Journal of Creative Research in English Literature & Culture (JCRELC)
ISSN: 3108-0812
[Vol-2, Issue-10, October 2026]
Website: www.jcrelc.com

Language Attitudes and Intergenerational Transmission among Sindhi Speakers: An Exploratory Ethnolinguistic Interview Study

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Received:- 17 September 2026/ Revised:- 03 October 2026/ Accepted:- 22 October 2026/ Published: 31-10-2026
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Abstract— *Language plays a vital role in preserving linguistic diversity and fostering a sense of belonging, both of which are essential to the continuity of cultural heritage. This exploratory qualitative study examines the attitudes of Sindhi speakers in Sindh, Pakistan, toward their mother tongue: how they perceive Sindhi not only as a mode of communication but as a carrier of cultural identity across the domains of life. According to the 2023 national census, Sindh is home to more than 55.7 million people, of whom approximately 60 percent report Sindhi as their mother tongue, making it the province's largest first language alongside large Urdu-, Pashto-, Punjabi- and Balochi-speaking communities (Pakistan Bureau of Statistics, 2023). Using semi-structured interviews with three native Sindhi speakers of different generations (two adult schoolteachers and one female university student), this study examines how Sindhi speakers perceive their language, what they envision for its future across different domains of life, and how they intend to preserve their heritage through the survival of their mother tongue. Participants held strongly positive attitudes and framed Sindhi as a living cultural identity, while the youngest participant reported declining institutional support and increasing code-mixing. Because the sample is small and drawn from a single rural district, the findings are indicative rather than generalisable; their value lies in generating hypotheses for larger studies of language attitudes in Sindh.*

Keywords— language attitudes, identity construction, linguistic diversity, intergenerational transmission, cultural heritage, Sindh.

I. INTRODUCTION

The aim of this study is to understand the attitude of Sindhi speakers in Sindh toward their mother language. The focus is on how inhabitants of a region with one of the oldest urban civilisations in South Asia view their own language today, and how contemporary social and educational changes—including the dominance of English-medium instruction, urbanisation, and digital communication—shape their perspective on their culturally rooted linguistic identity. This research was conducted through recorded interviews, using transcription as a mode to analyse linguistic patterns.

The transcription is based on interviews conducted with three native Sindhi speakers from different generations. The participants include two adult schoolteachers, one male and one female, and one young female university student. The interviews explored their attitudes toward the Sindhi language, how they perceive Sindhi as a tool of cultural production and transformation, and their views on the future of the language and its role in society. The main focus of this research is to understand how linguistic diversity is maintained by native speakers and what their attitudes are toward the future of that diversity. This research specifically focuses on the Sindhi language spoken in the Sindh province of Pakistan.

The main objectives of this study are: first, to explore Sindhi as an icon of generational identity; second, to examine the role speakers believe the Sindhi language plays in their future; and lastly, to explain why speakers consider this linguistic heritage

worth preserving, and what actions they identify as essential to preserving Sindhi as a means of cultural expression and emotional connection among the people of Sindh.

II. METHODOLOGY

This research adopts a qualitative, exploratory approach, using semi-structured interviews with native speakers of the Sindhi language as the primary data-collection method. Three participants were recruited through the researcher's personal and professional network in a rural district of Sindh; the relationship between the researcher and one participant is disclosed in the ethics statement. The sample size of three was determined by the exploratory nature of the study and by the depth of the interviews conducted; the aim was to generate hypotheses and identify themes for future research rather than to achieve representativeness. The three participants were selected purposively to represent different generations and professional positions (two teachers and one student), allowing for comparison across age and occupation. All identifying information has been anonymised, and participants are referred to as P1, P2 and P3 throughout.

TABLE 1
PARTICIPANT PROFILE

Participant	Gender	Age Group	Occupation
P1	Female	Adult	Schoolteacher (English and Sindhi)
P2	Male	Adult	Schoolteacher (English and Sindhi); literary scholar
P3	Female	Young adult	University student

The collected data were analysed in two stages. First, each interview was described as a communicative event using Dell Hymes' SPEAKING model, a framework that examines communicative events through eight components: Setting/Scene, Participants, Ends, Act Sequence, Key, Instrumentality, Norms, and Genre. Second, the content of participants' answers was examined thematically, with codes assigned inductively to recurring topics such as cultural identity, education, code-mixing, and preservation. The two frameworks are complementary: the SPEAKING model addresses the "how" of the interviews (their context, structure, and tone), while thematic analysis addresses the "what" (the content of participants' attitudes and beliefs).

