on literacy and language use of 6 - 16 year olds. The main aim was to investigate how literacy is conceptualised by literacy researchers in Pakistan and to identify how language fits into literacy at the policy making level.



# FINDINGS

## 11.1 Applied Linguistics research in Pakistan

The following is a summary of the main findings:

### Tariq Rahman (National Distinguished Professor of Linguistics)

- Pakistan does not have Linguistics departments of the kind that exist in universities in other parts of the world, though Linguistics courses do exist within English departments across the country.
- Most of the work on Pakistani languages is of questionable quality and is not in the modern tradition.

### Deputy Secretary of the Literacy and Non - formal Basic Education Department (L&NFBED)

- The subject of English in schools is taught by teachers with Masters in English who are not language specialists.
- Linguistics is a comparatively new subject in Pakistan's universities but it is being taught at the graduate and post - graduate level in some universities in Punjab.
- Teachers with a background in Linguistics should be given priority in the education system rather than those teaching language through literature.
- The government recognises the importance of this is and is putting more emphasis on linguistics.

### HEC - ELT Reform Project

- There is a problem in the way that the English language is taught in Pakistan and the main reason for this is the emphasis that is given to rote learning and literature - based programmes.
- The HEC - ELT Reform project provides an extensive programme of training and funding for English faculty at public sector universities to update their skills in communicative language teaching as well as additional courses such as Research Methods training.

### Karakoram University

- Offering a degree in English literature is irrelevant to the needs of students in Gilgit - Baltistan; there are few jobs for graduates and those that are employed as English teachers have not learned how to teach language as part of their literature courses.
- The university would like to introduce short courses in English in which a TESOL Certificate/Diploma is a component.
- The university would like to convert the existing BA/MA English programmes into programmes which major in TESOL and Linguistics.

- It was felt that if demand for literature - based courses continued then these courses would also be run, though respondents felt that this would be unlikely once TESOL courses were in place.
- One of the major obstacles to implementing these changes was felt to be that the majority of faculty have a background in literature and are reluctant to introduce a different approach such as TESOL.

## 11.2 Literacy and language research in Pakistan

### Literacy & Non - Formal Basic Education Department (L&NFBED)

Below are the main findings from the interview with the L&NFBED about approaches to literacy followed by the Government of Punjab:

- One of the important definitions of literacy developed by UNESCO and Global Monitoring Report is the '3 R's': reading, writing and arithmetic.
- This means anybody who can read and write a simple text in any language and can make calculations up to two digits is a literate person. It does not necessarily mean that they have passed primary or elementary school.
- There are conflicting findings in literacy research in Pakistan. For example, the districts selected in the LEAPS (Learning and Educational Achievements in Punjab schools) report were not representative in that they were more economically developed than parts of Southern Punjab. Also, the sample is too small to predict for a population of 92 million.
- Four sources for research on literacy are used by L&NFBED and are deemed to be reliable in the case of Pakistan: Economic Survey of Pakistan (annual); Pakistan Social Livelihood Measurement Survey (bi - annual); Multiple Indicator Cluster Survey (up to 3 years); Programme Monitoring and Implementation Unit's Punjab Education Sector Reform Programme (monthly).
- None of these data sources tell us what languages are used in classrooms.

Below are the main findings from the interview with the L&NFBED about the demand for English and the link between private provision and response from public sector policy makers:

- The Government of Punjab have introduced a system where English is compulsory and the medium of instruction will be English from Class 1 for everything other than Islamiat, Urdu and Pakistan Studies: 'That's the goal and that's the public policy of the state, stated and being implemented.'
- Pakistan Integrated Household survey of 2001: Private sector share of education in Pakistan was 21%.
- Parents want the same English medium of instruction in the public sector that they see private sector schools providing.

Below are the main findings from the interview with the L&NFBED about language and literacy:

- Punjabi is not a medium of instruction in Punjab at all; only English and Urdu are used for this purpose: 'Even in a far off area you won't find a single school where Punjabi is the medium of instruction.'
- Mother tongue (Punjabi) is no more an issue.



- Importance should have been given to the mother tongue at independence, that is why there is high illiteracy (39 million illiterates, 46%) but it is too late to change this now.
- More Linguistics courses should be run to prepare English teachers as Literature courses are ineffective.
- English as medium of instruction does not mean that teachers use English throughout the lesson: 'It doesn't mean that a boy in Class 1, 2, 3, or 4 is speaking English.'
- English as medium of instruction means that in Class 1 students learn the alphabet with some 'small words' in English but 'no grammar.' In Class 2 students are introduced to more complex words. In Class 3 the basics of grammar are introduced. In Class 5 tenses are introduced. It is only in Class 6 that 'the book will be in English.'
- Communicative language learning is only for 'elite people', 'not for the poor classes - the government schools have been trying for the last three years but they will not be able to do it.'
- Even in schools that are English medium, Urdu literacy is the goal, in the non - formal sector.

### **11.3 ASER (Rural) Pakistan 2010 - 2015**

ASER (Rural) Pakistan measures literacy at the village and household levels by training educated youth volunteers in household survey data collection techniques. The survey measures learning levels of children aged 3 - 16 years and mothers' literacy. In 2010, 2,000 volunteers tested 52,046 learners in 960 villages across 32 districts of Pakistan. A five - day annual training programme provides three days of intensive field - based training followed by two days of additional training using participatory research techniques. The languages tested are English and Urdu or Sindhi.

The following points were raised in the interview about the ASER method:

- Tests follow language competencies up to Class 2 of the National Curriculum 2006 and up to Grade 3 for numeracy.
- Tools are based on textbooks from different provinces based on the Textbook Boards and Oxford University Press.
- Tests are designed at the letter, word, sentence, and story levels: volunteers start by testing the respondent at the sentence level and if a child is unable to read the sentence then the volunteer will move to the word. If a child is unable to read the word then the volunteer will ask the respondent to read the letter.
- English is also tested through comprehension questions.
- The respondent's response is punched onto the survey sheet to indicate the corresponding learning level.

**ASER findings derived from interviews:**

- Children who are not able to cope with language are unable to perform well in maths.
- Urdu is not being learned as a language due to text - based curricula and rote learning methods.
- ASER provides quick, reliable, regular, consistent data on how well children are learning.
- Research is important as 'we need to come down to where transactions take place and learning ... what do we mean by language, let's see what it means, as we are managing perceptions and needs of parents.'

**PART E:**  
**FOR THE FUTURE**



# RECOMMENDATIONS

Hywel Coleman and Tony Capstick

## 12.1 Introduction

The original report (Coleman 2010a), to which Part B (Chapters 2 - 5) in the present document is a follow up, proposed a 'dream policy' for the introduction of multilingual education in Pakistan, in which English would play a more modest but at the same time more equitable role than it does at present. In fact a somewhat similar proposal had already been made by Rahman (2004:132 - 134) and, more recently, another more detailed proposal has been put forward by Mustafa (2011:148 - 158). Meanwhile, Rahman appears to have become more pessimistic about the possibility of change ever being achievable:

“The ruling elite finds it in its interest to teach a few in English, most others in Urdu and not to use the peoples’ smaller languages at all for teaching. If this is changed the power equation of the country will change also. That is just why such an unjust medium of instruction policy will not change.” (Rahman 2010c).

With the benefit of the extensive consultation process which has taken place since the first report appeared in 2010, the authors now wish to propose a modified position. They continue to believe absolutely that Pakistan requires a multilingual education policy in which:

- The mother tongues are used as media of instruction for at least the first few years of education.
- Every child has an equal opportunity to access good quality education (regardless of socio - economic status, gender or first language).
- The national language (Urdu) and an international language (probably English) are introduced at points when the child is ready for them.
- All languages are taught well by teachers who have been adequately prepared.

But the original 'dream policy' was premature. There is still too much missing information, there are still too many misapprehensions and myths which influence the perceptions of stakeholders and in consequence there is still too much apprehension about the risks of change.

However, change is not impossible. What this follow - up report wishes to propose is a five - pronged programme:

- Original research.
- Data - mining and dissemination.
- Advocacy.
- Establishment of a national consortium and local working groups.
- Research training.

As will become apparent, there is an overlap between several of these recommendations.

## 12.2 Research

In Chapter 4 it was found that a serious lack of information on a number of important matters is hampering further progress towards the development of a comprehensive and realistic policy on language in education. In order to address this problem, two sub-recommendations are made. Firstly, that Pakistan should participate in the Programme for International Student Assessment and secondly, that a number of separate research studies should be undertaken.

### Programme for International Student Assessment

The Organisation for Economic Cooperation and Development (OECD), through its Programme for International Student Assessment (PISA, [www.pisa.oecd.org](http://www.pisa.oecd.org)), carries out regular measurements of the competencies of fifteen year olds who are still in formal education. These surveys take place once every three years; the most recent carried out in 2009 and the subsequent report published in 2010. The next survey will take place in 2012 with publication scheduled for 2013.

All member countries of OECD participate in the PISA survey by virtue of their membership, but an increasing number of other countries, including several developing countries, also take part. In 2009 there were 65 participating nations and territories.

Each survey focuses on three competency areas: reading (in the language which is used as medium of instruction in schools), mathematics and science. The results are presented to the governments of the participating nations and they are also made publicly available. The findings constitute an extremely valuable diagnostic tool for Ministries of Education and for the public at large, to enable detailed comparisons to be made with other countries, to identify changes over time and to uncover regional, gender or other disparities in educational achievement.

A disadvantage is that PISA looks only at 15 year olds who are still in school, whereas in Pakistan many children have already dropped out of school by that age. Nevertheless, it is recommended very strongly that Pakistan should participate in the OECD Programme for International Student Assessment. This will provide detailed and comprehensive information about the extent to which children are able to use Urdu (or whichever language is the medium of instruction in their area) effectively, to think mathematically and to understand the world around them in a scientific way.

### Other research studies

It is also recommended that a province - by - province survey should be undertaken, with the following aims:

- To identify current language in education policy at the province level, particularly in those provinces where the use of local languages is officially encouraged
  - In what grades is the local language used?
  - Is it used for teaching all subjects or only certain subjects?
  - What pre - service and in - service guidance do teachers receive in the use of the local language?
  - Are there any teachers who specialise in the local language? How do

teachers who are not specialists manage to teach through the local language?

- At what point(s) are Urdu and English introduced? Is there a 'bridge' between the local, national and international languages used as media of instruction or do sudden transitions take place? If the latter, how do children respond?
- What evidence is there of the impact on children's cognitive development of using local languages in education?
- In those situations where the local language is used as the medium of instruction, what provision is there for children who are not native speakers of that language?
- To measure the likelihood of changes in policy at the province level following Amendment 18
- To identify the current availability of early childhood education provision in urban and rural areas
  - What forms of early childhood education are provided in private, state, religious and community institutions?
  - What form does this education take? Is it mainly developmental in orientation or is it conventional (similar to what happens in primary school)?
  - What languages are used in early childhood education?
  - What languages, if any, are formally taught?
  - What are the language attitudes and expectations of parents, school managers, teachers and other stakeholders at this level?
  - What willingness is there to cooperate in action research initiatives?
- To record current language in education practice in primary schools in urban and rural areas, including informal/unofficial use of the first language
  - To what extent do teachers use local languages unofficially in their teaching?
  - How exactly do teachers do this?
  - Does teachers' practice in this respect differ between rural (linguistically homogeneous) and urban (linguistically heterogeneous) contexts?
  - Does teachers' practice vary by subject taught, by grade, by type of school or in any other way?
  - Does this practice also take place in English lessons and in the teaching of subjects which are nominally taught through English?
  - How do stakeholders (teachers themselves, children, parents, headteachers and education authorities) feel about this practice? Do teachers discuss it with each other? Do they develop techniques and teaching materials which maximise use of the local language or do they do it surreptitiously?

- How do children respond to this practice? Do they feel more relaxed and so become more active in class? Are they confused by the constant code switching?
- What evidence is there that informal use of the local language facilitates children's learning?
- Are there ways in which teachers' informal practice can be supported in any way without requiring changes in formal government policy?
- Are there any aspects of informal (yet beneficial) use of local language in classrooms which can be drawn upon for awareness - raising and advocacy work (see Section 11.3)?
- To identify current pre - service teacher education provision relating to language in education.
- To identify current in - service provision for teachers relating to language in education and identifying examples of good practice.
- To identify the extent of English language acquisition and use (and the use of the Latin alphabet) outside school contexts, including a) texting practices, b) email practices, c) use of social networking sites, d) use of Twitter, e) television watching, etc.
  - How widespread is access to these media across the country?
  - To what extent does access vary according to socio - economic background, rural/urban context and geographical location?

## 12.3 Data mining and dissemination

Apart from original research which is specifically undertaken to answer the questions raised in Section 12.2, other sources can also be used to seek possible answers. Strictly speaking, the term 'data mining' refers to 'statistical and machine learning techniques to detect patterns in databases' which will facilitate the 'querying, navigating, exploring, visualising and summarising of large data stores' (Microsoft Research 2011). However, the term is used here in a more informal sense to refer simply to the exploitation of data which are publicly available but which are under - utilised. Examples include:

- The annual Human Development Reports published by the United Nations Development Programme (e.g. UNDP, 2011).
- The annual Education for All (EFA) Global Monitoring Reports published by the United Nations Education, Scientific and Cultural Organisation (e.g. UNESCO 2011).
- The UNESCO Institute for Statistics ([www.uis.unesco.org](http://www.uis.unesco.org)).
- The Asian Development Bank's database ([www.adb.org/Economics/statistics.asp](http://www.adb.org/Economics/statistics.asp)).<sup>14</sup>

<sup>14</sup> For comparative purposes, OECD's education statistics ([www.oecd.org/topic/0,3699,en\\_2649\\_37455\\_1\\_1\\_1\\_1\\_37455,00.html](http://www.oecd.org/topic/0,3699,en_2649_37455_1_1_1_1_37455,00.html)) are also useful, even though Pakistan is not an OECD partner country and so does not appear in the database.



Each of these sources contains substantial amounts of rich educational data as well as other broader social categories of information. However, data relating to individual countries are often buried in a large number of tables, appendices and supplementary documents. Considerable effort is needed to 'mine' this data, synthesise it and present it in such a way that it can be utilised in a specific context. It is not surprising, therefore, that many stakeholders are unaware of the existence of these data sources and do not make use of them.

It is recommended that an annual digest of data relating to language in education in Pakistan should be extracted from these and other sources, synthesised and interpreted, and then made available to significant stakeholders. These include parents, the public in general (as taxpayers), teachers, headteachers, provincial and national education authorities and the media. Universities and teacher training institutions will also need to learn about the findings.

The findings of the original research recommended in Section 12.2 above also need to be disseminated to stakeholders. The conventional formats for reporting research studies are reports (like the present document), which usually have a very small and restricted readership, and journal articles (which are usually published long after the research was carried out). These formats may be appropriate for certain constituencies (the sponsors of the research, in the case of research reports; academics and their research students, in the case of journal articles) but they are quite inappropriate for communicating with other stakeholders. Consequently, from the time when the research is first planned, careful thought needs to be given to the mechanisms which will be used to communicate with parents, schools and the public, both while the research is being carried out and when it is complete.

## 12.4 Advocacy

Chapter 4 found that the debate concerning language in education in Pakistan is hampered by the prevalence of myths and misunderstandings about a number of fundamental issues, including how children learn language, the risks of trying to teach children through a language which they do not understand and the dangers of divorcing the education provided in school from the child's home environment. It was also found that there are widespread but unwarranted negative attitudes towards local languages and fears that allowing these languages into the education system will lead to political instability.

One of the unsolicited written contributions (*Appendix 5*) makes a very wise suggestion concerning these apprehensions:

We must suggest a way out to Pakistan Establishment We must get this realized to local establishment that introducing mother tongue at primary level will not break 'security paradigm' - rather it will enhance Pakistan security in terms of diversity.

The apprehensions which have been identified have to be addressed. This can be done only through a lengthy and intensive programme of awareness raising and advocacy which is undertaken in a non - threatening but persuasive manner:

- Parents need to be convinced that their children will benefit from learning through the mother language. (In the long term, their children's English will be even better if they are allowed to become literate in their mother tongue first).
- Private schools need to be convinced that they have moral responsibilities. (Their first responsibility is to produce graduates who are literate in at least one local language, the national language and at least one international language. Their second responsibility, a form of corporate social responsibility,

is to the wider community. This could see the elite schools sharing their expertise with less well endowed schools in their neighbourhood).

- The Government needs to be persuaded that a nation with an equitable education system, in which every child has identical opportunities, is likely to become a nation which is at peace with itself. Hierarchical and discriminatory education systems, on the other hand, create and exacerbate social division. They produce huge numbers of undereducated, unemployable and frustrated young people.
- The Government needs to learn from experience elsewhere that a multilingual education policy is feasible and far from leading to fragility - contributes to national stability.
- Bilateral and international development agencies need to understand the fundamental importance of language in education, especially in the early years. Pinnock has shown how few development agencies have made 'strong publicly accessible statements in support of mother tongue education' and how few 'consider language a priority' (2009:56 - 62).

See also Section 12.6 for a suggestion as to how advocacy can be developed.

## **12.5 National consortium and local working groups**

Two sub - recommendations are made here, for the establishment of a national consortium on language in education and for the setting up of local working groups. We have not made suggestions regarding the relationships between these different bodies - whether hierarchical or advisory - but clearly there needs to be good communication between them.

### **National Consortium for Language in Education**

An advocacy programme with the objectives set out in section 12.4 above will require close collaboration between organisations which are already sympathetic to the equitable and non - hierarchical approach to education which has been expressed here. This could take the form of a non - political Consortium for Language in Education in Pakistan, which might include:

- Universities (for example, Quaid - i - Azam and Beaconhouse?)
- Teachers' associations (such as SPELT?)
- Non - governmental organisations concerned with education (Children Global Network Pakistan?)
- Organisations involved in the description and development of small local languages (for instance, the Forum for Language Initiatives, FLI?)
- Organisations active in the promotion of the larger local languages (such as Punjab Lok Raqs?)
- Publishers (Oxford University Press, perhaps?)
- The print and television media in Pakistan, and International agencies (British Council?).

The Consortium could:

- Organise an annual Language Festival to celebrate Pakistan's linguistic diversity.

- Invite specialists in early childhood education from other parts of the world to talk to policy makers, teachers and parents.
- Invite people with practical experience of mother tongue education from other parts of the world to address policy makers, teachers, parents and the public at large.
- Invite specialists in English for Young Learners from other parts of the world to run workshops for teachers and education managers and to talk to the media.
- Organise conferences to explore aspects of language in education.
- Commission research and publish the findings (in different formats appropriate to the target audience).
- Publish Factsheets for policy makers, parents and the media.
- Disseminate information about successful case studies which are already taking place within Pakistan.

The Consortium would regularly seek opportunities to talk to policymakers at the provincial and national levels to inform them about its work, to invite them to the events that it organises, to let them know about successful case studies in Pakistan or elsewhere in the world and to keep them in touch with the latest research findings. A high profile, non - threatening, non - antagonistic approach, which addresses the concerns of a broad range of stakeholders, who with time and with consistent support from its member organisations, will achieve the change which the children of Pakistan are waiting for.

