

Language Domain Comparison: Formal and Informal Usage among Seraiki and Urdu Speakers

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Key Words

- Endangerment
- vitality
- Domain Analysis
- Informal domains
- Formal domains

Abstract

CD Existing Communicative Domains are very crucial indicators of language vitality and endangerment ((Brenzinger, et al, 2003). This particular theoretical framework is linked to the multilingual context and selection of an appropriate language in this regard, 'who speaks what language to whom, when, where and even why?' (Fishman, 1971). The aim of the present study is to compare existing communicative domains of Seraiki and Urdu and also to investigate the language domain choices of native Seraiki speakers against the language domain choices of Urdu L2 speakers. This comparative study has been based on Fishman's model (1971). The tool for the study was a domain analysis checklist, which was a four-point likert scale for determining a variety of choices and linguistic behaviour of informants in the case of an indigenous language (L1) and a (L2) dominant language. This study demonstrates that the context impacts upon preferences of domains. The locale of the study was Quaid i Azam University, Islamabad. The total sample size was N=110. A purposive sampling technique was used in the present study, ages of the participants ranged from 18 to 28 years. Both males and female were included in the study. Results of the independent sample t-test revealed that there was a non-significant difference between Urdu informal and Seraiki informal domains but there was a significant difference between Urdu and Seraiki formal domains. Urdu is a language of the formal domain (employment, administration, education, transaction and government) as compared to Seraiki with trends towards an informal domain (family, friendship and neighbourhood).

1. Introduction

Language use across formal and informal domains varies significantly, particularly for speakers navigating between their first language (L1) and a second language (L2). In multilingual societies like Pakistan, individuals often switch between languages depending on social context, with distinctions evident in formal and informal speech. Native Seraiki speakers, for instance, tend to use their mother tongue in informal settings, while Urdu, the national language commonly learned as an L2, is often reserved for formal domains. Research suggests that such code-switching and domain-specific language use can reflect varying degrees of linguistic competence and adaptation to social norms (Fishman, 1972; Holmes, 2001).

Formal language is typically characterized by structured syntax, a wider vocabulary, and adherence to grammatical norms, often used in professional, educational, and governmental settings (Trudgill, 2000). In contrast, informal speech tends to be more colloquial, featuring contractions, slang, and context-specific phrases, often shaped by personal relationships and familiarity (Holmes, 2001). For Seraiki speakers learning Urdu, the contrast between these two domains highlights key sociolinguistic factors such as language prestige, identity, and communicative function (Gumperz, 1982). This study seeks to explore how these speakers navigate formal and informal language domains, identifying patterns in their L2 Urdu usage and contrasting it with their L1 Seraiki.

Language is not only a tool for forming interactions and identities (Geertz 1973; Toft 2003; Fenton 2003) but also a means for establishing a power matrix in a multilingual context. It shows the power differentials and ideological deliberations of such context (Bourdieu 1986; Fairclough 1989; Philipson 1992; Joseph 2006; Rahman 1996; Rahman 1999 and Khan 2009). Domain study is an attempt to differentiate between frequently constructed, exaggerated and inflated preoccupations of a dominant language variety as against understated and apparently stable indigenous languages and their respective roles and status in a multilingual context. As we understand a dominant language represents the exploitation of major capital resources of a dominant group to construct, maintain and replicate the power dynamics of a group thus marginalizing lesser privileged languages. According to Mesthrie and his colleagues (2009, 265-270), this dominance is part of the dangling coexistence of majority languages and dominated native, aboriginal and indigenous languages throughout the world. This study is an endeavour to understand the status and roles of two different languages in the Pakistani multilingual context by comparing language choices of the functional domain of Urdu and Seraiki Language.

Language vitality and endangerment of indigenous languages have been major concerns of the different researches: Dorian 1982; Kruass 1992; Adebija 1994; Pandharipande.1992; Crystal 1997; Skutnabb-Kangas 2000; Nettle and Romaine 2000; Bhatt et al 2002; Derhemi 2002; Brenzinger, 2003 et al; and Weinreich 2010; Most of the literature on the Indigenous languages worldwide indicates an impending threat of language loss to the most of the languages. Most of the languages of the world are expected to be lost by the next century (Krauss 1992, Crystal 1997; Romaine 2002; Krauss 1992; McConvell 2001). The Indigenous languages, particularly, in a multilingual context suffer as they have a less or marginal functional load, as these languages have few or no functions in public (Pandharipande 2002, 213) and Domains of power (Rahman 1996, 8-9) such as education, media, transaction, economy, legislation, government and administration. These languages and their speakers are marginalized as they are restricted to a few limited domains