The interviews were conducted primarily in Sindhi, with occasional code-mixing into English and Urdu, reflecting participants' natural speech patterns. Interview questions were designed around the historical and colonial context of the Sindhi-speaking region, with particular attention to participants' beliefs about the ancient roots of Sindhi cultural and linguistic identity. The same set of questions was administered to all three participants to ensure consistency and comparability. Participants' responses were interpreted both as evidence of language attitudes and as instances of local historical consciousness, including popular beliefs that connect the Sindhi language to the Indus Valley Civilisation. It should be noted that the script of the Indus Valley Civilisation remains undeciphered, so claims of linguistic descent from it cannot currently be established by scholarship; in this study, such claims are treated as participant beliefs and analysed as part of identity discourse rather than as linguistic fact.

III. LITERATURE REVIEW

Rahman (1996), in his study of people and languages in the pre-Islamic Indus Valley, describes the long history of languages, invasions and linguistic layering in the region, which provides the historical context within which contemporary Sindhi identity is constructed. His work concerns the documented linguistic history of the region; the language of the Indus Valley Civilisation itself remains undeciphered, and popular claims that Sindhi directly descends from it are matters of local belief rather than established linguistic fact.

Language survival depends on its users. Maya Khemlani David, in her article "Sindhi in Malaysia: Language Maintenance or Language Shift?", states that: "In the shift from one language to another, some of the functions of the ancestral language are retained even as its communicative role is replaced by the new language. Examination of the conversation of Sindhis across the generations disclosed that in the process of language shift, the ethnic language has varying roles across the generations." David's study is based on Malaysian Sindhis who left Sindh after independence, but the cultural heritage, including linguistic teaching, helped them preserve the language in a different environment. However, if the generations lose control over the language altogether, the survival of the Sindhi language becomes hard; David's research suggests that Sindhi in Malaysia is

undergoing significant language shift, with the ethnic language taking on varying roles across generations and its communicative functions increasingly replaced by the dominant language.

Theoretical work on language and society frames this study. As Blommaert (2005) argues, language is not only a means of communication but culture in practice. Heller (1999) observes that local languages are often symbolically valued but practically marginalised, a tension relevant to Sindhi, which is culturally respected yet under-prioritised in education. Fishman (1991) argues that the emotional weight of the mother tongue often resists replacement, and Gee (2014) notes that language change reflects social change.

IV. DATA COLLECTION

The interviews were conducted online. The first participant (P1) is a female teacher of English and Sindhi at a public school in a rural district of Sindh. The second participant (P2) is a male teacher of English and Sindhi at a public school in the same district and a scholar of Sindhi literature. The third participant (P3) is a young female university student at a public-sector university in Pakistan. All three participants come from multilingual backgrounds and were recruited through the researcher's personal network in the same rural area, which should be kept in mind when reading the findings.

4.1 Data Analysis: The Interviews as Communicative Events (SPEAKING Model)

Setting and Scene. The interviews were conducted online, through WhatsApp voice recordings, with participants located in a rural district of Sindh where the Sindhi language holds strong cultural roots. The interviews with the adult participants took place in the afternoon, and the interview with the university student at night. The scene was reflective and emotional, as participants discussed the Sindhi language with pride, affection, and sensitivity. The online setting did not limit their emotional connection, showing their deep attachment to the topic.

Participants. There were three participants: P1, a female adult Sindhi and English teacher with deep linguistic knowledge and cultural pride; P2, a male adult teacher with linguistic command, passionate about Sindhi identity and preservation; and P3, a female university student representing the younger generation, influenced by technology yet positive and respectful toward the Sindhi language. Their roles as speakers were shaped by culture, education, age and exposure, influencing how they articulated their attitudes.