## **Local working groups**

The proposed Consortium would function at the national level, but there are also local level needs. The wide - reaching changes of the 18th Amendment mean that there are increasing opportunities to begin the process of formulating policy. As legislative power shifts to the provinces there is increasing scope for influencing decision - making on the language in education issue. Evidence collected over the previous two years and presented in this report can be used as a starting point for discussions with policy makers.

In the context of the 18th Amendment, provincial - level policy makers will have the autonomy to design curricula that meet the needs of their learners. Policy makers will therefore need to identify which languages are to be used in new curricula. Findings from the policy dialogue process will be crucial in the design of these curricula as will the technical assistance of teachers and educators who have been involved in the process. These stakeholders will similarly need to be involved in advocacy initiatives to provide information for teachers, parents and administrators. Given the need for this level of community engagement, representation in the policy making process must be bottom - up from the district level. Working Groups made up of education administrators and civil society groups will ensure consultation from the district level. Engaging with civil society groups will also ensure that policy decisions remain grounded in the languages that are being used in communities.

The role of the Working Groups will be to design tailor - made strategies for the provinces by working as part of a network of groups from across the country to share best practice. For example, Working Groups in KPK will be able to share their learning from recent policy measures introduced across the province. The role of the Working Groups can be extended over time as more data are made available about language in education locally through the on - going Research Programme (Sections 12.2 and 12.6). By setting concrete deliverables and holding provincial level workshops to share best practice the Working Groups will be in a stronger position to report to the national level and to advocate for change based on the qualitative improvements being seen at the district level.

## 12.6 Research methods training programme

Chapter 11 identified three major concerns which need to be addressed. These are:

- A lack of expertise in the field of Applied Linguistics in Pakistan.
- A shortage of TESOL - based teacher education courses which prepare teachers to teach language rather than literature.
- The dominance of quantitative methods of data collection regarding literacy levels which do not include evidence of language use in schools.

This final section proposes a Multilingual Literacies Research Methods training programme which aims to address these concerns.

The principal objective of this programme will be to improve the capacity of national partners to collect evidence of language use across the country and facilitate the research programme proposed in Section 12.2. A specific aim of this section is to ensure that quantitative methods for collecting data are supplemented by qualitative methods, such as ethnography, so that detailed accounts of language use in everyday situations can be created. Quantitative techniques, which measure and test what children have learned in school, for example, may ignore authentic reading and writing practices and the spoken language that children and their families engage with outside school. By taking a multilingual literacies approach, researchers will be able to supplement existing quantitative findings with additional qualitative data, as well as contributing to the current Applied Linguistics research field in Pakistan.

Engaging with research on multilingualism in this way can be seen as part of an international research agenda examining multilingualism in contemporary society. An example is provided by the UK Economic and Social Research Council's current Research Development Initiative project Researching multilingualism, multilingualism in research practice (2010 - 2013) which has seen scholars from Pakistan join scholars from across the globe in research training on multilingualism. The MOSAIC Centre for Research on Multilingualism at the School of Education at the University of Birmingham, which coordinates this initiative, takes the approach that multilingualism has become an important part of research practice across the social sciences internationally, particularly in research that is of relevance to educational policy in multilingual contexts.<sup>15</sup>

The proposed research programme will consist of three activities:

### 1 Evidence

The overarching aim is to collect evidence of the languages which are being used in everyday contexts, whether these are day - to - day language use of families, specific measures that are being implemented in a particular province, or the languages of

<sup>15</sup> For details see <http://www.birmingham.ac.uk/research/activity/education/mosaic/index.aspx>.

instruction used in an individual classroom. The analysis of this data can then be used to provide evidence for the formulation of policy based on specific instances of practice. This supports the recommendation made in Section 12.2.

## **2 Capacity building for researchers**

The research training programme will allow researchers from across Pakistan to collect data from their own classrooms and communities. Thus developing a cadre of experienced language and literacy researchers and developing the field of Applied Linguistics within the Pakistan research context.

## **3 Advocacy**

In addition to providing evidence for policy, the findings will also provide a series of rationales for developing advocacy projects for raising awareness about language in education for parents, teachers and administrators. In this way, the recommendation made in Section 12.4 above is supported.

The proposed programme will begin with a one - year research methods training programme (2011 - 2012) delivered by an international ethnographic research trainer. A cadre of 15 to 20 selected candidates will be trained in ethnographic research methods during which time they will carry out qualitative research on language use in schools and communities in Pakistan. Over the remaining four years of the research programme (2012 - 2016) the small - scale research projects of Year 1 will be developed to meet the emerging research requirements of the policy dialogue process. While it is important to understand the multilingual profile of different parts of the country, there will be a specific focus in the research on how English fits into community life.

By working with those partners already involved in the policy dialogue process, the research programme will build on the findings of the initial research while strengthening the capacity of those already committed to that process. These partners include the Society of Pakistan English Language Teachers (SPELT), state and private sector language school teacher - researchers, as well as a range of researchers in English language and linguistics from universities in each province. PhD and MA students from these universities may also be selected to develop their research methods skills. Moreover, by extending the research training programme to government agencies (e.g. L&NFBED) and non - government agencies (e.g. ITA) working in literacy research, as well as academic staff from Applied Linguistics departments across the country, the capacity of those currently working in research on language and literacy will be enhanced.

## 12.7 Postscript

Some members of the British Council's Advisory Panel are of the opinion that these proposals are insufficiently radical, others feel that we have gone too far. Some believe that it is unnecessary to undertake new research and that what is needed is immediate action. Others consider that the language in education situation in Pakistan has changed so rapidly following the introduction of the 18<sup>th</sup> Amendment that the analysis and recommendations proposed here are already out of date; they argue that a completely new round of research is required in order to identify what innovations are currently taking place in mother tongue education at the early childhood level in each province.

We respect these views. Nevertheless, we believe that the recommendations made here are still relevant because - whatever recent changes have taken place in early childhood education, the core issues which we have identified remain unchanged:

- Education in Pakistan does not grant equal opportunities to all children.
- Many children have limited exposure to educational opportunities.
- Language is one factor that contributes to this discriminatory situation.
- The quality of language education (mother tongue, national language and foreign language) leaves much to be desired.
- There are widespread misunderstandings regarding language learning in general and the role of language in education.

Finally, we are encouraged by the observations of Professor Fauzia Shamim, a member of the Advisory Panel. She says:

“I wish to emphasise that the two positions that seem to be taken - a pragmatic one that immediate action is required to take advantage of the window of opportunity provided by the 18th Amendment and a research - oriented position underlying the need for further research, dissemination, data - mining and advocacy - are in no way mutually exclusive.”

She continues:

“I fully endorse the need for drafting some policy recommendations and implementation strategies based on available information to facilitate the provincial governments in their task. At the same time, research activities proposed [in this report] can be initiated in parallel to this work of drafting policy recommendations.”

Shamim concludes:

“Hats off to the British Council for setting up a systematic consultancy project on an important public issue that is close to the hearts of all parents and many educationists. I wish we could follow this example for engaging the ‘silent majority’ on other important issues in Pakistan.”<sup>16</sup>

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<sup>16</sup> Email from Fauzia Shamim to Advisory Panel members, 2 August 2011.

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# **APPENDIX 1.1:**

# **POLICY DIALOGUE,**

# **KARACHI**

13th October 2010



**(A) Speakers**

**Mushtaque Ahmed Shahani, Chairman, Sindh Textbook Board**

- 1 Children are burdened with too many languages in school; they cannot understand English.
- 2 Some of these ideas have already been tried but have not been successful.
- 3 Introducing English in Year 1 has not brought good results in the past. Textbooks were produced but teachers were not trained to use English.
- 4 Sindh Text Book Board conducted survey of 1200 primary teachers; majority said the most difficult subject to teach is English, followed by maths.
- 5 Agrees that L1 should be used as MOI, especially in the early years
- 6 Current textbooks are outdated - why? Very difficult to find good textbook writers

**Prof Fauzia Shamim, Professor & Chairperson, Department of English, University of Karachi**

- 1 Welcomes the first British Council report on language in Pakistan since 1980s but challenges the dream policy.
- 2 Notes a frequent gap between policy and implementation in Pakistan.
- 3 Other dimensions need to be considered: socio - political, ideological and attitudinal issues.
- 4 'Do you want to keep my child away from English for so many years when English is all around us?
- 5 Sociolinguistic survey of Pakistan is required to determine, inter alia, how widely Urdu is used (not only as an L1).
- 6 Questions the figure of only 7% of population having Urdu as L1.
- 7 Can choices be made from among the 72 languages of Pakistan? What criteria can be used?
- 8 Experience in other countries (India, South Africa, Hong Kong) shows MT policies do not work.
- 9 To what extent, in the present context, do we actually have any freedom to make changes?
- 10 Attention needs to be given to quality of instruction in English & Urdu
- 11 Can language policies be depoliticised in this conflict ridden society?
- 12 Recommends strong foundation in L1 in early years education (oracy and literacy); then gradual addition of Urdu and later of English; aim to produce balanced bilinguals in L1, Urdu & English.
- 13 Don't forget that English is tool for individual and national development.
- 14 Acquiring a neutral Pakistani English accent is possible if acquisition starts in early years.
- 15 Important not to allow discussion of language policy to 'get personal'.

- 16 We have a tradition of creating new language policies ‘overnight’, not based on careful analysis.
- 17 Important to keep a focus on language in education .

**Dr Muhammad Memon, Professor & Director, Institute for Educational Development, Aga Khan University**

- 1 Language is a political issue; for the sake of equity, we must be concerned with all languages; if languages are lost we lose our identity.
- 2 Generally supports the Coleman report; agrees that L1 is very important and regrets only lip service has been paid to provincial languages; disagrees with current national language policy to use English as MOI from Year 1.
- 3 Nursery + primary should use MT.
- 4 National and provincial languages introduced from Grade 4 in non - English medium schools.
- 5 English as additional language introduced from Grade 4.
- 6 Science, Maths, IT could be taught in English from Grade 6.
- 7 But ideally English should be used as MOI from tertiary.
- 8 Radical transformation needed in teacher education.
- 9 Give future Ts pre - service preparation in teaching English, Maths, Science, IT through English.
- 10 CPE should be offered regularly to teachers of English, Science, Maths, IT.
- 11 Use OU and other electronic media to enhance teaching skills of Ts of English, Science, Maths, IT.
- 12 Prepare new comprehensive policy on language in education, not just ‘shifting’ from one language to another.
- 13 Improve learning environment in schools.
- 14 Teaching and learning need to become effective.
- 15 Important to try to depoliticise language; we are talking about all languages, not just one.
- 16 In the past educated people in Pakistan mastered many languages (including Farsi and Arabic); this is much less common today; why has there been a change?
- 17 Care and sensitivity are needed in talking about language; we must avoid a repeat of the 1970s ‘mess up’ and the language issue which occurred at that time.

**Dr Hina Hussain Kazmi, Programme Manager (English), EDLINKS, USAID**

- 1 Dire need for policy dialogues like this one.
- 2 But core question is whether to save the native languages or to save the people; in your attempts to develop the local languages don’t ‘ruin the people’
- 3 Native languages have a role in literature but they cannot be used for science.



- 4 Urdu is the binding language of the nation; many people use it, not only its L1 speakers.
- 5 There is a little literature in Urdu but no scientific writing.
- 6 English is a tool and offers the route to globalisation; it is the right of every child.
- 7 However, teachers are not trained to use English as a language (rather than as a subject).
- 8 Insufficient books available in schools.
- 9 Parents are illiterate; this is the reality. More effort needed to involve parents in school management.
- 10 Every child has ability to learn several languages at the same time.
- 11 Coleman report does not address two issues: a) Aptitude of teachers, b) Difference between English as a subject and as a language.
- 12 The 'dream policy' must be modified before it reaches government.

**Fatima Shabuddin, Academic Co - ordinator, Society of Pakistan English Language Teachers (SPELT)**

- 1 Take account of community schools as a special category; NGOs plan an important role in education in remote areas.
- 2 Denying access to English means disenfranchising children.
- 3 Policies regarding language in education are in a state of chaos; awareness - raising sessions are needed for many different categories of stakeholder, including teachers, parents and policy makers, regarding importance of L1.
- 4 Government has not made long - term plans and kept to them; policies are developed for short - term benefit of government.
- 5 Focus of reform must be teacher training. A long - term plan lasting at least 10 years is needed; it must be kept to, whoever is in power.
- 6 Remember that MT is not the only factor affecting children's participation in education and educational outcomes; others include cultural factors and teachers' level of education. More research is needed.
- 7 Need to ask 'what will unite us?' Maybe English from Grade 1 is the answer.
- 8 Why should we disturb the existing (albeit fragile) equilibrium in which Urdu is lingua franca?
- 9 If 7 major languages are selected for use in education, how will speakers of other languages react? Will this lead to further social division?
- 10 The earlier English is taught the better, but some subjects could be taught in Urdu to keep a balance.

**Prof Anita Ghulam Ali, Managing Director, Sindh Education Foundation (via video)**

- 1 Good report, grounded in reality of Pakistan context, in focus.
- 2 Agrees with statement, 'If children learn their first language first they will be able to learn other languages well.'
- 3 Proposed policy should be presented to government.

**(B) Audience contributions**

- 1 Resources are limited.
- 2 Urdu is the lingua franca and is acceptable as the language of education; change will lead to chaos.
- 3 Minority groups will not be happy if only seven regional languages are developed.
- 4 Is it actually possible to promote seven languages equally?
- 5 Identifying exactly what people's L1 is is very difficult; multiple languages may be used in the home; other languages may be ubiquitous in the home through the media.
- 6 Sindh already uses five languages [?], so what would happen to this policy if Coleman's proposal was introduced?
- 7 A sociolinguistic survey is essential.
- 8 Problem is teachers' lack of training, not when to introduce English.
- 9 Language death is a real possibility for minority languages; it means that the speakers' self - respect will be 'tarnished'. Therefore saving native languages means saving the people.
- 10 There needs to be a hard - headed look at the resources that would really be needed to introduce English effectively from Grade 1 - and the resources that are actually available. (If they don't match, then don't do it.)
- 11 Teachers need to be strengthened.
- 12 Use English actively in the classroom.
- 13 Early years of education are crucially important; if L1 is not used then children's inquisitiveness is killed.
- 14 Urdu is our unifying language; focus must be on developing it further.
- 15 Research is needed to investigate the issues being raised in this discussion.
- 16 Language has two purposes: for education and for individual creativity; any language can be used to nurture creativity.
- 17 The indigenous languages of Pakistan are a rich resource.
- 18 Is it possible to achieve a smooth transition from one MOI to another?
- 19 Urdu should be the MOI; regional languages should not be used.
- 20 Should parents' preferences be taken into account or should languages be imposed in the name of national unity and ideology?

- 21 Can the language of bureaucracy be simplified so that local people can understand?
- 22 We must not ignore contextual realities, above all the need for political stability
- 23 Why should L1s be privileged?
- 24 It is incorrect to say that 'English is all around children'; this applies only to urban children; in the rural areas, where the majority of the population live, English is invisible.
- 25 Don't always blame teachers; it's the system which is incompetent, not the teachers.
- 26 For a 'dream policy' on language in education to be successful, a broader dream needs to be achieved first, i.e. the national dream of stability and of Pakistanis transcending ethnic differences.
- 27 Purpose of education needs to be clarified first before looking at domains in which different languages are/should be used.
- 28 Don't oversimplify categorisation of languages; we need a sociolinguistic survey of what is happening to languages.



# **APPENDIX 1.2:**

# **POLICY DIALOGUE,**

# **LAHORE**

19th October 2010



## **(A) Speakers**

### **Dr Hafiz M.Iqbal, Director, Punjab University**

1. Assessments of education in Pakistan all show that performance is unsatisfactory.
2. Children's construction of knowledge requires them to play an active role; constructing meaning is very difficult for children if the process is done in English.
3. English is a foreign language for most people in Pakistan. Therefore L1 or Urdu should be used in early years of school.
4. Emphasises function of language as an identity marker, not just as a neutral tool.
5. Pakistan has 66 languages, of which 27 are endangered. This issue needs to be addressed seriously.
6. Big decrease in number of people willing to say that they are speakers of Punjabi.
7. School should be a unit of social change (not of maintenance of status quo).

### **Dr Shahid Siddiqui, Professor & Director, Centre for Humanities & Social Sciences, Lahore School of Economics**

1. Ideally L1 should be used in school. But there is a 'cultural capital' divide in Pakistan between home and school; those whose cultural capital matches that of school flourish.
2. Attitudes would change if Punjabi were used in school.
3. Improvement needs not just change in teaching techniques; the performance and competence of teachers also need to be improved.
4. Currently analysing data from studies carried out in schools; teachers say that they do in effect use L1 in the classroom (unofficially); if they do so, then children get better results.
5. Pakistan has remained a colony because of its language policy; this policy has created a huge gulf between rural and urban areas.
6. But recommends English should be taught as a subject from Year 1.

### **Prof Dr Sabiha Mansoor, Dean, Beaconhouse National University**

1. Report needs further development: there is nothing about higher education.
2. There is a great threat to Punjabi from Urdu, not from English.
3. Urgent need to look at teacher education; SM offers a 'fresh vision' for teacher education.
4. BC needs to be more inclusive, drawing on a wider range of contact persons with different kinds of expertise.
5. Government's proposal to move to English as MOI is 'amazing'; there is no 'state of readiness' for such a change. Policies are not informed by research.
6. But strengthening of teaching of English as a subject is essential; this will

guarantee equity.

7. Teachers therefore need support (continuing professional development).

**Shireen Rahim, Assistant Professor, University of Punjab**

1. Notes Pakistan's history of changing policies but leaving implementation unchanged; Pakistan is living in a 'linguistic time warp'.
2. Urdu is a foreign language for millions of Pakistanis.
3. English is the only means of upward social mobility for students coming to Punjab University to study English, but they come with limited skills in English.
4. Coleman report offers an 'alternative reality'; needs to be taken further and made more practical and inclusive.

**Dr Baela Razza Jamil, Chairperson, Idara - e - Taleem - o - Aagahi (ITA)**

1. Everyone needs three languages for their identity a) within the family, b) as a member of the community, c) as a citizen of the state.
2. Language ecology of Pakistan was disrupted in colonial times by the introduction of English and Urdu, leading to the displacement of Punjabi.
3. Post - 1947 language policy in Pakistan characterised by ad hocism; Bengali and Sindhi marginalised.
4. In interior Sindh, even though Sindhi is MOI, provision of Sindhi language education is inadequate.
5. New Education Policy of 2009 is disorganised and confused; there is 'dissonance' between 2006 National Curriculum and NEP.
6. The proposal to shift to English as MOI is all very well, but giving teachers 2 weeks training then expecting them to teach in English is 'ridiculous'.
7. Coleman's 'dream policy' is unclear.
8. What is needed now: a) participation of all stakeholders in discussions (especially parents), b) intensive and continuous professional development of teachers and textbook writers.