(Derhemi, 2007, 150) such as family, neighbourhood and friendship. The functional domains are essential indicators of vitality and endangerment. The other seven important indexes are the number of speakers, the mean age of the speakers, intergenerational transmission, the attitude of the native speakers and neighbouring speech communities, policies of the government, the official status and role of a language in multilingual context and resources available for literacy and education and documentation. The theoretic frameworks to gauge the vitality and endangerment provide not only a general picture of a language but also offer possibilities for revitalization. (Fishman 1991) (Brenzinger et al 2003) and (Lewis and Simons 2010). Language vitality and endangerment have been generally measured on the scales. The sustenance and deficiency are measured to varying degrees. Its highest level on this scale starts from sustained developed and institutionalized languages (EGIDS 0-4) to an extinct and dead language (EGIDS 10). Different coloured dots on these scale EGIDS point out the varying degrees of vitality and endangerment on the level scale. Functional domains have been a major area of sociolinguistic studies throughout the world: Fishman 1971, 1977, 1992; Pandharipande 2002; Hallberg 2003; O'leary 2003; Hohenthal 2003; Ravindranath 2009; Lothers 2010; Rehman 2010; Dyud and Radoff 2011.

1.1. Research Objectives

- To examine the linguistic variations between informal and formal speech in Urdu as a second language (L2) among native Seraiki speakers.
- To compare the use of linguistic structures and patterns in formal versus informal contexts among L1 Seraiki speakers when using Urdu as their L2.

1.2. Research Questions

- i. How do native Seraiki speakers differ in their use of linguistic features when speaking Urdu in informal versus formal contexts?
- ii. What linguistic structures and patterns are most commonly employed by L1 Seraiki speakers in formal and informal domains of Urdu as an L2?

1.3. Significance of the study

This study holds significant value for both linguistic theory and practical applications in multilingual contexts, particularly in Pakistan, where language plays a crucial role in social identity and communication. By comparing the formal and informal domains of language use among L1 Seraiki speakers and L2 Urdu speakers, this research provides insights into how bilingual individuals navigate different linguistic environments. Firstly, the findings will contribute to sociolinguistic theory, particularly in the areas of domain analysis and code-switching. Understanding how Seraiki speakers adjust their linguistic choices depending on the context will enrich current models of language variation and shift, particularly in regions where multiple languages coexist (Fishman, 1972; Gumperz, 1982). Additionally, it will deepen our understanding of the relationship between language prestige, identity, and social function, helping to explain how linguistic hierarchies influence language use in formal versus informal settings.

Secondly, this research has practical significance for language education and policy-making in Pakistan. By highlighting the differences in language use across formal and informal domains, educators can better tailor their teaching strategies to meet the needs of

bilingual or multilingual students, particularly those learning Urdu as an L2. Furthermore, this study can inform language planners and policymakers by providing empirical data on language preference, promoting strategies to support linguistic diversity and proficiency in both Seraiki and Urdu. This is especially relevant in formal educational and governmental contexts, where mastering both languages is essential for social mobility and communication.

1.4. Rationale of the study

The status of Indigenous languages has been a serious point of deliberation as various linguists have worked on depleting languages (Krauss, 1992; Mackey, 1991; Moseley 1994; Wurm, 1996). Languages can be brought back to a viable state and there are many such instances like a revival of Hebrew in Israel (Fellman 1973), French in Quebec, and Catalan in Spain (Fishman 1991) these languages have been revitalized and set examples for language planners in the rest of the world. This has shown that after language planning on these languages, their domains were extended which has boosted the self-esteem of the language community and created an environment of cultural pluralism and minimized cultural assimilation. Domain Analysis has different items testing informal and formal domains of Urdu and Seraiki. The scale is 4 point Likert scale which computed the choices of L1 Seraiki and L2 Urdu speakers. This scale has already been used in a similar study (Anjum 2007). Using Bourdieu's framework (1986) formal domains are related to social power and informal domains are related to power deficit.

2. Literature Review

A domain choice is a consequence of the institutionalization of a variety of language functions which makes interlocutors choose one of the available choices habitually. The domain can be described in the institutional context of harmoniously concurrent linguistic behaviour (Fishman 1971, 586). Domains provide the basic undercurrent in the nature of language contact (Weinreichian 1968). Domains are closely related to choices operated in a multilingual context when a speaker knows "who speaks what language to whom and when and why". Domain analysis presupposes a community's choices and norms of language function. Fishman suggests that one language is more appropriate in some explicit milieu than another. Domain study has a direct implication on the maintenance or loss of languages in a community on linguistic distinction and variability, policy-making, language planning, and the coexistence, viability, loss and of different languages in a society (Fishman 1972). Domains generate an option for us to recognize language alternatives and themes in the context of socio-cultural norms and expectations. The domain can be recognized variously: intuitively, theoretically or empirically. They may possibly be characterised by the background of socio-psychological and societal-institutional levels. Socio-psychologically domains may be defined as intimate, informal, formal and inter-group domains (Fasold 1984, 183) Fishman defines a list of five domains which include family, friendship, religion, employment and education.