Ends. The researcher's purpose (the official goal) was to explore attitudes toward the Sindhi language, particularly its cultural, emotional and future significance. Participants' purposes (the communal goals) included expressing their attachment to the language, asserting its historical depth and cultural value, and reflecting on its future. The outcome was a clear consensus that Sindhi is not just a language but a living cultural identity. The emotional end was to reinforce their pride and belonging within Sindhi heritage.

Act Sequence. The conversation followed a natural flow: (1) introduction of participants and their background; (2) discussion of their connection to the Sindhi language and culture; (3) reflection on the future and preservation of Sindhi; and (4) emotional and logical expressions of language pride. The act sequence revealed how each participant's speech shifted from informative to emotional and reflective, showing the language's deep personal meaning.

Key. The tone and manner of speaking were both emotional and logical. The key was identified through attention to paralinguistic cues reported by the researcher (e.g., pauses, emphasis, laughter) and through the content of participants' statements (e.g., expressions of pride, concern, or affection). The female adult spoke with pride and warmth, emphasising historical richness. The male teacher used a rational yet passionate tone, highlighting logical arguments about linguistic preservation. The young student showed a balanced tone, rational, modern and realistic, acknowledging technological influence without rejecting her language. Overall, the key of speech was respectful, serious and heartfelt, with moments of pride and sensitivity.

Instrumentalities. The medium of communication was an online interview, using Sindhi with English code-mixing. The style was semi-formal, combining personal reflection with academic reasoning. The digital platform allowed a smooth exchange of views, showing how traditional attachment to language can exist within a modern communicative medium.

Norms. The conversational norms were respectful turn-taking and non-interruptive listening. Each participant respected the others' viewpoints and emphasised collective identity over individual differences. Their norms of expression followed the cultural politeness typical in Sindhi discourse: indirect, respectful and emotionally expressive.

Genre. The genre of this communication was a semi-structured interview, combining narrative reflection, cultural commentary and personal testimony. It drew on elements of oral storytelling and cultural pride discourse. The participants' responses form a genre of ethnolinguistic reflection, showing how language attitudes are interwoven with identity, culture and history.

V. RESULTS (THEMATIC ANALYSIS)

Sindhi as a symbol of cultural identity. Both teachers and the student regard Sindhi as an essential marker of their cultural heritage. The adults stress maintaining linguistic purity, while the student connects Sindhi to emotional belonging yet often blends it with Urdu and English in daily life. This pattern shows that Sindhi serves as both a cultural and emotional identity symbol, deeply tied to heritage and self-expression. Even with modernisation, speakers retain a strong attachment to their mother tongue.

Generational differences in language use. The older participants (both teachers) prefer pure Sindhi in personal and professional settings, whereas the younger participant frequently code-switches between Sindhi, Urdu and English, especially in academic or online contexts. This difference across generations reflects adaptation rather than loss; Sindhi is evolving to fit modern social realities while preserving its cultural function, a pattern consistent with Gee's (2014) observation that language change reflects social change. With only three participants, this contrast is indicative and requires confirmation in a larger sample.

Sindhi in education. Both teachers agreed that Sindhi is included in the curriculum but not prioritised. English dominates as the medium of instruction, and the student reported that Sindhi feels less useful for academic advancement, and that Sindhi is no longer taught seriously in many schools and universities.

Preservation versus transformation. The adult participants advocated preserving the traditional form of Sindhi, while the university student views code-mixing as a normal and creative part of communication. This contrast reveals a generational divide: older speakers prioritise linguistic purity, while younger speakers embrace flexibility and change, indicating cultural continuity through transformation.

Emotional and social connection. All participants reported using Sindhi at home and in close relationships. It remains the language of warmth, emotion and community bonding. Sindhi's emotional role supports its survival as a language of the heart even if its formal use decreases, strengthening social cohesion and cultural belonging. This supports Fishman's (1991) claim that the emotional weight of one's mother tongue often resists replacement.