**Nadeem Ur Rahman, Additional Secretary (Education Reforms), Ministry of Education, Punjab**

1. LEAPS study of schools in Punjab showed children in government schools are two years behind those in English medium private schools.
2. Government of Punjab is working on preparation of a uniform education policy and of an assessment mechanism.
3. MOI should be English. Science and maths should be taught in English from Class 1 so that there is enough time for children to prepare for exams in Class 5.
4. Does not agree with statistics regarding poor participation rates.
5. Concedes that if there is a public demand for use of Punjabi in schools then it could be used for teaching social subjects.



**Nadeem Irshad Kayani, Programme Director, Directorate of Staff Development, Government of Punjab**

1. Idea of having a policy dialogue is a good one.
2. Don't forget that children's exposure to the media is also an important part of home environment.
3. Confusion can arise in mind of child because of multiple languages.
4. Achieving balance between globalisation and localisation is not easy; Punjab has decided to use English as MOI from Year 1.
5. Nobody in Pakistan has experimented with using ethnic languages.
6. Government of Punjab would like to have partnerships with various organisations, including British Council, to explore these issues further.
7. Doubts value of L1 as MOI, especially in urban areas.

**(B) Audience contributions**

1. There is a need to make parents feel comfortable about going to their children's school so that they can discuss their children's education with the teachers. But because of language policy in school many parents feel 'fearful'. Role of home language is extremely important.
2. Non - elite so - called English - medium schools need investigating.
3. In early years focus should be on spoken English.
4. No coordination between teaching of English as a subject and its assessment, so results appear to be poor.
5. Children are proficient in their L1 but cannot read and write in the L1. So there will be a problem if an L1 policy is adopted - better to keep to Urdu and English.
6. Old teachers will not be able to prepare new materials.
7. Teaching materials in L1s should be introduced. But which L1s? 'No other country has ever adopted such a policy; this may lead to a threat to national unity.'
8. All subjects should be taught through English. 'Look at me, my parents brought me up to speak English and I am fine.'
9. Teachers are given insufficient support; increasingly difficult to find bright young people willing to go into teaching.
10. (Head of an elite English - medium school) 'We teach our pupils Urdu but the parents complain; they think it is a waste of time. They want only English for their children.'



# **APPENDIX 1.3: POLICY DIALOGUE, ISLAMABAD**

21st October 2010



## (A) Speakers

### **Professor Dr Tariq Rahman, National Institute for Pakistan Studies, Quaid - e - Azam University, Islamabad**

1. Although Ethnologue (SIL) lists 70+ languages in Pakistan some of these are duplicates under different names; there are actually 61 languages.
2. Agrees strongly with a mother tongue policy; he has written about this in several publications.
3. Disagrees with use of English as a medium for sociological reasons as well as pedagogical reasons.
4. In Pakistan language is a symbol of social class and is thus divisive.
5. Teaching methods in schools in Pakistan are harsh: chanting without pleasure is a very common technique. This must be changed to make learning pleasurable and use of L1 is essential to achieve this.
6. Commends the US programme Sesame Street made available in many different languages, including Hindi; asks whether there is a plan to introduce it in Pakistan as well.
7. Papua New Guinea uses over 200 local languages in early education so use of L1 in primary education is certainly possible.
8. Recommends 20 languages of Pakistan for development as MOIs, at least to begin with.
9. In 1980s some textbooks were produced in Pashto and Balochi but the government instruction which led to this initiative was then withdrawn; MTs in schools are now just an option.
10. Characterises the ideology of languages in Pakistan as: 1) English for the elite, 2) Urdu for middle classes, 3) local languages for servants and grandparents. In this way Pakistanis have learnt to look down on themselves. When mother tongues are used they are done so with a sense of shame.
11. Parents do not like MTs being used in school because they cannot see that it leaves to improved employment opportunities for their children.
12. If use of L1 is imposed in government schools this will be resented and interpreted as an attempt by government to deny access to English to the poor.
13. In the past Sanskrit and Farsi (Persian) were elite languages and their roles have been replaced by English.
14. Pakistanis need to 'look inside' and be proud of themselves; this means using their own languages.
15. Urdu and the mother tongues can be taught in the same way [?].
16. English is still important as an international language and should be a subject from early on.
17. Unnecessary to look to British English as a model; there is a recognised Pakistani variety of English which should be the model.
18. No new policy will succeed unless the role of English medium schools is

addressed, because they will continue to be the schools of the elite; any new policy must apply consistently to every child in the country. Should the English - medium schools be banned because they do not teach Urdu?

19. There will be special challenges in developing a policy for urban areas.
20. Disagrees with a 'purist' view of language; languages need to keep borrowing from each other so as to stay alive.
21. Pakistanis are polite people; they may say that they agree with a MT policy as recommended in the Coleman report but they will not necessarily want to do anything concrete about it.

**Prof Dr Qibla Ayaz, Peshawar**

1. Successive education policies have failed to address language issues; everything has become confused like a plate of spaghetti.
2. English is certainly needed in Pakistan but only for certain very specific purposes.
3. We don't speak correct Pashto or correct Punjabi or correct Urdu. Even professors don't speak correct Urdu.
4. In the Mus'ab School System (Lahore) children become competent first in Urdu, English and Arabic and only then are maths and sciences introduced.
5. Important to pay attention to Dini Madaris. Believes that ETE programme should be introduced to dini madaris.

**Dr Umar Farooq, Deputy Director, AIOU/Coordinator SPELT, Islamabad**

1. There are one million teachers in Pakistan; the country therefore needs a major focus on teacher education.
2. A UNESCO report identified 15 new education policies in Pakistan, but all of them failed. An additional Rs327 billion was spent but enrolment actually decreased.
3. Recommends the use of technology and distance education in teacher education.
4. All schools in Punjab now have computers but teachers need to be trained to use them.

**Noor Aamna Malik, Director General, Higher Education Commission**

1. There has never been an integrated education policy in Pakistan.
2. Policy development must involve consultation with the people; there also needs to be collaboration between all stakeholders to produce a national policy.
3. There must be a standard policy throughout the country.
4. English is a desperate need but also a hurdle; people make judgements about each other depending on whether and how they speak English.
5. Gap between elite and lower classes must be reduced; this can be achieved through increasing access to English.
6. English must be used as medium of instruction.

7. We need to ask whether the English - medium schools are really doing their job properly.
8. India has many languages but English is the de facto medium of national unity.
9. In Pakistan, we have killed Urdu and it cannot help us. It is not seen as a symbol of national unity and therefore needs strengthening.
10. Recommends that ministries and international donors start afresh: a) consult the people, b) revise the 2009 National Education Policy, c) recognise that every area of the country has its own concerns.
11. HEC can train university teachers but cannot train school teachers; this needs to be done by other bodies.
12. Recognises that there is a divide between HEC, the Federal Ministry of Education and provincial ministries.

### **Zakia Sarwar, SPELT**

1. SPELT is concerned about development of ELT in Pakistan.
2. Teaching English badly for ten years helps nobody. It will not reduce the gap between elite and lower classes.

### **(B) Audience contributions**

1. There is poor coordination between primary and secondary school.
2. Better teacher training is needed.
3. (Senior teacher in a government school) We are meant to be producing effective manpower in our schools but it is not possible to do this using a plethora of different languages. Ideally all knowledge should 'be' in Urdu but this is not possible. So we have to go for English at the elementary level.
4. (University lecturer): Actually L1 is used in classrooms, but only orally. This needs formalisation and written forms need to be created and introduced. Parents may not respond positively.
5. In practice, many teachers use regional languages in their classrooms.
6. Children need four languages: L1, Urdu, Arabic, English. All four are equally important.
7. There should be standardisation across all levels of education (primary - secondary) and all categories of school (state and private).
8. Children must learn to speak English well so that people from other countries will respect us.





# **APPENDIX 2.1: SPELT CONFERENCE PARTICIPANTS, KARACHI**

16th October 2010



Approximately 14 participants worked in 4 groups to discuss the following questions and write group responses. Participants were asked to record all opinions rather than to seek to reach a group consensus.

- 1) Evidence from other parts of the world shows that if the mother tongue is used as the medium of instruction in the first few years of primary school many benefits are experienced: children are more likely to come to school, they are more likely to stay in school, they learn more effectively and their parents play a bigger role in children’s education. Do you agree that these benefits would also be experienced if mother tongues were used as the medium of instruction in schools in Pakistan? Why?

Reasons for AGREEING:	Reasons for DISAGREEING:
<p>In rural areas it is very clear what the ‘mother tongue’ is. There are clear benefits for children to be taught through the MT.</p> <p>Children will be able to understand and communicate easily.</p> <p>Parents can play a role in their children’s education.</p>	<p>Not easy to agree or disagree because concept of mother tongue needs problematising; home and neighbourhood languages may be different. Better to think of ‘domain’ rather than ‘mother tongue’. Even children in villages have access to English.</p>

- 2) Experience in other countries shows that some parents are happy for their children to learn with the home language as the medium of instruction but that some parents are not happy about it. In your opinion, will most parents in Pakistan be happy or unhappy about their children using the home language at school? Why will they be happy or unhappy?

Reasons why most parents will be HAPPY:	Reasons why most parents will be UNHAPPY
	<p>They will think their kids will not be able to achieve good careers.</p> <p>Schools are evaluated on basis of medium of instruction used.</p> <p>English carries status as global language. It is a language in demand in professional domains as well as in tertiary education.</p>

- 3) It has been argued that using mother tongues as the medium of instruction strengthens national unity. Do you think that this would happen in Pakistan as well? Why?

<p><b>Why will the national unity of Pakistan be STRENGTHENED if mother tongues are used as medium of instruction?</b></p>	<p><b>Why will the national unity of Pakistan be WEAKENED if mother tongues are used as medium of instruction?</b></p> <p>Because a variety of ethnic and linguistic groups exist in Pakistan.</p> <p>There should be only 1 language for our country to less the distance.</p> <p>Society need some people who knows other languages.</p>
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4) When do you think that Urdu should be introduced as a subject and when should it be introduced as medium of instruction? What reasons do you have for these recommendations?

Urdu as a subject		Urdu as medium of instruction	
When to start?	Why?	When to start?	Why?
From nursery	It is lingua franca in Pakistan; it will strengthen national unity	Grade II	After having a good grasp of concepts of science and mathematics and other content subjects, medium of instruction can be easily shifted to Urdu.
From early age	At early age we can learn so many other language. First show the object in national language then other languages. Medium of instruction should be mother tongue.		In rural areas use MT as medium of instruction for first few years then move to Urdu later

- 5) When do you think that English should be introduced as a subject and when should it be introduced as medium of instruction? What reasons do you have for these recommendations? (Group members may have different opinions; please record them all.) o you think that English should be introduced as a subject and when should it be introduced as medium of instruction? What reasons do you have for these recommendations? (Group members may have different opinions; please record them all.)

English as a subject		English as medium of instruction	
When to start?	Why?	When to start?	Why?
Class 2	In rural areas	Class 5	In rural areas
Grade II	So that when it is introduced as a medium of instruction, they already know the language	Grade IV	Grounding for the subject has already been made in mother tongue and Urdu
Early age	But in rural areas should be mother tongue to reduce dropout rate.		

- 6) English has a 'gate keeping' role in society. In other words, having English allows some people to gain access to the best jobs and the best education. But not having English unfairly excludes many people from these experiences. How can the gate keeping role of English be reduced?

Uniform education policy across the country in all schools.  
Urdu should be made an official language.

- 7) The National Education Policy 2009 proposes that there should be a 'comprehensive school language policy' and a 'comprehensive plan of action for English'. What should the school language policy and the plan of action contain?

#### **Comprehensive school language policy**

All 3 languages (mother tongue, Urdu, English) should be introduced at respective levels suggested below [see Plan of action] and earlier as well

Method of teaching should be uniform for all languages and across Pakistan

Comprehensive teacher training to improve their proficiency as well as competence of Teaching English as a Second Language

We must depoliticise education, particularly language education

English + Urdu + Arabic + Mother/local languages

**Plan of action**

1) English as subject from Grade II and as medium of instruction from Class V; 2) Urdu as a subject from Nursery and medium of instruction from Grade II; 3) Mother tongue as subject and medium of instruction from nursery.

8) Do you have any other comments or suggestions about language in education in Pakistan?

If you introduce English at tertiary level it will have strong psychological effects on students - according to research - which will be negative, as the process of learning any language is gradual and you cannot introduce a new language and technical subjects in that language.

English has become the language of power nowadays, and keeping into consideration the economical situation of Pakistan, if English is not introduced at the primary levels in schools then learners will not be able to be competent internationally as well as in the multinational companies where English is required.

Recognition of multiple languages at different domains with English as 'hypercentral' language will strengthen national sense, e.g. Canada, USA, Singapore.

Parents' attitudes towards learning of English language is totally positive. They want their children to learn English as a language of instruction in education.

**APPENDIX 2.2:  
SPELT CONFERENCE  
PARTICIPANTS,  
ISLAMABAD**

23rd October 2010





Approximately 57 participants worked in 8 groups to discuss the following questions and write group responses. Participants were asked to record all opinions rather than to seek to reach a group consensus.

- 1) Evidence from other parts of the world shows that if the mother tongue is used as the medium of instruction in the first few years of primary school many benefits are experienced: children are more likely to come to school, they are more likely to stay in school, they learn more effectively and their parents play a bigger role in children’s education. Do you agree that these benefits would also be experienced if mother tongues were used as the medium of instruction in schools in Pakistan? Why?

<b>Reasons for AGREEING:</b>	<b>Reasons for DISAGREEING:</b>
<p>Because many more benefits are experienced if mothers’ tongue is used as medium of instruction. Easier to gain more.</p> <p>Enhance the learning because of mutual relationship.</p> <p>Understanding will be made easier.</p> <p>Better communication B/W parents, teachers &amp; students</p> <p>Better class management</p> <p>More focus will then be on what is being taught and not how it is being taught.</p> <p>Teaching students would be easy at student &amp; teacher’s part as well.</p> <p>Dropout rate would be decreased.</p> <p>MT is more comprehensible &amp; therefore easier to cope with.</p> <p>Children learn more and in a happier frame of mind</p> <p>Easy to understand for them everything &amp; when they are shifted from mother tongue they get confused.</p> <p>The mother tongue is easy for the student to understand.</p> <p>This method is easy also for the teacher to clear abstract term and other difficult word or action.</p>	<p>In 21<sup>st</sup> century English has got a 1<sup>st</sup> number in languages. As far as child is concern he/she seems to be a empty slide whatever we say he/she will absorbed and that will remain for many years. So what I think I should go side by side, because some of the abstract nouns can’t be explained in English, like happy, sad, anger, love, etc.</p> <p>We can’t teach every language in class because every speaker does not know every language, e.g. Seraiki, Punjabi, Balochi, Pushto, etc.</p> <p>In Pakistani situation, in urban areas especially, parents think education from early years should begin in English as it is perceived as the language of empowerment.</p> <p>If the medium of instruction in school in Pakistan will be mother tongue then they will never learn other languages because 3 - 5 years are learning years for a child.</p> <p>But some teachers totally depend on mother tongue. This is a deplorable situation.</p>

- 2) Experience in other countries shows that some parents are happy for their children to learn with the home language as the medium of instruction but that some parents are not happy about it. In your opinion, will most parents in Pakistan be happy or unhappy about their children using the home language at school? Why will they be happy or unhappy?

<b>Reasons why most parents will be HAPPY:</b>	<b>Reasons why most parents will be UNHAPPY:</b>
<p>They will be very happy if their medium of instruction is mother tongue used for their children because they want their children to understand the things that's why the medium of instruction should be mother tongue.</p> <p>It will bring confidence as Pakistani</p> <p>It will lead to progress individually</p> <p>Children will learn more easily.</p> <p>Parents will be able to cope with their children's progress in school &amp; provide active support.</p> <p>In case of children in orphanages, the MT use in school will enable these children to find group support and will be able to learn more</p> <p>Most parents will be happy because for them it will be much easier to keep their children in learning and in their homework.</p> <p>They want their children will be able to speak and learn their own language rather than other.</p>	<p>99% parents are not happy because they want their children to speak English to stand in this world. Even child is snubbed [sic] when he say something in Urdu. If he is saying Allah hafiz parents make them to say 'Goodbye'.</p> <p>According to modernisation most of parents want to improve the basic educational level of their children.</p> <p>Due to the prestige attached to the medium of instruction at school.</p> <p>Due to the usefulness of English language outside their country, they want them to learn it.</p> <p>To get extra language skills &amp; more exposure to another culture.</p> <p>Since the one taught in schools is comparatively more useful, provides better opportunities &amp; jobs, etc.</p> <p>It will make and bring difficulties in their future life professional etc.</p> <p>Present socio - cultural set - up sees people trying to be upwardly mobile through acquisitioning English language skills.</p> <p>All books are not in home language.</p> <p>Children are sent to school to gain knowledge &amp; use of English as a medium of instruction means the children are gaining more knowledge.</p> <p>Most parents will be unhappy because in our country it is common that we get impressed by the persons who are fluent in English. And most of the jobs are given on the basis of English spoken. And as English is an international language so it can be more effective in expressing your views when you represent your country.</p> <p>Because the world has changed into global village so that they want to educate their children into foreign language and not to their mother tongue.</p>

- 3) It has been argued that using mother tongues as the medium of instruction strengthens national unity. Do you think that this would happen in Pakistan as well? Why?

<b>Why will the national unity of Pakistan be STRENGTHENED if mother tongues are used as medium of instruction?</b>	<b>Why will the national unity of Pakistan be WEAKENED if mother tongues are used as medium of instruction?</b>
<p>Yes, this would happen and soon it will strengthen the national unity because it is much more effective in spite of using any other language.</p> <p>Because the students would learn better &amp; hence become better citizens - adding to national unity.</p> <p>Neither strengthened nor weakened: Since Pakistan is already a multilingual society, medium of instruction does not hamper or alleviate national unity.</p> <p>It bounds us in one unit.</p> <p>Great development of national unity.</p> <p>Higher level of patriotism is achieved.</p> <p>The national language.</p> <p>Because mother tongue is familiar to them so it will be easy for a teacher to clear the concept of students</p>	<p>As there are 60 MT in Pakistan and if parents speaking, students they will be taught in Pashto and Punjabi, both will be unable to communicate and interact with one another.</p> <p>In Pakistan have lots of different languages so they cannot communicate with each another. So it not in spite of arising and strengths national unity.</p> <p>Due to variety only Urdu can't (?) make us one.</p> <p>MT cannot promote national unity - there will be more cultural diversity promoted which can cause disharmony among the nationals.</p> <p>It is not important for national unity that medium of instruction must be in mother tongue because in a class different children come from different areas, they all have different mother tongue. So if we use only one language as medium of instruction it will be much easy for students to understand.</p> <p>Because every person think that their mother tongue is superior to the other one.</p>

- 4) When do you think that Urdu should be introduced as a subject and when should it be introduced as medium of instruction? What reasons do you have for these recommendations?

<b>Urdu as subject</b>		<b>Urdu as medium of instruction</b>	
<b>When to start?</b>	<b>Why?</b>	<b>When to start?</b>	<b>Why?</b>
From the beginning	Because to make them realise that it's our national language	All levels from primary to secondary	For better understanding and to save time
Class 1	Because our children must know & understand national sovereignty when he reached in SSC. It's quite convenient for the student at that level. As a subject it should be from Class 1 to Class 10.	Up to the bachelors	-
Montessori (pre - school)	-	Pre - school	To promote mother tongue; children learn better in their mother tongue

-	To keep Urdu as a subject & curriculum	-	In selective subjects
Nursery	Because it is the national language	Nursery	The language you gain familiarity with from the very beginning of your academic life helps you to acquire knowledge more easily and comfortably
Class II	Children are older and more able to cope with a new subject like Urdu	Initial years of learning	Because Urdu is our national language. It is understood almost in all areas of Pakistan.
Pre - school	A 3 years child is more active in picking up ideas & concepts	From very beginning	Because this is the language that we use from our childhood and understand easily.
3 - 5 [age or class?]	Because Urdu is our national language and through this language we can communicate to the other people of the country.		

5) When do you think that English should be introduced as a subject and when should it be introduced as medium of instruction? What reasons do you have for these recommendations? (Group members may have different opinions; please record them all.)

English as a subject		English as medium of instruction	
When to start?	Why?	When to start?	Why?
From beginning	-	Class 3	To stand in this world, to get better opportunities.
Foundation 1	In order to make the best of the students and to aware them about the English.	After F.A. or F.Sc.	It should be used as medium of instruction after bachelor.
Pre - school	-	Primary	-
Grade III	-	Secondary	-
Nursery	The subject that children are introduced to at the very beginning help them to learn it better at subsequent higher levels.	-	To keep pace with the modern education & challenges
Class I or II	By the time students complete primary education they will have basic knowledge & skills (recognition of simple everyday words presented in different formats and comprehension of their meaning & use).	Class V	This is a foreign language, which requires greater maturity & training to cope with as a medium of instruction.
Pre - school	It is much easier for a student to understand text.	Initial years	As English liked mostly in our country so parents are very happy when their children are fluent in English.

4 - 6 [age or class?]	Because at the age from 0 - 9 a child learn a language so English should be start in the early age.	8 - 10 [age or class?]	When we are able to understand after that we use English as a medium of instruction.
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- 6) English has a 'gate keeping' role in society. In other words, having English allows some people to gain access to the best jobs and the best education. But not having English unfairly excludes many people from these experiences. How can the gate keeping role of English be

Studying material should be in national language.

As we are not developed enough to cope the world, for reducing English as gate keeping we must make our economy higher.

Due to importance and vitalness of English people have the ability to acquire jobs in national and multinational organisation.

Translating textbooks & websites [from English into Pakistani languages]

By promoting national language

By promoting national language because in Pakistan mostly people belongs to rural areas and they are not fluent in spoken English so according to our point of view if our national language is used as a medium of instruction the gate keeping role of English can be reduced.

Textbook & internet.

First we give attention to the national language because it is the language that we can easily understand and communicate to one another. After that we gave importance to other language.

- 7) The National Education Policy 2009 proposes that there should be a 'comprehensive school language policy' and a 'comprehensive plan of action for English'. What should the school language policy and the plan of action contain?

#### **Comprehensive school language policy**

We need qualified teachers because availability of English teachers is basic problem in Pakistan.

Both English & Urdu should be the medium of instruction

Should be based on fact not on calculation at political sides

The chosen language should be used by each & every person in school

#### **Plan of action**

Should make possibilities for nation to accomplish what is [?].

English should be the medium of instructions. English spoken should be from pre - school. English movies & cartoons & textbooks & books of interest of students should be included & used in schools.

- 8) Do you have any other comments or suggestions about language in education in Pakistan?

We should introduce some more languages at school level as are used in some university.



**APPENDIX 3:**

**PROVINCIAL EDUCATION  
MINISTERS' WORKING  
GROUP ON LANGUAGE IN  
EDUCATION**

Karachi, 31st January 2011





## Participants

- Ms Shahnaz Wazir Ali, Chair, Education Task Force, Prime Minister's Secretariat.
- Ms Mehnaz Aziz, Chief Executive, Children Global Network Pakistan.
- Pir Mazhar ul Haq, Senior Minister for Education & Literacy, Government of Sindh.
- Dr Najeeb Naqi, Minister of Health & Education, Government of Azad Jammu & Kashmir.
- Muhammad Farid Qureshi, Secretary, Ministry for Elementary & Secondary Education, Government of Khyber Pakhtunkhwa.
- Atta Ullah Khan, Director, Curriculum & Teacher Education, Government of Khyber Pakhtunkhwa.
- Arif Khan, Director, Provincial Institute for Teacher Education (PITE), Government of Khyber Pakhtunkhwa.
- Dr Nadeem Irshad Kayani, Programme Director, Directorate of Staff Development, Government of Punjab.
- Mushtaq Sial, Additional Secretary Schools, Government of Punjab.
- Tanvir Majid, Government of Punjab.
- Rashid Razzaq, Additional Secretary, Ministry of Education, Government of Balochistan.
- Zulfiqar Jatoi, Government of Balochistan.
- Mashhood Rizvi, Director Sindh and Balochistan, British Council.
- Tony Capstick, English Language Adviser, British Council.
- Hywel Coleman, Honorary Senior Research Fellow, School of Education, University of Leeds, UK.

## In attendance

- Nabeel Alvi, British Council.
- Sunil Iqbal, British Council.

## Apologies

Apologies were received from the Ministries of Education of Gilgit Baltistan and Federally Administered Tribal Areas.

## Phase 1, 10.00 - 11.30: Introductions and background

**Mashhood Rizvi (MR)** welcomed the participants to the meeting.

**Tony Capstick (TC)** explained that the meeting was the latest in a series of consultations on the role of language in education in Pakistan.

**Hywel Coleman (HC)** presented a summary of the report Teaching and Learning in Pakistan: The Role of Language in Education:

- Research shows that the home language should be used as the medium of

instruction, at least in primary education.

- Several negative consequences are likely to occur if the mother tongue is not used as the medium of instruction.
- Pakistan has over 60 languages; seven have over one million native speakers each; of these, Urdu is the national language; English plays an important gate keeping role.
- In Pakistan, private elite schools are English medium, private non - elite schools are nominally English medium and government schools are Urdu medium; mother tongues are not used in education except in Sindh and KP. A very high percentage of children in school are not studying through their first language.
- Large numbers of children drop out of school or never enter school; this is to be expected if the home language is not used in school.
- Educational outcomes are very limited; this is also to be expected if the home language is not used in school.
- The National Education Policy 2009 calls for a comprehensive school language policy and a comprehensive plan of action for English, with special attention to be given to the poor and marginalised.
- Following a series of consultation activities the British Council hopes to be able to present the Federal Government with detailed proposals for such a comprehensive language policy and plan of action for English.

**Ms Shahnaz Wazir Ali (SWA)** raised a number of objections to the main thesis of the presentation:

- Government of Pakistan had been discussing the role of language in Pakistan for over thirty years; no easy answers are available.
- Language binds people together but also divides them. Politics is closely linked to language in Pakistan.
- There are only six or seven major languages; the others are dialects.
- Argument that the home language should be used as the medium of instruction is difficult to apply in Pakistan where two or three different languages may be spoken at home.
- Some provinces have many languages; it is hard to imagine how an education system could be designed to accommodate them and it would be too expensive, particularly in the public sector
- Private English medium schools are very popular; anybody who can afford them sends their children to such schools
- The argument that using the mother tongue in school would facilitate school - home communication does not hold water because mothers are illiterate
- It is not possible to disaggregate the influence of language from other factors when looking at school achievement
- What is important is not which language is used but the degree of competency required in whichever language is selected
- Any comprehensive language policy will be difficult to implement because the elite schools for the elite will continue to teach in English; in that case, at whom

would a new policy be aimed? Only the poor?

- How have other countries developed national language policies? Have they focussed on national cohesiveness?
- In the context of the 18<sup>th</sup> Amendment to the Constitution what could a national language education policy add except to say that every school has the freedom to teach in whichever language they wish?
- An Urdu language policy led to language riots in the then East Pakistan (now Bangladesh).

**HC** explained that he was not making any recommendations; any recommendations for a new policy on language in education should come from the people of Pakistan.

**Tanvir Majid (TM), Punjab**, asked whether there were any countries which had adopted language in education policies which involved several languages.

**HC** mentioned several examples, including Singapore and Uganda.

**Atta Ullah Khan (AUK), Khyber Pakhtunkhwa**, observed that young children can learn four or five languages; how can this be interpreted when looking at the evidence regarding the influence of school language on learning outcomes?

**HC** agreed that children can indeed acquire several languages at the same time when they are very young, but this happens only in acquisition rich environments (such as the family or the immediate neighbourhood) where children hear the languages around them all the time; these environments are very different from the classroom where exposure to new languages is very limited, children have few opportunities to use the language and the atmosphere may be tense.

**Nadeem Irshad Kayani (NIK), Punjab**, said that children now have access to English through computers and television; this has become an equalising factor, increasing opportunities for children from poorer backgrounds to acquire English. He also noted that Prof Tariq Rahman has said that the power dynamics of language cannot be ignored.

**SWA** pointed out that historically external languages have often played a significant role in Pakistan. Before the colonial era Farsi (Persian) was important in government; this role has now been taken over by English.

**HC** responded:

- The impact of children's exposure to the media may indeed be significant, but further research is needed. In particular, it is not clear that children in rural areas enjoy the same degree of exposure to English as do those in urban areas.
- There is an ethical issue regarding the preservation of the linguistic richness of Pakistan with its 60+ languages. If the people of Pakistan wish to preserve this richness then mother tongues will have to be used as media of instruction (not just as curriculum subjects) in schools. Alternatively, if the people of Pakistan are happy for this linguistic richness to disappear then current policy will achieve that objective; there are many examples from other parts of the world where languages have declined and disappeared through neglect.
- Furthermore, when minority language groups see their language going through the process of being standardised and used in education it usually leads to a

cultural renaissance in those groups; they flourish and feel empowered. They can be given an active role in the creation of teaching materials and reading materials by contributing traditional stories and traditional knowledge.

**SWA** added:

- The people of Pakistan are very proud. Parents aspire for their children to become officials and so they want their children to learn English.
- The challenge is how to improve the training of those who teach English and Urdu.
- The impact of the 18<sup>th</sup> Amendment will be considerable because language in education policy and curriculum are now the responsibility of the provinces. Rural schools in Sindh are already teaching Sindhi, Urdu, English and Arabic. Punjab has a different policy. There are some demands for Seraiki in Southern Punjab. This is a political decision. It is not clear whether there can be any uniform agreement about policy across Pakistan.
- How could the languages of small communities in remote areas be accommodated?
- How can the demands of the private sector be taken into account? They will always be outside the government's policy.
- Parents' aspirations must be attended to.

**HC** responded:

- He agreed that parental expectations are important. The introduction of a home language policy in education in Uganda was preceded by an intensive awareness raising campaign for parents; after a number of years parents came to understand the value of and appreciate the new policy.
- He pointed out the importance of designing a bridging programme to enable children to adapt easily when the school language at an early stage of education is replaced by a different language at a later stage of education. Examples of bridging programmes can be found in Thailand where children transfer from minority language as medium of instruction in the early years of primary to the national language (Thai) in later years of primary; this transfer takes place gradually over a year. A sudden shift from one language to another can be traumatic for children.

**SWA** repeated her view that children need competence in Urdu and English.

**Muhammad Farid Qureshi (MFQ), Khyber Pakhtunkhwa**, reported:

- In KPK Science and Maths will be taught through English from 2014; preparations for this are already being made and 76,000 primary teachers will be trained with assistance from CIDA.
- English and Urdu are already being taught from Grade 1; books are being developed for this purpose.
- Pashto is taught as a compulsory subject throughout the province; in 9 districts Pashto is medium of instruction.

**Dr Najeeb Naqi (NN), Azad Jammu & Kashmir**, raised the following issues:

- He questioned the source of data on literacy and school participation.

- He doubted that failure to use the mother tongue would lead to children dropping out of school.
- If it is true that use of the mother tongue correlates with increased participation in education then it should be possible to see higher participation rates in Sindh and KP compared to other parts of Pakistan.
- He believed that Pahari and Punjabi are mutually comprehensible and so specialist provision of Pahari medium instruction was unnecessary; maybe the issue was about the use of Punjabi as medium.

**Rashid Razzaq (RR), Balochistan**, made the following points:

- He agreed that languages can be a barrier and asked why language is such a sensitive issue.
- We should be tolerant of minority languages.
- Some languages - such as Balochi - may need further standardisation before they can be used in education. The mother tongues have not received as much attention as Urdu has.
- There is a risk in dividing children on linguistic grounds as it denies them the opportunity to mix with each other.

## **Phase 2, 12.00 - 13.45: Moving towards a new language in education policy for Pakistan**

**Question 1:** Should the present policy on language in education stay the same or is change needed?

**MFQ** said that it was difficult to answer this question for Khyber Pakhtunkhwa without knowing what an alternative policy might look like.

**Mehnaz Aziz (MA)** said that it was important to 'isolate' language and look at it as a centrally important part in the education process.

**Pir Mazhar ul Haq (PMuH), Sindh**, said that the present system, which allows each province to determine its own language in education policy, should remain unchanged.

**NN** said that the present policy did not create any difficulties in AJK.

**NIK** said that Punjab is following the present policy by using Urdu as the medium of instruction and introducing English as the medium for science and maths in the early years.

**Question 2:** What should the medium of education in primary schools be? (English? National language? A local language?)

**RR** stated that in Balochistan:

- It was intended to introduce English as the medium of instruction in primary schools.
- It was expected that pupils would be able to write in English and speak in Balochi.
- The province would be paying considerable attention to teacher training to support this policy.

**MFQ** said that in Khyber Pakhtunkhwa the most desirable policy would be to use the national language (Urdu) + one regional language, with ‘some attention’ given to English.

MA suggested that since 2009, with the introduction of legislation concerning Early Childhood Education (ECE), there was an opportunity for the use of mother tongue instruction without requiring a radical change in policy or practice. This is because there is still very little ECE happening in reality. If and when ECE is introduced, therefore, it can be delivered through the children’s mother tongue. In this way children will receive one or two years of foundation in their first language before coming to primary school.

**PMuH** said that Sindh had been using a mother tongue policy ‘for hundreds of years’; this is children’s basic right. (Nevertheless, speakers of languages other than Sindhi must learn to use Sindhi as the medium of instruction in school.) Urdu was introduced as recently as 1947 whilst very recently English has also been introduced for the teaching of certain subjects.

**NN** said that in AJK:

- difficulties would be faced if a mother tongue policy were to be introduced.
- Urdu and Pahari are different from each other, so children would face an additional burden.
- so far there is no script for writing Pahari.
- Punjabis should develop the Punjabi language further; Punjabi is a widely used and influential language which many people wish to learn. He quoted the saying, “One who learns Persian will ride the horse” meaning that those who learn the language of the powerful will themselves become leaders.

**PMuH** recalled that Sindhi had developed its own script, based on Arabic, about 150 years ago, through a commission established by the British. He therefore urged the other provinces to do what they can to enable their children to learn through the medium of the L1, whether it be Punjabi or Pahari.

**NIK** said that in Punjab:

- the policy is that Urdu and English are to be used for teaching in primary schools.
- but he acknowledged that informally many teachers do in fact use the mother tongue for teaching ‘most things’.
- he was happy to allow play in ECE to take place in the mother tongue, although there was pressure from parents for literacy to be introduced early
- it should not be forgotten that the role of the national language is to encourage national integration; use of mother tongues goes against this.

**Question 3:** If local languages are used as medium of instruction in primary schools, which local languages should be used? What criteria should be used for selecting them? Who should decide which languages are to be used?

**RR** said that following the example of Balochistan provinces should train teachers in local languages.

**NN** said that the decision concerning the medium of instruction must be made by the

provincial government in consultation with parents and parliamentarians so that a consensus can be reached. The criterion should be the most commonly used languages in a particular area; five widely used languages in AJK were mentioned.

**NIK** said that the people should choose which language should be used in schools, but there must be no dispute. Balochi, Brahui and Sindhi are spoken across Sindh but only Sindhi is taught. Sindhi medium textbooks have been developed from Grade 3.

**SWA** said that Provincial Assemblies should decide which languages should be used in education, not only parents. If a province feels that there is a problem then the issue should be taken to the elected representatives. In Punjab there are many languages; the de facto decision is that Urdu should be used from Year 1 and English from Years 4 or 5.

**PMuH** said that Balochistan and Khyber Pakhtunkhwa have decided to adopt Urdu as the language of education. Only Sindh is using its own language. [?]

**NN** said that the AJK government and the Assembly should decide on language policy. 98% of the population have Pahari as the mother tongue and so the state will have to start working on that.

**PMuH** said that in Punjab there are major differences between urban and rural areas. Decision making therefore needs to be de - centralised.

**HC** said that experience in many parts of the world indicated that top down decisions concerning the election of the language(s) of instruction are often ineffective. Members of the community must also be given opportunities to make comments on proposed changes to current policy before final decisions are made.

**Question 4:** If local languages are used as medium of instruction, for how long should they be used in this way? (Years 1 - 3? Years 1 - 6? Years 1 - 9? Years 1 - 12?) Should local languages continue to be taught as subjects in higher classes even if they are no longer used as medium of instruction in those classes?

**MFQ** said that local languages should be used as media of instruction between Grades 1 and 6 and taught as subjects from Grades 1 to 12. KP has already decided which languages will be taught as subjects; curricula and target competencies have been worked out for them. These are Pashto, Seraiki, Kohistani and Khowar.

**PMuH** said that in Sindh both Sindhi and Urdu are used up to graduate level. Everybody has the right to answer examination questions in the local language right up to PhD level. However the policy has changed recently and now science and mathematics will be taught in English from Grade 4. This may change in the future.

**NN** said that local languages could be used in Grades 1 to 3 in AJK.

**NIK** said that local languages could be used in the early years of education or taught as subjects in higher classes in Punjab if parents wished, although this had not happened yet.

**Question 5:** If local languages are used as medium of instruction, how long will it take to prepare teachers to teach using local languages? Who will prepare teaching materials in local languages and how long will it take? Where will funds come from to pay for teacher preparation and materials preparation?

**RR** said that time would be needed to work out how to use Balochi and Brahui. Technical assistance would be needed.

**MFQ** said that local languages are used in ECE [early childhood education] in KP. The Government has allocated Rupees 74 million for the teaching of local languages over the coming year, including curriculum development for Grades 1 to 6. Teachers have Masters degrees in Pashto but there are none with degrees in the other four [?] languages because they have never been taught beyond Grade 6.

**MA** identified fiscal difficulties in introducing mother tongue policies. Although the government has announced the use of English as the medium of instruction in primary schools from 2011, she believed that Early Childhood Education offered a very favourable opportunity for the introduction of mother tongues because there were no government regulations concerning language at this level.

**PMuH** said that based on Article 251 the Provincial Assemblies may take the necessary measures to provide the provincial languages in schools.

**NN** said that AJK needs to start preparing teaching materials and so on in Pahari.

**NIK** said that if Punjab would have to start from scratch in Grade 1 if local languages were to be introduced.

**Question 6:** How will parents and other stakeholders respond to the use of mother tongues as medium of instruction? What steps will be needed to raise parents' awareness of the benefits of using mother tongues?