Historical consciousness and preservation. Participants invoked a deep historical narrative for Sindhi. Some elements of this narrative—such as the claim that inscriptions from Mohenjo-daro evidence the language's antiquity—are matters of popular belief rather than established fact, since the Indus script remains undeciphered. Other elements—such as the observation that successive rulers (Arab, Soomra, Samma, Arghun, Kalhora, Talpur, and British) left their mark on the language—are consistent with documented linguistic history, though participants' interpretations of these influences may differ from scholarly accounts. Two teacher participants suggested that colonial rule ultimately contributed to the standardisation and promotion of Sindhi rather than its suppression. These are participants' own historical claims and beliefs, reported here as data on identity construction; where they involve the undeciphered Indus script, they are treated as popular belief, not established fact. The findings suggest, in participants' view, that no language reaches an "ending point" unless its own speakers abandon it, often out of a perceived inferiority toward it.

VI. CONCLUSION

Language should not be understood merely as an emotional analogue of biodiversity; rather, it is a living entity that requires sustained cultivation across generations to survive. This is reflected in the accounts of the native Sindhi speakers interviewed here, who continue to inhabit a region with one of the oldest urban civilisations in South Asia. This research concludes that language cultivates identity and reflects the personality and deeply rooted culture of a people.

The participants in this exploratory study demonstrated a strongly positive attitude toward their language. However, the youngest participant's account points to a potential gap in the younger generation, whose members often have limited exposure to Sindhi-medium education and reduced opportunities to use the language formally. As one teacher-participant noted, if left unaddressed, this gap could contribute to the long-term weakening of the Sindhi language. In light of these findings, this study concludes that, in the view of its speakers, the preservation of Sindhi depends not on external threats but on the continued

engagement, awareness and pride of its own younger generation. These conclusions are drawn from three participants in one district and are offered as hypotheses for larger, systematic studies of language attitudes across Sindh.

This study contributes to the sociolinguistics of lesser-studied languages by documenting the attitudes of Sindhi speakers toward their mother tongue and by identifying a potential generational gap in institutional support and language use. It should be noted that this study does not directly measure intergenerational transmission; rather, it examines participants' attitudes toward the language and their reports of their own language use, which are relevant to but not identical with transmission. Future research could extend this work in several directions: larger-scale surveys of language attitudes across urban and rural Sindh; comparative studies of Sindhi communities in the diaspora (building on David's work in Malaysia); ethnographic studies of language use in specific domains (home, school, workplace, digital media); direct studies of parent–child interactions and language use in the home; and intervention studies examining the effectiveness of mother-tongue education programmes. Such work would help to establish whether the patterns identified here hold more broadly and to inform language policy in Sindh and beyond.

CONFLICT OF INTEREST

The author declares no conflict of interest.

FUNDING STATEMENT

This research received no specific grant from any funding agency.

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APPENDIX A: TRANSCRIPTION CONVENTIONS AND ETHICS

The interviews were conducted in Sindhi (with occasional English and Urdu items) and are presented here in an ad hoc Roman transcription that reflects the researcher's own pronunciation-based rendering; no standard romanisation scheme was used. An ad hoc Roman transcription was used rather than a standard romanisation scheme because the latter would require a level of phonological precision that is not necessary for the purposes of this study. The transcription aims to represent participants' speech as closely as possible while remaining accessible to readers without specialised knowledge of Sindhi phonology. Readers should note that this system does not distinguish all phonemic contrasts and that it reflects the researcher's own pronunciation.

Turns are marked I (interviewer) and P1/P2/P3 (participants). The translations were produced by the researcher and are offered as working approximations rather than as definitive translations. They aim to convey the content and tone of participants' answers for readers unfamiliar with Sindhi, while acknowledging the inevitable losses involved in translation. Names, exact villages, and institution names have been removed or generalised to protect participant anonymity.

APPENDIX B: INTERVIEW TRANSCRIPTS (ANONYMISED) WITH WORKING ENGLISH TRANSLATIONS

1) Participant P1 (female adult, schoolteacher)

I: cha haal ahy tawha jo

P1: khair taha budhayo?

I: Khair Mashallah

I: [asks permission to ask questions about the Sindhi language]

I: Mujho Pehro sawal tawha khaa eho ahe ta tawha Sindh boli khe kehre nazre sa diso that, hik boli jeka pehra tawha budhi jih g tareekh panj hazar saal purani aa.