**RR** said that in Balochistan at the moment very few people have reading and writing skills in Balochi. If parents can see the benefits of using mother tongues then they will accept the idea.

**MFQ** said that in KP further awareness raising regarding the value of mother tongues in education is needed.

**NIK** said that in Punjab science (including physics) and mathematics do not need to be converted into local languages. Parents want English as the medium of instruction. Using local languages may lead to marginalisation of the poor because they will be denied access to English.

**SWA** recognised that there may be value in learning through the mother tongue early so as to facilitate foreign language learning later.

**Question 7:** Which languages should be taught as subjects in primary schools? (English? National language? Local languages?)

**RR** said that for Balochistan it was sufficient to teach English and Urdu. Anything else will be a burden for the children. Children also need Arabic in order to read the Quran.

**MFQ** said that in KP there are (or soon will be) four types of language instruction: the national language, regional languages, English and Arabic. The precise curriculum weightings of these four categories are still being worked out.

**NIK** reiterated that in Punjab local languages can be taught as subjects if there is a demand for them.

**NN** said that in AJK Urdu and English would be sufficient.

**Question 10:** At what point should the teaching of Urdu be introduced?



**NIK** said that in Punjab Urdu is introduced from Grade 1. Urdu is used initially as the medium of instruction; later it will be abandoned as a subject so as to lessen the burden for children.

**NN** said that in AJK Urdu should be introduced from Grade 3.

**MFQ** said that in KP Urdu is introduced as a subject from Grade 1. A major change took place in 2006 when they began to introduce a student centred approach to the teaching of Urdu and other languages. The move to student centred teaching is not complete yet but they are still working in that direction.

**RR** said that in Balochistan Urdu is introduced from Grade 1.

**PMuH** said that in Sindh Urdu is introduced as a subject from Grade [?] for Sindhi - speaking children. He feels satisfied with this arrangement. Education in Sindh is already student - centred.

**Question 11:** At what point should the teaching of English be introduced? Are there enough English teachers in schools? If not, how can English teachers be prepared?

**MFQ** said that KP had undertaken a needs analysis of the problems experienced by English teachers. On the basis of the findings manuals have been developed based on the 2006 curriculum to help English teachers teach their subject. 30,000 primary school English teachers have been trained, plus 5,000 middle school teachers. There is a plan to train a further 25,000 middle school English teachers and the same number of secondary and high school teachers but at the moment there are no funds for this and no donor has offered to help.

**NIK** said that in Punjab efforts were being concentrated on providing masters level training for 5 English teachers per secondary school and 2 English teachers per elementary school. However there are more than 300,000 teachers in Punjab and so for the time being Punjab is working with the British Council in 62,000 schools, trying to inculcate a 'habit of speaking English'.

**MFQ** reported that in KP:

- Professional development forums have been established to identify the specific English language needs experienced by schools in each sub - district and then each district. These groups come together out of school hours in order to discuss problems and find solutions. The forums were established two years ago and operate on a voluntary basis. The system works better in some areas than others.
- Also the USAID - funded Pre - STEPS project is supporting the teaching of English, mathematics and science.
- In future all teachers will be expected to have 12 years of school education + 4 years at university or 12 + 2 years at college + 2 years at university.

**PMuH** reported that the Pre - STEPS project is also active in Sindh and is helping with the teaching of English, maths and science.

**Question 12:** What steps are needed to make sure that every child has an equal opportunity to move to higher education and to enter employment? In other words, what can be done to make sure that a requirement to have English is not a way of discriminating against children from poor and rural backgrounds?

**NIK** said that in Punjab this can be achieved by introducing English at the primary level in public schools.

**MA** pointed out:

- There are between 66,000 and 80,000 private schools providing education for children from low income families in Pakistan. These schools need special attention.
- Social disparities can be addressed by nurturing the local languages.
- She has worked with Balochistan through the Task Force on the Sector Plan on issues relating to textbooks, etc. The Interim Action Plan for Balochistan needs 'infusing' with awareness of the importance of mother tongues because Balochistan is lagging behind in education.

**MFQ** said that KP has converted 300 government schools for low income children in rural areas into private schools; equipment and teachers are provided. There is also a stipend programme to allow poorer children to attend good schools; they have to pass an entrance test.

**PMuH** said that from 2011 Sindh will be distributing free textbooks for all children in school up to Grades 11 and 12 and fees will be reduced by half.

**Question 13:** Are there any risks involved in trying to change the language in education policy in Pakistan?

**NIK** said that there will always be a disparity between the public and private school systems. Maybe an experiment with the use of the mother tongue could be carried out over time.

**MFQ** said that it would not be prudent to change anything at the moment. The National Education Policy of 2009 has consensus. However, it will be easier in future for the provinces to contribute to policy development because of the 18th Amendment to the Constitution.

**MA** said that it is important to look to the future. Because the curriculum is being devolved to the provinces the language issue is going to be a major topic of discussion. This provides an opportunity to take things forward in a certain direction. She recommended that there should be deeper discussions of the issues involved with each province individually. She also pointed out that Islamabad itself is highly multilingual.

**PMuH** said that there should be no change in current policy because of 'sensitivities'.

**HC, TC and MR** in turn thanked the participants for their extremely informative contributions.

Minutes prepared by HC based on notes by TC.

# **APPENDIX 4:**

# **MIRPUR RADIO PHONE IN PROGRAMMES**

February 2011



## Introduction

Four programmes took place. The programmes were hosted by a broadcaster who is fluent in English, Pahari, Punjabi and Urdu. Members of the public were encouraged to phone in with their experiences and opinions concerning use of languages at home, in public places and in interaction with relatives abroad. They were also encouraged to express opinions about which languages should be taught and used in school. Callers were encouraged to use whichever language they felt most comfortable with and so a very high degree of code switching occurred throughout the programmes.

The four programmes were recorded, transcribed and translated into English by staff of the British Council in Islamabad.

## Programme 1, 1st February 2011

### Summary

9 callers: 6 native speakers of Pahari (1 prefers Urdu or English), 1 of Gujarati (also speaks Pahari and other languages), 1 of Punjabi (but mostly uses Urdu in work), 1 of Urdu

1 says Gujarati should be taught in school, 3 say Pahari should be taught in school + 1 says it is ok to teach local languages in school but English is top priority

1 is texted by his children in Roman Urdu and Roman Punjabi

2 use Pahari with relatives in UK (but 1 says he also uses Urdu with younger generation there)

### Transcript

What is your native language?

In which language do you speak with your elders?

Which language gets you discount from shopkeepers?

In which language do you show your anger?

Our language is our identity

Who are we, if we speak in more than one language?

What does language say to us?

If you want to know the answers of all these questions then keep listening to our show on FM 93 Mirpur on every Tuesday from 5pm to 6 pm

Dial 05827 927059 and become a part of our show.

How do you communicate with someone when you want to know something?

How can I bring change in my society?

Through a single click.

How can I get information about new educational programmes in Mirpur?

Through a single click.

How can I become a good citizen?

Through a single click.

Just a single click?

If you want to know about the people living in England and Mirpur then log on to [www.apna-forum.com](http://www.apna-forum.com).

1. Dear listeners let's continue our programme. Now we are in the second and last part of our programme in which we shall discuss about the real topics. Let's see who is on call with us.
2. MAHBOOB: Hello Mirpur FM 93 Asalam - o - Alaikum, who is this and where are you from?
3. Caller: Walaikum salam. I am Chauhdary Ghaffar Ahmed.
4. MAHBOOB: sorry who is this?
5. CALLER: I am Chauhdary Ghaffar Ahmed.
6. MAHBOOB: Ok. Ch. Sahab thanks for calling in, you are our first caller in the last segment of our show. Please tell us that why do you speak your native language? Is it beneficial for you in any way to speak your native language or you speak it just because it's your native language?
7. CALLER: It's beneficial for us to talk in our native language Gujari because our brothers and sisters understand it easily.
8. MAHBOOB: If you go to the shopkeeper and talk to him in his native language then does he give you any favour like better quality stuff or not?
9. CALLER: Shopkeepers love our language and ask us to teach them this language.
10. MAHBOOB: Now tell me, do you speak in Gujari with your kids, parents and family?
11. CALLER: Yes I use my language for conversation with friends, family and parents.
12. MAHBOOB: Why don't you speak in any other language like Urdu or English?
13. CALLER: Sir it's our native language and we all love it that's why I use it.
14. MAHBOOB: There are a lot of people from Mirpur who are living in England for many decades and their kids are born there and got all their education in English language, should we teach them our language Gujari?
15. CALLER: Sorry sir I didn't get your question.
16. MAHBOOB: Ok just tell us. Should we teach this language in school?
17. CALLER: I think we should.
18. MAHBOOB: What would you like to comment on the languages spoken in Azad Kashmir, Kotli, Mirpur, and in other areas?
19. CALLER: Sir I can understand all these languages and I like them a lot.
20. MAHBOOB: Ok. If I will talk to you in Pahari, can you understand it?
21. CALLER: Yes I can.

22. MAHBOOB: Thank you very much for your call.
23. He was Mr. Abdul Ghaffar from Kahota and he said that he speaks Gujari and he loves his native language and even shopkeepers ask him to teach them this language. Let's see who is on call with us now. Hello Mirpur FM 93 Asalam - o - Alaikum.
24. Caller: Asalam - o - Alaikum.
25. MAHBOOB: Walaikum salam who is this?
26. CALLER: I am Afsar Siddique.
27. MAHBOOB: Thanks for your call how are you?
28. CALLER: I am fine and we always pray for your long and happy life.
29. MAHBOOB: Not only the people of Azad Kashmir and Mirpur are listening to you but people from all over the world are also listening to you through internet. In which language you would like to talk to us?
30. CALLER: My native language is Pahari and I will talk with you in Pahari as well.
31. MAHBOOB: What do you feel when you talk with your kids and family in your native language? Does this language convey your message completely to them or you needing some other languages like English or Urdu to get your message across?
32. CALLER: Not really. It's a good language and, when I talk to my friends, family or shopkeepers in this language, it makes them happy.
33. MAHBOOB: Should it be the medium of education for our kids or should we educate them in Urdu or English language? What is your opinion?
34. CALLER: I think the way our kids are taught Urdu in schools we should also teach them Pahari.
35. MAHBOOB: Please reply to my questions very quickly because other listeners are on call and waiting for their turn to talk to me.
36. CALLER: Once I went to Pindi and talked with a man in Pahari he said why you are using this language? Nobody can understand it in Pindi. But I replied him that it's my language no matter where I am I will use it.
37. MAHBOOB: laugh ...thanks for your call it was really nice to talk with you.
38. Now let's check who is on call with us. Hello Mirpur FM 93 Asalam - o - Alaikum
39. Caller: Walaikum salam.
40. MAHBOOB: who is this and from where?
41. CALLER: I am Noor from Gojar Khan.
42. MAHBOOB: Ok Noor in which language you want to talk with me? In Urdu or in your native language?
43. CALLER: Although Pahari is our native language but most of the people use Urdu and English for conversation.
44. MAHBOOB: Why this is so? Why we prefer Urdu and English over our language?
45. CALLER: Because if you speak Pahari or Gujari people think that we are low

profile, villagers and backward people. On the other hand if we talk with them in Urdu or English they treat us well.

46. MAHBOOB: What is the reason behind this?
47. CALLER: We are teaching Urdu and English to our kids and leaving our native language.
48. MAHBOOB: Ok what is the reason behind all this? Is it inferiority complex? On one side we are saying that we should give respect to our language and on the other side we laugh and looked down upon those people who use this language. Why?
49. CALLER: It's all because of our parents; they are not teaching their native language to their kids, they focus more on Urdu and English. People are changing now and now it's a coke and burger generation.
50. MAHBOOB: Ok now as per your statement it's a coke and burger generation and people laugh on such people who speak Pahari and Gujari then it means that we should not teach Pahari language in our schools?
51. CALLER: No I didn't mean that, I am saying that we should teach our kids our native language but we should also teach them Urdu and English as well. But our native language must be our first priority.
52. MAHBOOB: So you speak Urdu at home but when you go outside like School College and at shops then which language do you use?
53. CALLER: I mostly speak in Urdu.
54. MAHBOOB: It means that you do not speak in your native language?
55. CALLER: Actually my mother in law talk with us in Pahari but our kids do not use this language.
56. MAHBOOB: Ok thank you very much for your call. She was Noor and she said that, now it is English and Urdu languages era and if use these languages for conversation people consider us very respectable.
57. Let's see who is on call with us. Hello Mirpur FM 93 Asalam - o - Alaikum.
58. CALLER: Walaikum salam.
59. MAHBOOB: Who is this and where you are from?
60. CALLER: I am Sutro from Adhyal.
61. MAHBOOB: Ok in which language you will talk with us?
62. CALLER: Whatever my language is but I will talk with you in Pahari.
63. MAHBOOB: Ok great. Please tell us that why people don't want their kids to learn their native language at schools?
64. CALLER: It's just because of the government. They should include it in the syllabus.
65. MAHBOOB: in which language do you talk with your friends and family ok today there was a match between Pakistan and New Zealand and at the last moment a Pakistani player scored a 4 at that point in which language you expressed your emotions?



66. CALLER: We always express our feelings in our own language.
67. MAHBOOB: There are a lot of Mirpur people living in England and now their kids are growing up in that environment, what is the best way to communicate with them as these kids don't know their native language?
68. CALLER: A man can never get success in his life if he can't understand his native language.
69. MAHBOOB: Do you think that we should teach this language at schools?
70. CALLER: We should teach Urdu and English at our schools because Urdu is our national language and English is used everywhere,
71. MAHBOOB: Thank you very much for your call. Allah Hafiz.
72. He was our caller and he was saying that we should feel proud on our native language. Its 5:24 pm in the studio. Let's see who is on call with us. We will have a break for news at 5 - 30 pm. You can also listen our show via internet ask your friends and family to log in on [www.apna - forum.com](http://www.apna-forum.com) and participate in our show.
73. Hello Mirpur FM 93 Asalam - o - Alaikum.
74. CALLER: Walaikum salam I am Wasif from Mirpur.
75. MAHBOOB: Welcome to our show. How are you?
76. CALLER: I am fine and listening to your show it's really good.
77. MAHBOOB: Thank you very much please tell us which language do you use at your home?
78. CALLER: Sorry...?
79. MAHBOOB: I asked in which language you talk with your friends and family.
80. CALLER: Well most of the people use their own languages but we use Urdu commonly.
81. MAHBOOB: Do you think that our native language Pahari should be taught at schools?
82. CALLER: I think English is very important for education and unity it is international language and it's very important for education in abroad. I have no idea that local languages should be taught in schools or not but English language is very important.
83. MAHBOOB: It means that our native language should not be taught at schools?
84. CALLER: Ya ya.
85. MAHBOOB: How much it is important to learn English?
86. CALLER: If you are living in abroad and you don't know that how to carry conversation in English then how you will survive in that country, it's like a body without soul.
87. MAHBOOB: Asif you were born in Mirpur and got your early education in Mirpur?
88. CALLER: Yes.

89. MAHBOOB: Where from did you learn this English?
90. CALLER: Well I am an English language teacher.
91. MAHBOOB: Oh great so which language do you prefer? Urdu, English or Punjabi.
92. CALLER: I prefer English.
93. MAHBOOB: Don't you think that, we should teach our kids our native language?
94. CALLER: Yes it's a good idea and we can generate harmony and peace between each other. We should teach our kids local languages but we can't neglect the importance of English language as an international language.
95. MAHBOOB: If you use your Pahari at Gujari language then people laugh at you. Is it true?
96. CALLER: Yes it's true.
97. MAHBOOB: Is it a right attitude?
98. CALLER: Well we are Muslims and our religion never allows us to laugh on others.
99. MAHBOOB: Ok Wasif thanks for your call.
100. CALLER: Thank you very much.
101. MAHBOOB: Let's see who is on call with us. Hello Mirpur FM 93 Asalam - o - Alaikum, hello who is this and where you are from?
102. CALLER: Sir I am Asjad.
103. MAHBOOB: I am very sorry Asjad but it's time for news break. I can't talk with you but you just tell me quickly which language do you speak at your home?
104. CALLER: Pahari.
105. MAHBOOB: But nobody is teaching this language at schools. Right?
106. CALLER: Yes they teach only Urdu at schools.
107. MAHBOOB: Thank you very much for your call Asjad it was nice talking with you.
108. Welcome back after the break now its 5.40 pm. Let's see who is on call with us. Hello Mirpur FM 93 Asalam - o - Alaikum.
109. CALLER: Walaikum salam. How are you?
110. MAHBOOB: I am fine. Who is this?
111. CALLER: I am Nargis Chauhdary.
112. MAHBOOB: Ok Nargis today we are talking about languages. Which language do you speak at your home?
113. CALLER: We speak in Pahari it's our native language and it reflects our culture and we love it.
114. MAHBOOB: You speak in Pahari with your relatives and friends?
115. CALLER: It depends on the situation, there are some people in the family they

- can't understand Pahari so with them we use Urdu language for conversation.
116. MAHBOOB: In which language you feel more comfortable? Urdu or Pahari..
117. CALLER: it's easy to use Urdu for conversation but since our forefathers are not educated enough to understand it so we prefer Pahari for example if someone is B.A or M.A and our forefather will ask him about his qualification so we will tell them that he has done 14 or 16 classes. So our forefathers feel more comfortable in Pahari.
118. MAHBOOB: There is a common perception that those people who speak in Pahari are illiterate and villagers. Is it correct?
119. CALLER: Yes you are right. Usually in big events and in family functions mostly people use English and Urdu for conversation. But people should not think like that after all it's our culture and tradition.
120. MAHBOOB: Ok Nargis tell me. Do you have relatives in England?
121. CALLER: Yes we have some relatives in England and France.
122. MAHBOOB: Do you talk with them on phone?
123. CALLER: Yes We often talk with them.
124. MAHBOOB: Which language do you use for conversation?
125. CALLER: With elders we speak in Pahari but with kids we speak in Urdu.
126. MAHBOOB: Do their parents teach them Urdu or they learn it by listening from others?
127. CALLER: No idea but if their parents will teach them Pahari then they will definitely learn that how to talk in Pahari.
128. MAHBOOB: Ok Nargis it was really nice to talk with you. Allah Hafiz.
129. Let's see who is on call with us.
130. MAHBOOB: Hello Mirpur FM 93 Asalam - o - alaikum.
131. CALLER: Walaikum salam I am Akhlas from Dhadhiyal.
132. MAHBOOB: How are you Akhlas?
133. CALLER: I am fine.
134. MAHBOOB: Today we are talking on languages. So tell me what is your language?
135. CALLER: I speak Pahari.
136. MAHBOOB: Do you have relatives in England?
137. CALLER: Yes.
138. MAHBOOB: In which language you feel more comfortable during conversation with them?
139. CALLER: Of course in Pahari.
140. MAHBOOB: When you make a call to your relatives or whenever they call you for chat which language their kids use for conversation?