P1: Sindhi boli khe emm hin nazre sa diso tha ta hee boli duniya g qadeemmm boliyun ma hik aa. Byo hee boli pore lok adab dahap g waris ahe ae moenn ja dare kha wathi ujj taee hin khe biudho waje tho galahyo waje tho parhyo waje tho ae perhae wajo tho.

I: Sindhi boli khe ahmiyat diyar cho lkazmi ahe?

P1: Sindhi boli khe ahmiyat in kare diyar ahe jea qomun khe aaaa jorir thaher jo kam safaqat kandi ahe ihri trah asee zindah reher khe boli kam eedi ahe jesi boli khe ahmiyat nahe tesi taee boli ahmiyat nathi rakhe.

I: Sindhi adab kea tho role ada kare duniya j adab m?

P1: Duniya j adab m sindhi adabi kitab english m ya biyan boliyun m tarjma kaya waya ahin ae aalmi sitah ty jeka sindhi shyari novel prhya wajan tha uhe behtreen sindhi adab m role ada kan tha duniya j jeko aa so adab m.

I: Her dour m jeke hukmran aya duniya m sindh g tareekh diusandie sindhi boli klhe kea influence kayo?

P1: sindhi jeka boli jeka ahe sa qadeem boli aa ae iha moen j dare kha wartal ahe muhran ty jeka likhat ahe uha jeka unhan g likhat uha boli j roop m mojod aahe ujj b mojod ahe ae un kha po jeko hin khe hukmran ditho arban jo dour ayo soomrarn jo dour ayo saman jo dour ayo ae argonan jo dour aya un kha po kalhoran jo jeko dour ayo kalhoran j dour m wari shah abdul latif khe jeka shayari wadi ahmiyat dini waee un kha po warii talpur ihri khas ahmiyat n mili un kha po Angrez j dour m unme hin sindhi zaba khe wadi ahmiyat dinin waee ae boli khe tamam wadi tarqi wathraee.

I: Tawha Sindhi noli jo mustaqbil cha tha diso?

P1: ma samjha thi ta sindhi boli jo jeko mustaqibil aa sindhi boli jeka mithi boli ahe shahokar boli ahe ae tareekh j feethe ty roker kih j was m nahe in jo mutsqibil roshan ahe ae hamesha rehri aa aaaa hamesha rehdi.

Working translation (approximate). P1 described Sindhi as one of the most ancient languages of the world and as heir to a rich literary and oral tradition passed down through generations. She said a language deserves importance because it binds a nation together and keeps its people alive as a community. She noted that Sindhi literary works and poetry have been translated into English and other languages and are read internationally, which she sees as Sindhi literature's contribution to world literature. Reviewing successive rulers of Sindh (the Arab period, Soomra, Samma, Arghun, Kalhora, Talpur and British eras),

she said the language survived them all and that in the British period it received great importance and progressed considerably. She described the future of Sindhi as bright: an ancient, dignified language with deep historical roots that will always remain.

2) Participant P2 (male adult, schoolteacher and literary scholar)

I: AoA Cha hal aa?

P2: WS, Khair aa.

I: [introduction and invitation to answer questions about the Sindhi language]

P2: [gives background: resident of a village in a rural district of Sindh, with an interest in Sindhi literature.]

P2: Sindhi hik shahokar boli ahe jeka moen j dare ma muhran ty mojod likhat ma sabit ahe ta hite aagate dour m b ka boli likhat j roop m mojod huee nisaniyat ja mahir mulki tore benul aqwami siteh ty unhee boli khe hik perher ja jatan kare rahya ahin arab sayan ae tareekh dan j tehreer mojub 9 sadi un kha b agy sindhi boli sindh m raj huee.

I: Sindhi boli g ahmiyat cho lazmi ahe?