141. CALLER: Pahari.
142. MAHBOOB: But usually people say that they feel more comfortable in speaking in Urdu?
143. CALLER: Yes but we use Pahari.
144. MAHBOOB: You live in a small area where people usually speak in Pahari but in big areas people mostly use Urdu.
145. CALLER: We love our language and we are proud of it.
146. MAHBOOB: Then what is the reason why people don't teach it at school?
147. CALLER: It's all because of government.
148. MAHBOOB: Ok it was nice talking with you. Allah hafiz.
149. MAHBOOB: its 5.49 pm in the studio. You are listening live with Mahboob. Let's check who is on line with us.
150. MAHBOOB: Hello Mirpur FM 93 Asalam - o - - alaikum.
151. CALLER: Walaikum salam .
152. MAHBOOB: who is this and where you are from?
153. CALLER: Abdul Rauf from Jehlum.
154. MAHBOOB: How are you?
155. CALLER: I am fine.
156. MAHBOOB: Tell us what is the importance of language in our live?
157. CALLER: Language is very important and we should learn our native language.
158. MAHBOOB: What is your native language?
159. CALLER: Well my native language is Punjabi but I live in such area which is very close to Mirpur so I can understand both languages easily.
160. MAHBOOB: Good. So which language do you speak?
161. CALLER: I can understand both languages but as I have spent many years at Karachi so I mostly talk in Urdu and we use Urdu language at our home.
162. MAHBOOB: Ok can we talk in Punjabi?
163. CALLER: Yes sure.
164. MAHBOOB: What do you do?
165. CALLER: I am a driver and I drive a car.
166. MAHBOOB: If your boss will talk with you in Punjabi it would be more convenient for you or not?
167. CALLER: Well he is a Punjabi but he mostly uses Urdu. He lives in Norway.
168. MAHBOOB: There is a common perception that people who speak their native languages are considered as villagers and illiterate. Is it a correct attitude?
169. CALLER: Of course not. Every language has its own importance and value.

Nobody should behave like that.

170. MAHBOOB: Do you use mobile phone for SMS?
171. CALLER: No because I don't know that, how to send SMS I am not an educated person. But my kids often send me SMS and they send me SMS in roman Urdu or Punjabi.
172. MAHBOOB: Oh our line has disconnected.
173. Anyways dear listener today we will talk with our guest Mr Hywel from British Council. He is a language expert from England.
174. Dear listeners you can also listen our programme through internet. Our website address is [www.apna - forum.com](http://www.apna-forum.com).
175. MAHBOOB: Hellos Mr. Hywel. How are you? Welcome in our show.
176. H: Thank you very much. I am fine.
177. MAHBOOB: you are a language expert and you teach as well.
178. H: Yes you are right.
179. MAHBOOB: I am doing this show since 4 pm and I have talked with many people. It's a common perception in people that if they speak in their native language people treat them as villagers and laugh on them. What is the reason behind this?
180. H: Yes you are right. From different parts of the world people have different attitude for their languages. Sometimes they feel very proud on their languages that their language is very good and unique.
181. MAHBOOB: But why people react like that? What is your opinion?
182. H: Well. It's all because of the society. Some societies have special values and some have symbolic values. English is very different language as compared to you other languages like Sindhi, Urdu and Punjabi. Attitude is not in the language it is in the people associated with it.
183. MAHBOOB: From this area Mirpur there are a lot of people living in England.
184. H: Yes almost 70% of the population of Pakistani community belongs to Mirpur. And Pahari is the 2nd largest spoken language in England after English.
185. MAHBOOB: In the end of this show would you like to add something?
186. H: People feel more comfortable in speaking their own languages but I heard that some kids were punished at schools just because of speaking in Pahari it's really very bad. They must have liberty to speak their native language at schools.
187. MAHBOOB: Yes some kids were beaten at school because they were talking in Pahari. School management teaches them in Urdu and expect from them to talk in Urdu.
188. H: For the last many years we are working on it. We have talked with government, high officials, language experts, educationalists and other people to make them realize that let the people get education in their own language. They should not be forced to learn in English or any other language.

189. MAHBOOB: yes. We should give them a chance to learn in their own language. Anyways it was really nice talking with you. Thank you very much. We will talk again very soon.
190. H: Inshallah.
191. He was Mr. Hywel and he is travelling all over the world to get to know the languages of the different countries.
192. It's time to say you good bye. See you next. Allah hafiz.

## Programme 2, 8th February 2011

### Summary

4 callers: 2 Pahari speakers, 1 Pashto speaker (using Urdu), 1 Punjabi speaker.

They use Pahari, Pashto and English respectively with their relatives in UK.

### Transcript

What is your native language?

In which language do you speak with your elders?

Which language gets you discount from shopkeepers?

In which language do you show your anger?

Our language is our identity.

Who are we, if we speak in more than one language?

What does language say to us?

If you want to know the answers of all these questions then keep listening to our show on FM 93 Mirpur on every Tuesday from 5pm to 6 pm.

Dial 05827 927059 and become a part of our show.

How do you communicate with someone when you want to know something?

How can I bring change in my society?

Through a single click.

How can I get information about new educational programmes in Mirpur?

Through a single click.

How can I become a good citizen?

Through a single click.

Just a single click.

If you want to know about the people living in England and Mirpur then log on to [www.apna-forum.com](http://www.apna-forum.com).

1. Dear listeners lets continue our program, now we are in the 2nd and last part of our programme.
2. Today we will talk on a very special topic. This programme is from British Council, no matter where you are in this world but you can listen our programme via internet. Logged in to [www.apna-forum.com](http://www.apna-forum.com). Inform your friends, family and other relatives about our show.
3. So listeners we will talk about languages, immigration and links to England. Call us on 927059 if you are going to England for education or call us if you know someone who is going to England after marriage.

4. There are a lot of people from Mirpur living in England. Although we all are a single community but because of the distance between us we have been divided into 2 communities. Last week we talked with Mr. Hywel and he told us that Pahari is the 2nd largest speaking language in England after English.
5. Telephone lines are blinking let's see who is on line with us.
6. MAHBOOB: Hello FM 93 Mirpur Asalam - o - Alaikum..
7. CALLER: Walaikum salam.
8. MAHBOOB: How are you?
9. CALLER: I am fine. How are you?
10. MAHBOOB: I am fine thank you. Who is this and where are you from?
11. CALLER: I am Raqeeb from Kotli.
12. MAHBOOB: Ok Raqeeb from Kotli, Please tell us that, do you have relatives in England?
13. CALLER: No.
14. MAHBOOB: Any friend or neighbour?
15. CALLER: No. I want to listen to a song.
16. MAHBOOB: I am very sorry Raqeeb but this is not a request show. I am very sorry. Thanks for calling. Allah Hafiz.
17. MAHBOOB: He was Raqeeb from Kotli. He wanted to listen a song but I am very sorry that it's not a request show. I will really appreciate if you will listen to our show before making any telephone call. Thank you.
18. Let's see who is on line with us.
19. MAHBOOB: Hello FM 93 Mirpur Asalam - o - Alaikum.
20. MAHBOOB: Hello hello.. oh line has dropped Please call us again on 927059. It's not good to say hello again and again... \*laugh\*.
21. Please call us and share your views, do you go to England or whenever your relatives come to Mirpur from England then which language do you use for communication? English, Urdu, Punjabi or Pahari Do they feel good when you talk with them in English?
22. Let's see who is on call with us.
23. MAHBOOB: Hello FM 93 Mirpur Asalam - o - Alaikum.
24. Hello hello ... oh line has dropped again. I think everybody wants to listen to music and I am not playing music that's why they are not talking with me \*laugh\*.
25. Today we are talking about immigration and languages and our links to England. There are a lot of Pakistani people living in every part of the England and almost 70% of the people of Pakistani community living in England belongs to Mirpur. Approximately 15,000 people are going to England from Pakistan for higher studies and after marriage. And Pahari is the 2nd largest language of England after English.



26. You can call us on 927059.
27. Let's see who is with us on call now.
28. Hello FM 93 Mirpur Asalam - o - Alaikum.
29. CALLER: Walaikum salam.
30. MAHBOOB: Who is this and where from? Oh line has disconnected... I am continuously talking with you people and you are not talking with me it's really bad.
31. This programme is from British Council and if you are outside the Mirpur then you can listen this show through internet just log in to our website [www.apna-forum.com](http://www.apna-forum.com).
32. And if you are outside of the Mirpur please dial our city code before 927059. Our city code is 5827.
33. Let's see who is on call with us now.
34. MAHBOOB: Hello FM 93 Mirpur Asalam - o - Alaikum.
35. CALLER: Walaikum salam I am Arshad from Charhoi.
36. MAHBOOB: Arshad from Charhoi how are you?
37. CALLER: I am fine how are you Sir?
38. MAHBOOB: I am fine so Arshad please tell us that do you have relatives in England?
39. CALLER: My elder brother lives in England.
40. MAHBOOB: Your relatives are also in England?
41. CALLER: Yes my few cousins are also in England.
42. MAHBOOB: Whenever your relatives come to Pakistan then in which language do you talk with them?
43. CALLER: We speak in Pahari.
44. MAHBOOB: Don't you think so that they will be happier if you will talk with them in Urdu or English?
45. CALLER: They will but we use our own Pahari language for conversation.
46. MAHBOOB: Can you speak in English?
47. CALLER: A little bit.
48. MAHBOOB: Do you think that it's very necessary to learn English?
49. CALLER: Hmmm 50%.
50. MAHBOOB: Have you ever been to England?
51. CALLER: No.
52. MAHBOOB: Are you educated?
53. CALLER: A little bit.

54. MAHBOOB: Let's suppose if you are in your area and there are some foreigners, then can you communicate with them in English?
55. CALLER: I have never been through such situation.
56. MAHBOOB: Ok if you will go to England then you will go there after learning there language?
57. CALLER: No. I will learn it after reaching there.
58. MAHBOOB: Do you know anybody any girl or guy going to England after marriage?
59. CALLER: No.
60. MAHBOOB: In the end what you would like to say? What should be the language of communication between people of Mirpur and England?
61. CALLER: They should learn Pahari to communicate with us.
62. MAHBOOB: Thank you very much for your call. It was nice talking with you.
63. Allah Hafiz.
64. Dear listeners now it's 5.23 pm in our studios. Today we are talking about Languages, Culture and our links to England. You can also call us on 927059 and tell us that in which language do you communicate with your parents, kids and friends? In which language you express yourself, your happiness your sorrows and all your emotions.
65. What is the best way to make healthy relations with our relatives and family in England? Please join us and share your thoughts and opinion.
66. You can also catch us on internet our website address in [www.apna - forum. com](http://www.apna-forum.com).
67. Is it good to laugh on those people who speak in Pahari? Is it a good attitude? Do other languages like Urdu and English makes us superior.
68. Let's see who is on call with us?
69. MAHBOOB: Hello FM 93 Mirpur Asalam - o - Alaikum.
70. CALLER: Sir I am Asim Sharif from Nust University.
71. MAHBOOB: What do you do in NUST University?
72. CALLER: I am studying engineering there.
73. MAHBOOB: Oh you are an engineering student so can you speak English?
74. CALLER: A little bit but we concentrate more on our local languages.
75. MAHBOOB: Do you have relatives in England?
76. CALLER: No.
77. MAHBOOB: Any family friend or friend?
78. CALLER: Yes few of my family friends are in England but I don't know that where do they live in England.
79. MAHBOOB: Don't worry I will not ask you about their location I just want to

know that whenever those people visit Mirpur and you meet with them then which language do you guys use for communication?

80. CALLER: It depends on the people but mostly we talk in our native language.
81. MAHBOOB: Should it be taught at schools?
82. CALLER: Yes it's our language and we support it and it should be taught at schools.
83. MAHBOOB: Lets come back to our point. Do you know anybody who is going to England after marriage or for getting married?
84. CALLER: Well I don't know any person like that but I know few student and they are going to England for higher studies.
85. MAHBOOB: Are these guys improving their language before going there?
86. CALLER: Not at all. They think that they can improve their English language better after reaching there.
87. MAHBOOB: It's a very common perception that a person who speaks Gujari and Pahari are considered as villagers and illiterate people. Is it true?
88. CALLER: Yes you are right but people should not behave like that. After all it's our language and we must support it.
89. MAHBOOB: Whenever you will get a chance to go abroad then you will go there after improving your English language?
90. CALLER: Yes. And then I will try to adjust myself in their environment.
91. MAHBOOB: Why people want to go abroad? What is the source of attraction?
92. CALLER: I think the main source of attraction is money. Because people earn good money in England as compared to Pakistan.
93. MAHBOOB: Ok thank you very much for your call. Allah Hafiz.
94. Let's see who is on call with us.
95. MAHBOOB: Hello FM 93 Mirpur Asalam - o - Alaikum.
96. CALLER: Walaikum salam.
97. MAHBOOB: Who is this and where you are from?
98. CALLER: I am Mohammad Aslam from Islam Garh.
99. MAHBOOB: Ok Mohammad Aslam which language do you use for conversation?
100. CALLER: Sir I am an illiterate Pathan.
101. MAHBOOB: Err it's really very bad to talk like that. What do you mean by illiterate Pathan, you should never use these words, your Urdu is better than mine. What is your qualification?
102. CALLER: I have never been to school.
103. MAHBOOB: Do you have any relative in England?
104. CALLER: Yes, recently my cousin went to England.
105. MAHBOOB: For higher studies?

106. CALLER: Yes you can say but Sir people usually go there to earn good amount of money. It's very costly to go to England.
107. MAHBOOB: Ok so tell us that, in which language do you talk with your relatives or friends in England?
108. CALLER: We talk in Pashto. Sir please tell me one thing.
109. MAHBOOB: What?
110. CALLER: You never use the word Pashto in your programme; do you hate Pathans?
111. MAHBOOB: \*Laugh\*. Oh no it's not like that, Why should I hate you? Next time whenever I will call the names of languages I will use the Pashto as well, I have lived in England for almost 32 years and I have many very good Pathan friends.
112. MAHBOOB: Umer can you read or write in your language?
113. CALLER: No.
114. MAHBOOB: Ok Aslam thank you very much for your call, Allah Hafiz.
115. MAHBOOB: He was our caller Aslam. Now let's check, who is on call with us.
116. MAHBOOB: Hello Mirpur FM 93 Asalam - o - Alaikum.
117. Caller: I am Faizan from NUST University. Sir I like your show very much. It's very good.
118. MAHBOOB: You are a student at NUST University. In which language you are taught your courses?
119. CALLER: In Urdu and English. Urdu is our national language and Punjabi is our native language and I think that, we should use both of them.
120. MAHBOOB: Do you have relatives in England?
121. CALLER: Yes I have some relatives in England. My Uncle lives in England.
122. MAHBOOB: Since how many years he is living in England?
123. CALLER: He is in England for the last 15 years.
124. MAHBOOB: He got his all education from England?
125. CALLER: No, he went there after completing his education.
126. MAHBOOB: Your uncle must have kids. How do you speak with them? Do they understand your language?
127. CALLER: No, actually the problem is that those people speak in English with their kids and do not teach them our local language. That why they can't hold conversation with us in Pahari or Punjabi
128. MAHBOOB: Sorry for cutting you. Our time is very short and we have to talk with other people as well.
129. MAHBOOB: Have you ever been to England?
130. CALLER: No.
131. MAHBOOB: Whenever you will go to England, you will go there after learning

- their language?
132. CALLER: Yes of course. For your information I can speak in English.
133. MAHBOOB: Do you feel comfortable when someone talks with you in English?
134. CALLER: Yes I do but I feel more comfortable when I talk with someone in my native language. We feel a little hesitation when we speak other language.
135. MAHBOOB: Do you know anyone who is going to England for settlement after marriage? Any girl or boy.
136. CALLER: Yes my Uncle is going to England after marriage.
137. MAHBOOB: what is his qualification?
138. CALLER: He has done his M.A.
139. MAHBOOB: Is he going to England after learning English?
140. CALLER: Yes but his wife is facing some problems.
141. MAHBOOB: Ok Faizan thank you very much for your call. It was nice talking with you. Allah Hafiz.
142. Ok listeners now we have Mr. Tony on phone line. He is a language expert from British Council. We will ask him that what research he is doing on languages and what British Council is doing for the people of Mirpur?
143. Hello Tony. Well come in FM 93 Mirpur. How are you?
144. TONY: I am fine how are you? I think this reception is not very clear.
145. MAHBOOB: Welcome in our show. What research you have done so far?
146. TONY: I am doing research on the methods of English learning in Pakistan. I researched on the social and economical benefits of learning English for immigrations and how important it is for education, business and for employments.
147. MAHBOOB: We have a very short time and our show is almost on end. Please tell us that. Were you listening to our show? I want to know about your feedback.
148. TONY: Yes and it's a very interesting programme. Especially when a Pathan caller said that I am an illiterate man, \*laugh\* people should not behave and think like that. They must be proud on their languages.
149. MAHBOOB: Please tell our listeners that, what you guys are doing for the people of Mirpur.
150. TONY: We are in contact with 40 different colleges, universities and institutes of Mirpur and other areas and we are giving them training so that when they will teach English language to other it will be delivered in a correct way.
151. MAHBOOB: How can people contact with you?
152. TONY: People can contact us from website [www.apna - forum.com](http://www.apna-forum.com) or they can also contact us directly through British Embassy.
153. MAHBOOB: Ok Tony it was really nice to talk with you.
154. Good bye.



## Programme 3, 15th February 2011

### Summary

5 speakers: 4 native speakers of Pahari + 1 native speaker of Pashto who also speaks Pahari

2 think Pahari should not be taught at school; English + Urdu are important.

1 thinks Pahari should be medium of instruction in school.

2 use Pahari with relatives in UK, 1 uses Urdu.

### Transcript

What is your native language?

In which language do you speak with your elders?

Which language gets you discount from shopkeepers?

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Through a single click.

How can I get information about new educational programmes in Mirpur?

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1. Now we are in the 2nd part of our programme. In this part we will talk about languages and education.
2. Dial our number and please tell us, In which language do you feel more comfortable? In Urdu, English, Punjabi, Pahari, Arabic, Farsi.
3. Lines are open, call us on 927059.

4. We are waiting for your calls, please call us and tell, Our Pahari language is the language of illiterate people. In which language do you feel more comfortable? Which language is more useful for us? Should we teach our Pahari language to our kids at schools? In which language we should communicate with our shopkeepers?
5. Dial us on 927059 and share your opinions.
6. Lights are blinking let's see who is on call with us.
7. MAHBOOB: hello Mirpur FM 93 Asalam - o - Alaikum.
8. Hello... you don't want to talk.
9. Hello.
10. Oh line dropped.
11. You can again dial us on 927059 and tell us that in which language you communicate with your kids, parents and family members and in which language your kids communicate with you. What should be the language for communication with our relatives living in Australia? Dial us on 927059 and share your opinion. Lines are open. Let's check who is on line with us?
12. MAHBOOB: Hello! Mirpur FM 93 Asalam - o - Alaikum.
13. CALLER: Walaikum salam I am Fareed from Charhoi.
14. MAHBOOB: How are you Fareed?
15. CALLER: I am fine thank you.
16. MAHBOOB: So Mr. Fareed in which language do you communicate with others?
17. CALLER: sir I use Pahari language.
18. MAHBOOB: will you talk with me in Pahari today?
19. CALLER: Yes of course.
20. MAHBOOB: It's great. Ok Fareed this programme is from British Council and they want to know which language you use for communication with your family and in which language your kids talk with you and what should be the language of communication with our relatives living in England.
21. CALLER: Urdu is necessary but English is also very important. Pathans usually come to our area for work. They communicate in their area in Pashto but in our area they use Urdu.
22. MAHBOOB: It means for business you must know 2 - 3 languages.
23. CALLER: Yes we should learn Urdu and English and side by side we should also focus on Arabic.
24. MAHBOOB: Then what's wrong with Pahari? For example our forefathers are usually not educated enough to talk with the relatives who came from England then how they can communicate with them?
25. CALLER: Forefathers are very experienced they can even talk with people by body language.
26. MAHBOOB: It means that we should not teach Pahari to our kids at schools?



27. CALLER: Yes you are right.
28. MAHBOOB: Do you have relatives in England?
29. MAHBOOB: Yes I have some family friends in England.
30. MAHBOOB: Whenever you call them or they call you, in which language do you communicate with them?
31. CALLER: We talk in Urdu and they can understand both Urdu and Pahari.
32. MAHBOOB: You talk with them in Urdu or mix Urdu - English?
33. CALLER: we use Urdu for conversation.
34. MAHBOOB: Ok Mr. Fareed thank you very much for your call. Allah Hafiz.
35. Let's talk with another caller.
36. MAHBOOB: Hello Mirpur FM 93 Asalam - o - Alaikum.
37. CALLER: Walaikum salam. How are you?
38. MAHBOOB: I am fine. Who is this and where you are from?
39. CALLER: I am Bhatti Arif.
40. MAHBOOB: What is your native language Bhatti Arif?
41. CALLER: I speak in Pahari.
42. MAHBOOB: Good. What do you do?
43. CALLER: I am a mason.
44. MAHBOOB: What is your qualification?
45. CALLER: I am uneducated.
46. MAHBOOB: Ok in which language do you want to educate your kids? English, Urdu or Pahari.
47. CALLER: In English and Urdu.
48. MAHBOOB: Do you have relatives in England?
49. CALLER: Yes.
50. MAHBOOB: I am talking about those kids of your relatives who were born in England and got their whole education in English now if they will call you or you will call them then in which language you will communicate with them?
51. CALLER: In Pahari.
52. MAHBOOB: in which language you feel more comfortable?
53. CALLER: Urdu.
54. MAHBOOB: Do you think that this language should be taught at schools?
55. CALLER: No.
56. MAHBOOB: Ok thank you very much for your call. Allah Hafiz. We talked with Arif Bhatti from Charhoi and before him we talked with Mr. Fareed from Charhoi and both of them said that Pahari should not be taught in schools. I think people of

Charhoi don't like Pahari language. When I was doing my first show a lot of people said that this language should be taught at schools. In Indian occupied Kashmir this language is growing day by day. They are working on this language and hundreds of magazines are being published in Pahari almost every month. Let's see who is on call with us. Mirpur FM 93 Asalam - o - Alaikum.

57. CALLER: Walaikum salam. I am Shakeela from Chakwali.
58. MAHBOOB: So Shakeela in which language you will talk with me?
59. CALLER: Pahari.
60. MAHBOOB: Shakeela I have talked with few people and they said to me that we should not give education to our kids in Pahari language because time has changed and if we will not focus on English and Urdu we will be left behind.
61. CALLER: We should use our Pahari language.
62. MAHBOOB: Ok but should we educate our kids in Pahari language?
63. CALLER: Yes off course.
64. MAHBOOB: Those kids who speak Pahari can compete with those kids who speak English or Urdu?
65. CALLER: Yes they can but they should be educated enough.
66. MAHBOOB: Ok you mean no matter what is the language of education. Kids must have knowledge.
67. CALLER: Yes.
68. MAHBOOB: Ok thank you for your call. Allah Hafiz. Let's see who is on call with us. Hello Mirpur FM 93 Asalam - o - Alaikum.
69. CALLER: Walaikum salam.
70. MAHBOOB: Who is this and where are you from?
71. CALLER: I am Altaf Bawa from Khadimabad.
72. MAHBOOB: How are you Altaf?
73. CALLER: I am fine. How are you doing?
74. MAHBOOB: I am fine. So Altaf in which language you will talk with us?
75. CALLER: People of my area usually speaks in Pahari so I will also talk with you in Pahari.
76. MAHBOOB: Do you think that we should teach our kids Pahari at schools?
77. CALLER: Oh it's a great problem.
78. MAHBOOB: Why?
79. CALLER: I think we should teach Pahari language at schools.
80. MAHBOOB: What could be the benefits of teaching Pahari to our kids at schools?

81. CALLER: brother I have spent my life and I have realized that it's no use to teach our kids Pahari at school level.
82. MAHBOOB: Ok but we all have relatives in England. Now their kids are growing up in England and getting married over there. When they will come to meet us or we will go to meet them then what language we will use for communicating? Our forefather are not educated enough and they can't understand English and Urdu. In which language we can maintain a healthy relation with our relatives living in England?
83. CALLER: In Pahari.
84. MAHBOOB: I talked with a person and he replied. Our elders are very wise and they can even talk with youngsters through body language. Is it true?
85. CALLER: \*Laugh\* No, it's not possible. I have lived in Saudi Arabia for many years and people of many nations are already living there and we all of us communicate in mix Urdu and English.
86. MAHBOOB: I am doing this show on every Tuesday in 4 different languages Urdu, English, Punjabi and Pahari. Anyways thank you very much for your call. Allah Hafiz
87. Let's see who is on call with us.
88. MAHBOOB: Hello Mirpur FM 93 Asalam - o - Alaikum.
89. Hello... I can't listen.
90. Oh line dropped. Well you can again call us on 927059.
91. Dear listeners after few minutes we will have a language expert online. He is a language teacher in Quaid - e - Azam University Islamabad and he is also the director of Institute of Pakistan Studies. In our first show we talked with Mr Hywel and in our 2nd show we talked with Mr Tony and today we will talk with Dr Rahman.
92. Let's see who is on call with us.
93. MAHBOOB: Hello Mirpur FM 93 Asalam - o - Alaikum.
94. CALLER: Walaikum salam.
95. MAHBOOB: Who is this and where you are from?
96. CALLER: I am Mohammad Umer from Islam Garh.
97. MAHBOOB: What is your native language Umer?
98. CALLER: My native tongue is Pashto and since I am living in this area for the last many years so now I can speak and understand Pahari as well.
99. MAHBOOB: How do the local people feel when you talk with them in their own language? Is Pashto taught at schools? Oh line dropped. Dear listeners we will meet after a short break and after break we will have our guest on line.
100. MAHBOOB: Welcome back after the break. Dr. Farooq is on line let's talking with him. Sir thank you very much for joining our show. First tell me, what is the importance of language in our life?
101. CALLER: Language is very important in our life. We communicate with others in our language, we read books, write books, and it fills colours in our life. In short

it is very important.

102. MAHBOOB: What if someone will get his whole education in his native tongue? It would be more beneficial for him?
103. CALLER: Yes but it depends on different things and conditions for example you are living in such a country which is being ruled by some other nation then you will definitely feel yourself inferior and try to learn the language of that ruling nation.
104. MAHBOOB: Most of our listeners belong to Mirpur and Azad Kashmir. Majority of their relatives are living in England. Now their 2nd and 3rd generations are growing up there. What do you think what should be the language of communication between these two divided people of Azad Kashmir and England?
105. CALLER: First of all we should give priority to our mother tongue. If a kid is not familiar with his mother tongue then his blood relations like grandparents become unknown for them.
106. MAHBOOB: Usually there is a common perception in our people that if their kids will not learn English and Urdu they will be left behind and If their kids will communicate in Pahari then people will laugh on them and look down upon them. Is it correct?
107. CALLER: Well we are living in a multi lingual era. We should learn other languages as well. But it does not mean that we should neglect our own native language. First learn your own language then concentrate on learning on other languages. There is a country in Africa name Newghana, where kids are taught 200 different languages and they called it bridge, after that they teach them English language. They do it with every kid. In Indian Punjab they are working a lot of Punjabi language, but it does not mean that they are not teaching any other language to their kids.
108. MAHBOOB: Our area language is called Pahari and in Rawalpindi another language is spoken which is very similar to Pahari and they called it Potwari.
109. CALLER: Yes you are right. They called it Potwari.
110. MAHBOOB: Is it true that in history this Pahari language was the native language of Kashmir and it was taught at schools?
111. CALLER: No it's not true, someone has misguided you. They taught Farsi at schools but in 80s they changed that Farsi with Urdu. Well teachers can use this language informally to educate kids at the beginners' level.
112. MAHBOOB: Ok sir one last question. People living in England should teach their kids their mother tongue so that they can easily communicate with their grandparents and relatives living in Mirpur.
113. CALLER: Yes you are right. They should teach their kids Pahari language. So that they can easily communicate with their grandparents, relatives and other people and keep one thing in mind that it's not necessary to teach them language from books, books could be very boring for them. There are many games, pictures and songs which could help them to teach Pahari. Make your language interesting so that your kids will take interest in it and they will learn it.
114. MAHBOOB: Don't you think so that it would be the wastage of time for kids to

learn Pahari at schools because they are already learning English, Urdu and Arabic at schools.

115. CALLER: No. kids are not learning Arabic they just learn it to a particular level so that they can recite Holy Quran. And it will not be a burden on kids.
116. MAHBOOB: Our programme time is almost over, thank you very much for your time.
117. CALLER: Thank you very much. Ok listeners tomorrow will be eid milad - un - nabi and I would like to wish all you a very good eid milad - un - nabi. Allah Hafiz. FM 93 MIRPUR Zindabad.



## Programme 4, 22nd February 2011

### Summary

5 callers: 3 speak Pahari, 1 speaks Pahari, Gujari, Kashmiri, Punjabi, 1 does not mention language.

2 say that Pahari must be taught at home.

1 says she uses Pahari with relatives in UK.

### Transcript

What is your native language?

In which language do you speak with your elders?

Which language gets you discount from shopkeepers?

In which language do you show your anger?

Our language is our identity.

Who are we, if we speak in more than one language?

What does language say to us?

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How can I get information about new educational programmes in Mirpur?

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How can I become a good citizen?

Through a single click.

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If you want to know about the people living in England and Mirpur then log on to [www.apna-forum.com](http://www.apna-forum.com).

1. Dear listeners it's our fourth programmes on language in the last 3 programmes we talked about languages, languages and cultures, links to England and other topics related to languages. Today we will talk about the culture of Pahari. People often relate this language with Potwari but we will use the word Pahari. Our lines are open please call us and share your opinions we are waiting for your calls our number is 927059. Please call us and tell that is there any separate culture and language of Mirpur or not? If yes then what is this culture? Today we have a special guest at our show. Professor Malik Farooq. He is a teacher from England and now a day he is in Mirpur to provide

special training to teachers so that they can teach their students in a better way.

2. MAHBOOB: Welcome in my show.

3. Guest: Thank you very much for inviting me.

4. MAHBOOB: Dear listeners today we will ask a lot of questions to Mr. Malik Farooq but first we want you to call us and tell about the culture and language of Mirpur. Is there any specific or particular culture of Mirpur or it's the culture of other areas and nations. And also tell us that what is the relation between the culture and tradition? If you love your languages then what are you doing to keep it alive? Do you read or write in Pahari? Do you talk with your kids, relatives and friends in Pahari? Do you teach your kids your language? Recently there was a music programme aired on TV named COKE studio, in that programme they included songs of different languages now do you think that, in the next season they should add Pahari songs in it? Do you listen to music? If yes then do you listen to Pahari music? Our Pahari tappay, mahiya and geet? There is a singer in UK named Imran Khan. Do you listen to him? He sings in different languages. Do you listen to Qawwali? If yes then do you understand its message? What do you think if this Qawwali delivers you message in Pahari? For the answers of all these questions dial us on 927059 and talk with us. Our lines are open. If you are dialling from outside the Mirpur please dial us on 05827927059. Its 5 - 11 PM in studios. Let's see who is on call with us.

5. MAHBOOB: Hello Mirpur Fm 93 Asalam - o - Alaikum.

6. CALLER: Walaikum salam.

7. MAHBOOB: Who is this and where from?

8. CALLER: I am Ch. Mohd. Aslam from Bangdhwara.

9. MAHBOOB: Yes Mr. Aslam please tell us, how much it is necessary to keep our language alive?

10. CALLER: It's very necessary because our language is our identity. If we lose it we will lose our identity, it's our pride. If we neglect our language.

11. MAHBOOB: Oh line dropped.

12. Let's see who is on call with us.

13. MAHBOOB: Hello Mirpur FM 93 Asalam - o - Alaikum.

14. CALLER: Walaikum salam.

15. MAHBOOB: Who is this and where from?

16. CALLER: I am Fayyaz Rathor from Kotli.

17. MAHBOOB: Which language do you speak Fayyaz?

18. CALLER: I speak local languages.

19. MAHBOOB: Which one?

20. CALLER: We speak in Punjabi, Pahari, Gujari and Kashmiri. I spent many years in Mirpur and I can speak and understand many languages.

21. MAHBOOB: Good. What is the relation between language and tradition?



22. CALLER: There is a very strong relation between them.
23. MAHBOOB: Now I am talking particularly about Pahari language, should we try to keep it alive? It's not teaching in schools or anywhere. Or we should concentrate on English and Urdu only?
24. CALLER: We should teach Pahari to our kids at home.
25. MAHBOOB: Is it true that those nations, who left their languages, left their cultures as well?
26. CALLER: Not really.
27. MAHBOOB: Ok but if we will not teach Pahari to our kids then how they will communicate with their grandparents?
28. CALLER: Yes we should learn our language and teach it to our kids.
29. MAHBOOB: Do you listen to music?
30. CALLER: Yes.
31. MAHBOOB: which type of music do you listen?
32. I listen to Punjabi music.
33. MAHBOOB: Do you listen to Pahari music as well?
34. CALLER: Rarely.
35. MAHBOOB: It means that this music is available in market.
36. CALLER: Yes off course.
37. MAHBOOB: Do you like coke studio?
38. CALLER: Yes.
39. MAHBOOB: Don't you think so that next time there must be some Pahari songs in the coke studio?
40. CALLER: Yes and they must be on top and first.
41. MAHBOOB: Thank you very much for your call.
42. Dear listeners once again we would like to say thank you to our guest.
43. Guest: Thank you very much for inviting me in your show.
44. MAHBOOB: How is your training session going on?
45. GUEST: First of all I would like to tell you about our training. We are here to train the teachers of MUST, AJK and government colleges of Azad Kashmir. All our participants are M.A and M.Phil. people. It's one week training and we are training them that how they can teach their students in a better way. I have 3 more colleagues they are from Australia and England. And we are getting a very positive feedback from people.
46. MAHBOOB: It's your first visit at Mirpur. How is your experience till now?

47. CALLER: Yes I have never been here before. It's such a beautiful place. We went to old city and Mangla side. It has a lot of attraction for tourist. Government should give some more concentration on this area. People are very good they always greet us with open hearts and love us.
48. MAHBOOB: You are in England for the last many years and teaching English as well what do you think? Should the people of England learn Pahari and in the same way should the people living in Pahari learn English?
49. GUEST: Yes of course trends are changing now. Parents should teach their kids Pahari at their homes. They should not neglect their mother tongues. English is the tool for success in international market and you can't ignore it.
50. MAHBOOB: Where are you in England?
51. GUEST: I live in Birmingham.
52. MAHBOOB: What are the languages of Birmingham? In my first programme I talked with language expert of England. His name was Mr. Hywel. He told me that Pahari is the 2nd most spoken language of England after English.
53. GUEST: Yes it's true because 70% of the Pakistani community belongs to Mirpur. It's widely spoken in England and people of other traditions are adopting it.
54. MAHBOOB: Do you think that if our kids will get their education in their mother language then it would be more beneficial for them?
55. GUEST: I would like to give you the example of Sindh where kids are learning 4 different languages from the initial level of education. Arabic, Sindhi, Urdu and English. If their kids can learn these different languages then why our kids can't do that.
56. MAHBOOB: Ok listeners it's time for a news break we will be back after a short news break.
57. Welcome back listeners today we are talking about languages and culture you can participate in our show by dialling 927059. Our phone lines are open. If you are dialling from outside the Mirpur please dial us on 05827927059. Today we have Professor Farooq with us at studios. Let's see who is on call with us.
58. MAHBOOB: Hello Mirpur FM 93 Asalam - o - Alaikum.
59. CALLER: Walaikum salam.
60. MAHBOOB: Who is this and where you are from?
61. CALLER: I am Anila from Azad Kashmir.
62. MAHBOOB: What is your language Anila?
63. CALLER: Pahari.
64. MAHBOOB: So you will talk with me in Pahari?
65. CALLER: Yes I will.
66. MAHBOOB: Ok good so Anila tell me what is your qualification?
67. CALLER: I have done B.A.

68. MAHBOOB: Ok good. So Anila tell us that what is the relation between language and culture of Mirpur?
69. CALLER: Well it's a very strong relation. It's our culture and tradition but now trend is changing and parents are not focusing on teaching Pahari to their kids because they thought that if their kids will speak in Pahari people will think that they are low profile and villagers that's why they are concentrating more on English and Urdu. But to some extent it's not that good; they should not neglect their mother tongue.
70. MAHBOOB: Do you have relatives in England?
71. CALLER: Yes I have some relatives in England.
72. MAHBOOB: When they come to your city or if you will go there then, in which language you will talk with them?
73. CALLER: I will talk with them in Pahari. It's our heritage and it is given to us by our parents. And we are supposed to transfer it to our next coming generations and we should never feel hesitation in communicating in Pahari.
74. MAHBOOB: Anila is it true that when we left our language, we left our tradition as well?
75. CALLER: Yes it's true.
76. MAHBOOB: Ok Anila our guest wants to talk with you.
77. GUEST: Hello Anila Asalam - o - Alaikum.
78. CALLER: Walaikum salam.
79. GUEST: Anila I agree with your points. I would like to give you the example of red Indians, one of their wise man advised them to not to leave their language because if they will leave their language they will lose their identity and it's very true.
80. MAHBOOB: Ok Anila do you listen to music?
81. CALLER: Yes.
82. MAHBOOB: Which type of music?
83. CALLER: I listen to Punjabi, Pashto and Urdu music.
84. MAHBOOB: Do you have kids at home?
85. CALLER: Yes.
86. MAHBOOB: Do they listen to music?
87. CALLER: Yes.
88. MAHBOOB: Which type of music do they mostly listen?
89. CALLER: They prefer to listen to Urdu music.
90. MAHBOOB: What type of music you understand easily Pahari or Urdu?
91. CALLER: Pahari.
92. MAHBOOB: Ok Anila thank you very much for your call.