P2: Sindhi boli khe ahmiyat diyar in kare lazmi ahe ta hik ta qadeemi ae saghari boli ahe hin m boli m biyan boliyun khe par m jazab kerer g salahyat ahe ae sawe saal hazare saal kha wathi hee boli hik ilaeqe hik sobe hik mulk g shahokar boli rahe ahe hin m wada wada shayar adeeb naqad peda thya ahin ae hin boli m tamam gharo mawad mojod ahe jeko kin k ta shayar g shayari shah Abdul latif bhattai ahe aafaqi shayer ahe sheikh ayaz jadeed dour jo wado shayer ahe ae unme adab m mirza qaleech baig ahe jih jo adab ae duniya j adeeban aaspass j mulkan un khe tasleem kayo ahe. Hin boli jo hikro sabab ihyo b ahe ta hin khe pehji pori tareekh ahe pahji pori alphbet ahe ae hee boli jeko wa so qadeem doran kha wathi hin boli ty hamla thya ahin per hee po b nij asli sorat m mojod ahe ae here jadeed computer j dour m hin g transcript istmal kare saghje thi je kadah mahir hin boli khe istermal kan ta.

I: Tawha Sindhi boli jo muistaqbil cha tha diso?

P2: Sindhi boli hik saghari boli ahe jeka waqt b Wqat duniya h jadeed tareqan m un j iota un g rasmul khat internet ty unhan ty b koshish kaee thi waje ta uha sindhi boli agte halee duniya g angrezi boli jiya here b pehji afadiyat ahmiyat hasil kare. Ae sindhi boli jo adab tawha diso un jko adab ae biyan b oliyun m tarjmo b thye tho per un sa gado gud sindhi boli kafi duniya ja daha marho uhe unje sikhar un je iota ty tamam gharo kam kare rahya ahin ae hee jeko waso hin m poro nasar b ahe ae shayari b ahe jeka afaqi shayri ahe ae byo hin ja tarjma biyan boliyan m thyan tha.

I: Sindhi adab kea tho role ada kare duniya j adab m?

P2: Sindhi adab jeke adabi likhryou ahin jeka hin g shayari ahe jea shah bhatti ahe shiekh ayaz ahe tanveer abbasi ahe, ustad bukhari ahe sachal sarmast ahe iho duniya j biyan boliyun khas kare angrezi urdu farsi aee biyan boliyn m aaaa tarjmo thee chuko ahe mana he asa jo adab aetro ta sagharo ahe jih g aalmi siteh ty hikri ahmiyat ya hikri value zahir thye thee cho ta sindhi adab m rugo shayari rugo nasar n per un sa gudo gud hin m biyan bolyun jo par m samaer g salahiyat ahe.

I: Her dour m jeke hukmran aya unhan sindh g tareekh disnade unhe singh g boli khe kea inffluence kayo?

P2: Asa jadah sindh g tareekh parho tha ta sa khe araban jo dour yad ache tho hare araban g jeka rasmul khat huee sindhi boli un triz ty mana thahi waee ahe rasmul khat jeka ahe ta arbi boli g aa jeka asal m sindhi boli par m jazab kare chadi ahe byo ta unhan ja jeka lafz hua Jeke unhan jo tehreero hyo uhe rasmul khat m ae uha lafz sindhi boli ae sindhi adab ty ihyo influence aando ta uhe sindhi jo hiso thee waya kafi hetra lafz ahin jeke sindhi boli un khe pehje jeko aa so boli m jazab kare sindhi boli tor ae sinddhi adab tor uha jeko aa so pesh kay ahin.

Working translation (approximate). P2 described Sindhi as a dignified language whose antiquity is evidenced, in his view, by inscriptions at Mohenjo-daro, and said that experts at national and international levels have struggled to decipher that older writing. Referring to Arab historians, he stated that from before the ninth century the Sindhi language held dominance in Sindh. He argued the language deserves importance because it is ancient and has the capacity to absorb other languages, that it has produced great poets, writers and critics (Shah Abdul Latif Bhattai, Sheikh Ayaz, Mirza Qaleech Baig), and that it possesses its own complete history and alphabet; although invasions affected it, it survives in its original form and can be transcribed in the computer age. On the future, he said the language is progressing, its script is being used on the internet, and it will gain importance like English; its literature is being translated into other languages. He listed Sindhi poets whose work has been

translated into English, Urdu and Persian, and described the Arab-era script and loanwords as influences absorbed into Sindhi language and literature.