93. We have another caller on line. Let's see who is this?
94. MAHBOOB: Hello Mirpur FM 93 Asalam - o - Alaikum. who is this and where are you from?
95. CALLER: I am Lala Zahoor. How are you?
96. MAHBOOB: I am fine. How are you?
97. CALLER: I am also fine.
98. MAHBOOB: Please tell us that what is the relation between language and culture?
99. CALLER: This relation is like a relation of body and soul. If today we will leave our language then tomorrow we will leave our faith.
100. MAHBOOB: ok tell us that do you listen to music?
101. CALLER: Yes.
102. MAHBOOB: there was a famous programme on TV called coke studio in which songs of all languages were included. Do you think that in next season there must be some Pahari songs in it?
103. CALLER: yes off course and they must be on top of the list.
104. MAHBOOB: do you listen to the British singer Imran Khan?
105. CALLER: Yes sometimes.
106. MAHBOOB: Does he sing in Pahari as well?
107. CALLER: Yes but it's not pure Pahari. And I like pure Pahari songs.
108. MAHBOOB: Do you listen to Qawwali? Can you understand it or you can only understand Qawwali in Pahari?
109. CALLER: Yes that's why I listen to it.
110. MAHBOOB: Ok thanks for your call. Allah hafiz.
111. MAHBOOB: Professor! Do you listen to music.
112. GUEST: Yes.
113. MAHBOOB: Which type of music?
114. GUEST: I like Punjabi Bhangra but I don't have time to listen to music.
115. MAHBOOB: Ok let's see who is on call with us.
116. MAHBOOB: Hello Mirpur FM 93 Asalam - o - Alaikum.
117. CALLER: Walaikum salam. I am Afzal from Rawlakot.
118. MAHBOOB: So Afzal tell us that what is the relation between language and culture.
119. CALLER: It's a very strong relation. If you go to England and talk with people...
120. MAHBOOB: Ok please tell us that do you listen to music?
121. CALLER: Yes I listen to music.

122. MAHBOOB: Which type of music?
123. CALLER: I prefer Punjabi music because it resembles our Pahari language.
124. MAHBOOB: Thank you very much for your call.
125. MAHBOOB: So Farooq what is your mother tongue?
126. GUEST: Well my mother tongue is Punjabi and Urdu.
127. MAHBOOB: Ok Mr. Farooq please tell us that the way of teaching English in our area is perfect? Should this language be taught to the people of Mirpur and what should be the language of communication between the people of Mirpur and England?
128. GUEST: I think that both people should learn both languages. People living in England should teach Pahari to their kids and people living in Mirpur should learn English because when these kids go abroad for higher studies and then after marriage this language barrier creates a lot of problems for them.
129. MAHBOOB: Ok. You are a teacher and teaching to other teachers. At your home do you focus on English only or on both English and Punjabi?
130. GUEST: We should give first priority to our mother tongue.
131. MAHBOOB: Our programme time is over. We will meet next time with a new show. If I will get a chance then I will go outside the studio and wherever I will find any problem I will do a show from that spot. Mr Farooq thank you very much for your time Allah Hafiz. Mirpur FM 93 Zindabad.



**APPENDIX 5:**  
**WRITTEN AND EMAILED**  
**SUBMISSIONS**





Written submissions were received from sixteen people. Some came from policy dialogue participants, others from SPELT workshop participants, journalists members of the public. Some of these are quoted in full below; in other cases short extracts are quoted and in yet other cases a brief summary of the main points is given.

The first seven contributions are presented in alphabetical order of the author's first name. Nine anonymous contributions are grouped at the end.

**Abdul Jawwad, Deputy Director Planning, Directorate of Staff Development, Government of Punjab**

- Should mother tongues be used in primary education in Pakistan? If so, then for how long and to what extent?

Yes as it helps children build concepts, relate to their environment. The extent & for how long can be decided keeping in view the experiences of other countries, the experiences done in Pakistan in provinces of Sindh & Balochistan. The level & effort required to shift the children from mother tongue to National language Urdu & to the International language English. Do we have enough resources for that? Having said that an alternate view is that over a period of time Urdu is emerging as a second mother tongue & by and large is now well understood in all parts of the country (old & young & children), thus this natural evolution of Urdu as a mother tongue be carried through & over the next generation in about 20 years time it would be the 1st mother tongue. If this be so why to support a complex multi language system? Further a single language cements a feeling of unity. (Urdu unlike Punjabi, Sindhi and Pashto, Balochi is not the language of any specific province so the fear of hegemonism is minimum).

- Which mother tongues should be used? Who should decide which languages are to be used?

The District Governments (local governments); available resources & population strength of a group with minimum weightage of 20% in an area.

- What are parents' attitudes towards use of mother tongues in education likely to be?

This needs to be investigated. However in urban Punjab the reaction would be negative.

- How can parents and others be persuaded that using mother tongues in education is a good idea?

Using media based on solid research. However what if the parents are ready to switch their mother tongue as have happened in Punjab esp. the urban areas?

- What practical challenges will be faced in introducing the use of mother tongues?



# RESOURCES



## Resources

### Attitude of parents in favour of Urdu & English

- What are the political implications of using mother tongues in education?  
National Integrity
- When and how should Urdu be used in education?  
From the very beginning (based on that it is the 2nd mother tongue & in a generation would become the first)
- When and how should English be used in education?  
It should be compulsory subject to read but passing it should not be compulsory for the purpose of examination except for those doing Masters. The answer for when depends on resources both financial & human (teachers' capacity) along with level of parental support & research in Pakistani context.
- How can the gate keeping role of English in Pakistani society be minimised?  
As mentioned above, compulsory to read not to pass. Official Government Language should be Urdu.
- Why has it proved so difficult to implement genuine reform in education in Pakistan so far? What lessons can be learnt from the past?  
Huge gap between policy & implementation. Probably policies were not framed on basis of research.
- What further research is required?  
Your research is so far qualitative in nature & that too is limited in extent as it did not take into account the wide differences that are present on ground. For e.g. Punjab itself is as big as a country & there are number of areas within Punjab where the level of education of population, competency of teachers, availability of resources, thinking pattern etc is different. After this the research needs to be supported by some hard statistics (quantitative research).
- Over what timescale should plans for a new policy on language in education be prepared?  
That depends on extent of research, available resources, consensus building.

Anjum Altaf, The South Asian Idea, <http://thesouthasianidea.wordpress.com/>

'Stupid in English' *Dawn*, 3rd December 2010

Learning a language and learning in a language are two very different things and not recognising the distinction has a very high social cost.

I thought of this on coming across a news item that the Punjab government was converting thousands of schools into English medium in "a bid to bring the quality of education in government - run schools on a par with private English medium schools".

The issue of the language of instruction, like many others in Pakistan, has been hanging fire since 1947, switching back and forth at the whim of individuals seemingly without recourse to any scientific evidence or critical thinking. No one has computed the costs imposed on society by the absence of a coherent policy over half a century.

This is not a new topic and much evidence is available from our own experience. In 1835, Lord Macaulay mandated English as the medium of instruction in British India from the sixth standard onwards. Even at the time this was questioned on theoretical grounds by Prinsep, a fellow member of the Supreme Council, who asked how the English would have fared if they had been educated in Arabic rather than in the classical languages of Europe.

Prinsep was overruled but the British themselves picked up the downside of the policy in their review of its implementation.

The 1904 resolution on education policy, referring to the pressures to introduce prematurely both the teaching of English and its use as a medium of instruction, was explicit in its conclusion: “This tendency however should be corrected in the interest of sound education. As a general rule a child should not be allowed to learn English as a language until he has made some progress in the primary stages of instruction and has received a thorough grounding in his mother tongue.”

A century later, a British Council report on education in Pakistan reaffirms the conclusion: “Early years’ education must be provided in a child’s home language. The dangers of not doing so include high dropout levels ... poor educational achievement, poor acquisition of foreign languages (such as English), the long - term decline and death of indigenous languages, and ethnic marginalisation leading to the growth of resentment among ethnic minorities.”

We can indulge in our favourite pastime of conspiracy - seeking. When the British mandated English in 1835, it was a conspiracy to cripple our intellect; when they recommend otherwise in 2010, it is a conspiracy to cripple our intellect. This reflects nothing more than our crippled intellect and an inability to assess any proposition on theoretical merits or against empirical evidence.

Take first the theoretical arguments. The primary objective in the early years is learning how to think and grasp abstract concepts. At that point even addition is an abstract concept and seven minus 10 is an exceedingly abstract one. Language at this stage is a tool to facilitate learning; it stands to reason to use the most effective tool available, one in which the learner thinks and interacts with others about everything else in his or her world.

Mandating the use of an unfamiliar tool is counter - productive because it adds a layer of translation in the learning process.

An assignment to subtract seven marbles from 10 marbles requires both a translation of the commodity marble as well as an explanation of the term ‘subtract’. Neither would be required in the mother tongue.

Even this simple example illustrates the extra burden imposed on the learner. Add to this the fact that the majority of teachers are scarcely comfortable in English and one can imagine the distortions that would be occurring in the learning process. Parents taking pride in the English - medium education of their children are in fact inflicting immense damage on their learning ability — they are making them stupid in English.

Those not comfortable with cognitive theory can consider empirical evidence instead. Think of countries like Japan, South Korea and China that have shown the most remarkable progress since 1947. None have used English as the medium of instruction at the primary level; all have used native languages instead. This puts paid to the pervasive argument that learning in English is crucial for progress in the present times. Had that been the case, South Asians would have been way ahead of the others because of their much greater fluency in the English language.

The reality is not only that South Asians are way behind in development, they are much less innovative as measured by an indicator like the number of patents filed per capita. This is because South Asians have lost creativity and critical thinking, turning, by and large, into babus spouting Shakespeare.

Learning English is indeed important in our times but learning in English is not the intelligent way to acquire the skill. Many leading scientists from the non - English - speaking world have learnt as much English as they need at a later stage in life which reiterates the general point that a skill is most beneficial when acquired at the appropriate time.

Yet another way to look at the issue is to think of individuals like Iqbal, Faiz and Salam whom we consider exceptional because of their achievements. Did they begin their education in English - medium schools at the expense of languages that contained the knowledge of their heritage? If not, it should suggest that late acquisition of English is not a barrier to success.

It is indeed quite possible that an English - medium education would have consigned them to the ranks of the hundreds of pompous district commissioners whom no one now remembers.

The issue of the primary language of instruction is not one that should continue to be treated with casualness. There is a high cost to society in the loss of creativity and clear thinking and through the artificial barrier to entry for many creative individuals not superficially fluent in English. Very soon the decision might not be left to the muddle - headed few who have risen to the top only by virtue of having been to English - medium schools and who have subsequently grossly mismanaged the country and perpetuated poverty by their prejudiced policy on language.

The writer is an economist.

### **Hatesh Kumar, University of Karachi**

Pakistan should declare Linguistic emergency along with Educational because present situation is promoting illiteracy rather than literacy. Your dream policy for Pakistan is highly admirable but I wonder you did not include all the minority languages like Dhatki which is mainly spoken in District Tharparkar.

### **R. Michael Medley, Professor of English, Eastern Mennonite University, USA**

For a long time I have agreed with the basic position that you express: young children can learn most effectively in their mother tongue. Having done educational work in Pakistan since 1983, I have always been a sceptic of English - medium education (as opposed to bilingual education). As a program officer for church - related education, I was especially sceptical of those who kept pushing for more and more subjects to be taught in English earlier in a child's schooling. As I saw it, the main motive was (and for the most part is) profit.

Because the public at large sees English - medium education as more prestigious, the educational entrepreneurs can cash in on this trend - regardless of whether they can offer credible English - medium quality. Church - related schools have been especially prone to this thinking because they could no longer depend on the donations of Western countries to support their schools. They believe they can earn money from high tuition rates charged to people able to pay for the English - medium brand and then reinvest part of these earnings to support Urdu - medium schools for poor children in rural areas and city slums.

Your paper makes a powerful argument, based on national stability and security concerns, for Pakistan to re - evaluate its love affair with English medium schooling. Is the argument strong enough to convince the policy makers? Will they even spend time to listen? Politicians in the US certainly don't 'waste time' listening to the advice of educational experts when they want to impose their vision on our schools, so I am not any more hopeful that the power - elites in Pakistan will pay attention.

I was curious about one type of argument that is missing from your paper - and that is the one about the enhancement of cognitive development for learners in well - implemented additive bilingual programs, with its flip side of cognitive damage to learners in subtractive bilingual situations. Pakistan, it seems to me, provides almost an ideal laboratory for putting this argument to the test.

I have frequently dreamed about a research project in which we study four to six different groups of children:

- Urdu - speaking children in Urdu - medium schools
- Sindhi - speaking children in Sindhi - medium schools
- Sindhi - speaking children in Urdu - (or English - ) medium schools
- Punjabi - speaking children in Urdu (or English - ) medium schools.

Carefully controlling for socio - economic factors and quality of schools, we could compare their cognitive/academic performance in the initial years (e.g. after 2 or 3 years in school) with their performance after they are introduced to a second or third language and then after they have acquired a higher level of competence in that language. I would like to collaborate with applied linguists who would be interested in this kind of study.

As I consider your 'dream proposal' I note that you take a developmental bilingual and not a transitional bilingual approach. Even though use of the mother tongue is phased out as a medium of instruction by year 5, you still see the mother tongue as a subject all the way to class 10 and beyond. This is a dream that I wish could come true. Sadly, so few struggle to make this dream happen in the US. I am unfamiliar with language policies in the UK. If Pakistanis could see the cognitive power that this kind of balanced developmental bilingual education could generate, I think they might be persuaded to adopt it. I wonder what your feelings are about my proposal to add a cognitive line of argument to the social line that you have already established.

### **Muhammad Zaman Sagar, Gawri [Gawar - Bati] Community Development Programme, Kalam, Pakistan**

In Pakistan's remote district of Swat, the medium of instruction and the materials in primary schools are in the majority languages: Urdu and Pashto. When Gawri - speaking children enter school for the first time, they can only understand their mother tongue. Government policy, which ignores the minority languages, hinders the laying of a solid educational foundation for children speaking these languages, thereby causing school education to be an unpleasant experience for them.

In 2005, the Gawri Community Development Programme (GCDP) started assessment and mobilization in the community towards mother tongue - based, multilingual education (MLE). In August 2008, the first two MLE pilot schools in Kalam were launched. Initially, parents were sceptical, but gradually they have come to see that the programme has a positive impact. The children enjoy learning because the contents are in their mother tongue and according to their own culture. By the end of June 2010, this first group of students completed this 2 - year preschooling programme; from their



achievements so far, we foresee a smooth transition into the public school system.

The programme enabled the community to select teachers from their own villages, and take ownership of their children's education for the first time, without gender restrictions. Community - based initiatives help promote the programme. The Forum for Language Initiatives (FLI), a resource centre based in Islamabad, is providing training and consultant help.

(Abstract of an unpublished article 'Gawri Literacy Initiatives: An Indigenous Community in Northern Pakistan Mobilises to Promote Mother Tongue - based Education'.)

### **Shafiq Butt**

This is what we are advocating in Punjab, the biggest province with biggest hurdle in disseminating and flouting Mother Tongue idea of Education in Pakistan. I represent two groups named, Punjab Lok RaHS (Lok means people, RaHS means theatre). This group is involved in street theatre from last 23 years. We started our play during Zia Martial. You may call it a resistance theatre or theatre for peoples' rights. PLR never did theatre other than Punjabi language. The idea is peoples' theatre must be in people Language. This group is still active and operational. We have done a play on language identity issue Ikk Probraha Akhar means An Alien Word. Punjab Lok Sujag (Lok means people and Sujag means Create Awareness). This group is involved in research and advocacy over gender, governance, milk economy and Punjabi language & cultural rights. Both these groups locally operate and each year organizes a language festival in rural areas of Punjab. This festival is called Punjab Lok Boli Mela.

What I am saying your study needs to be spread out by different stakeholders in Punjab and Pakistan. There are few ideas:

- I am thinking why not an international conference on the importance of mother tongue is called in Pakistan by involving UNESCO, SIL, FLI, Quaid - i - Azam University, Islamabad (Dr Tariq Rahman), Sujag and other potential partners including language activist of different provinces. This conference must not be purely academician but a 'mingle' of academicians and different language activists. I know this kind of exercise was done by Bangladesh two years back.
- We must suggest a way out to Pakistani Establishment by sharing different model of bringing mother tongue into a pluralistic society like ours. Three language formula introduced by India is true answer.
- We must get this realized to local establishment that introducing mother tongue at primary level will not break 'security paradigm' rather it will enhance Pakistan security in term of diversity.

This is what needs to be done.

### **Uzma Rashid**

I am just thrilled by the idea that someone is so strongly advocating the use of indigenous languages at least at the elementary level in schools. Although this idea is probably not new, I'm hoping against hope that it will be given serious consideration once "the donors" recognize its importance. At this point, I'm very sceptical of the donors, just thinking of what this change might mean to them and whether or not they would want to put pressure for its implementation if it's bringing any imbalances to the current linguistic power dynamics of the world.

### **Anonymous 1, Director of an educational charitable organisation**

It's the basic right of a child to teach him/her in his/her mother tongue. It's also a matter of child identity. And technically speaking, teaching & learning process through mother tongue is important for conceptual understanding.

According to my opinion, the mother tongue must start from the very early years of schooling till completion of secondary level.

I think, [which mother tongue] must be decided by the public representatives who have been elected as parliamentarian at provinces level. Sindhi in Sindh, Punjabi in Punjab, Balochi & Pashtu in Balochistan and Pashtu in KPK must be the languages of instruction. Similarly, we must consider local languages i.e. Shina, Pahari, Balti etc in Gilgit - Baltistan and Kashmir region.

It is important to consider the parents' point of view regarding medium of instruction but as we know that literacy and awareness level in Pakistan is too low parents' respond might not be in favour of Mother Tongue. [Therefore] we will require to raise level of awareness among the masses about importance of teaching & learning of the mother tongue.

We can face practical challenges such as lack of teaching & learning material in the local languages like text - books, teaching aids, reference material, children literature/stories, dictionaries, local language experts, trained teachers, curriculum developer in the local languages etc.

Of course, political implications are the most important aspect need to be considered. The idea of promoting local languages may annoy Pakistani establishment particularly the military regime. Otherwise all the political nationalist groups will support this idea except some so called national level parties like Muslim League and religious parties like Jamaat a Islami who can politicize this issue and can highlight this idea, as a conspiracy against the federation. It is interesting to note that nationalist groups in Pakistan are already demanding implementation of the local languages as official and educational languages at provinces level.

### **Anonymous 2**

If different languages are used as MOI in nursery, Grade 3 and Grade 10, will pupils 'be able to adapt their schemas at every shift'?

### **Anonymous 3**

Don't ignore potential role of Arabic as a unifying language.

### **Anonymous 4**

Education policy 'should be designed according to provincial needs' but at the same time do not impose provincial languages on urban areas such as Karachi.

### **Anonymous 5**

A new language in education policy is needed urgently, starting in 2013; don't delay until 2020.

### **Anonymous 6**

Before proposing a new policy, look at impact of previous attempts to introduce English at different levels in the education system.

### **Anonymous 7**

Very happy with the report. The same new policy needs to be introduced urgently in Madaris to develop English language literacy.

### **Anonymous 8**

Research is needed to uncover the poor quality of English teaching in rural areas. 18th amendment to the Constitution enables devolvement of education to the provinces; this should permit the introduction of an L1 policy. Pakistan suffers from linguistic apartheid; English is a tool of oppression; language should be depoliticised with equal rights given to all.

### **Anonymous 9**

Using L1 at primary level means these languages 'will become dominant, leaving behind the national language Urdu.'





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