3) Participant P3 (female, university student)

I: Aoa

P3: w.salam

I: Kin ahiyo

P3: thik thik, tawhan budhayo?

I: khair aa, munjho hik sawal aahe ta tahan sindhi boli khe kehre nazriye sa tha diso?

P3: mhmm, sindhi boli mujhe la uha boli aahe janh mon khe hin duniya sa sabhni kha pehriya gadhiyo aahe, janh mon khe duniyai nadhiyun nadhiyun shayun sekhariyun aahin, janh mon khe adab sekhariyo aahe. Eha hik ehri boli aa mujhe la janh mon khe biyan boliyun sa gadhiyo aahe. Sindhi boli mujha khalis ahsaasan khe hik ehri jagah diye thi jeka bi ka b boli na thi diye. Sindhi zubaan jo hik hik lafz hik tareekh rakhe tho hin boli khe wisarar diyar pahjun padun katrar j barabar aahe.

I: sindhi zubaan khe ahmiat diyar cho zaruri aahe?

P3: sindhi boli asn j la hik shurwati nukto aahe, jin english boli g "A" un jo shurwati nukto aahe janh kha siwae boli adhuri aahe tin ee singhi boli sindhyun la hik shurwati nukto aahe janh kha siwa sindhi marhun adhura aahin, sindhi boli asn j culture jo hik aham hiso aahe janh kha siwa asn jo culture, asn g rehdi sehdi, adab, ikhlaaq, mazhaab aain asn paar adhura ahiyun.

I: Har door mein sindh ja jeke hukmraan aya, unhan sindhi boli te kehro asar widhi?

P3: na sirf hukmraanan jo asar par, sindhi ehriyun shakhsiyatun janh sindhi boli khe hik aham darje te rakhiyo jin shah abdul latif. Sindhi boli jo shayar shah abdul latif sindhi boli khe hik ahro darjo dino, hin waqat sindhi boli g galh shah abdul latif g shayari kha siwae nahe thindi. Shah abdul latif hik roohani aain shairaana gahraai dini dekharide pyaar, insaaniyat aain sukoon j zariye. Sachal Sarmast janh sindhi, saraiki aain arabi likhi par un sindhi boli khe kainaati aain mystical awaaz dino.

I: [final questions on Sindhi literature and the future of the language]

P3: sindhi boli 4 hazaar saal purari aahe, enhe g tareekh asn khe hathradhu likhiyal mile thi jin biyan tamam boliyun g mile thi. Sindhi boli tamam wadiyun shakhsiyatun peda kayun ahin janh sindhi adab khe hik wado darjo dino aahe.

P3: umm dadho sutho sawal kayo aahe ta, sindhi boli hik written boli aahe janh khe mitair dukhiyo aahe par aj kalh jaa baar sindhi boli khe likhar zaruri natha samjhan cho ta unhan j scoolan aain universities mein sindhi boli nahe janh j kar unhan g boli ta asar pawe tho, biyun boliyun unhan g sindhi boli khe influce kan thiyun janh j kare uhe hik proper way mein boli natha galhae saghan.

Working translation (approximate). P3 described Sindhi as the language through which she first learned about the world, its rivers, lakes and literature, and said it gives her a pure feeling that no other language gives her; every word of it carries history, and forgetting it would be a betrayal like losing one's identity. She called Sindhi the basic point of her identity, like the letter "A" in English: without it, a Sindhi is incomplete, and so is Sindhi culture, manners, religion and values. On external influences, she said that not only rulers but personalities such as Shah Abdul Latif elevated the language, and that in that era nothing was spoken but Shah's poetry; she also mentioned Sachal Sarmast, who wrote in Sindhi, Saraiki and Arabic and gave the language a cosmic, mystical voice. She stated her belief that Sindhi is 4,000 years old and that its speakers' history reaches back to the Harappan period (reported here as a participant belief). On the future, she said Sindhi is a written language now in pain: nowadays people do not consider it necessary to write it, Sindhi is not taught seriously in many schools and universities, other languages are influencing it, and as a result many people cannot speak it properly.