There are countries in the world where English is spoken as a native language, and it also performs various other functions, on the other hand in countries, where English is a second language or a foreign language, it is limited to the informal domains only, which are defined as the domains of administration, law education, media, and a few types of

literature, while the other functions of language are fixed for the mother tongue (Görlach 1991, 29). Indigenous languages are used: for traditional life, regional activities, within the community, in domestic and private affairs, inside the family, in intimate and close circles, for solidarity within a group, and for prayers; on the other hand dominant language and the formal domains represent modern life, national unity, outside family life, formal life, power and authority and secure approach (Tsoumada, 2006, p, 59).

A study has been conducted to investigate the usage of English in different domains of Indian informants. This study probed into formal and informal domains, such as family, friendship, neighbourhood, transactions, education, government and employment domain. The results of the study suggested that English has dominated the formal domains in India; however, the informal domains mother tongue and Hindi are prevalent (Hohenthal 2003).

The Hungarian language is also investigated in the context of Oberwart, Austria which is encircled by German-speaking villages. In this region, German and Hungarian are used in different domains. Hungarian is a language of informal domains here. It is the language of group solidarity and is related to past, agrarian backgrounds and minority populations. It is targeted by the majority of German monolinguals. On the other hand, German is the language of power and prestige. It is identified by upward social and financial mobility (Tsunoda 2006, 59)

Ensuring permanence in the intergenerational transmission of a language is a vital element for its maintenance and future viability. However, it is very difficult to plan informal social domains. The formal domains: home, family and neighbourhood are considered as the centre of mother tongue transmission and are not easily reachable to social planners. The oral interaction between grandparents, parents and children is essential to the maintenance of a language. The family is a basic unit for such transmission and most importantly it provides a deep bond with development of language and language activities. It shares and shapes personal, social, cultural and linguistic identity (Fishman 1991, 67)

Without transmission of mother tongue maintenance and protection of a language is unattainable. Many of the speakers of the indigenous or an indigenous language decide to give up their language and not pass on their linguistic heritage to the next generations. As they consider it more advantageous to speak only a mainstream language and not the indigenous language. It is because of the high prestige of the mainstream language that parents tend to look down upon the indigenous language. Such attitudes can have serious consequences for the destiny of a language. Lack of family language progression is a prime and direct reason for language shift. In the described scenario, an indigenous language may diminish within two or three generations. Bilingual education might create language speakers who may find everyday interactions in that language. However various language planners have been cautioning against putting too much reliance on the native language in relation to media, schools, and government. The Policies given in the Native American Language Act of 1990 in relation to native languages are helpless. The media and radio stations may create a congenial environment for Indigenous languages, but they are no substitute for rudimentary efforts focused on the use of the mother tongue in homes (Fishman 1991, 67).

It is the native speakers of a language who suffer when their language is lost. Languages are the carriers of varied human experiences, and the loss of even one of these deprives us all. In America, Africa, Australia, and Southeast Asia the gravest language decay has

occurred among indigenous communities. This is a very serious problem. For these languages, there are no language reinforcements. If a language vanishes, it certainly cannot be regained as a mother tongue for the speakers of Indigenous and lesser acknowledged Languages (McCarty, 2006).

2.1. The Present Study

Pakistan is a multilingual and multiethnic society (Rahman 2006, 73). Ethnologue (2006) has described Urdu as one of the 72 living languages spoken in Pakistan. It is the national language of Pakistan. According to Ethnologue (Lewis 2009) 11 million people speak it as a mother tongue which is 7.57 of the total population in Pakistan. However, it is L2 of 104,000,000 (1999) Pakistanis. Ethnologue (Lewis 2009) characterized it as a fully developed language. On EGIDS (see Appendix B) it is shown as purple, which is designated as Institutional. It lies on a scale from 1-4, which indicates Urdu as a highly vital and developed language. On the other hand, Seraiki is spoken by 15,795,000 people as a native language in Pakistan, which is 10.53 per cent of the total population. Ethnologue shows Seraiki on EGIDS 5. This is also represented in blue colour. This indicates it as developing language; however, its standardized form is not 'widespread and sustainable'. The Literacy rate among the native speakers of this language is below 1 per cent. This shows that it is not used in power domains, particularly in education. Although it has a standardized orthography and bodies of rich literature, but majority of its native speakers are not literate in this language (Lewis et al, 2013).

Language planning is 'to change an already developed code, whether in the name of efficiency, aesthetics, or national or political identity' (Rahman 1989, 154). According to Rahman Urdu enjoyed this official patronage and symbol of Muslim identity even before independence in British India (2006, 74). In the 19th century, Urdu became a symbol of Muslim identity. Although linguists see Hindi and Urdu as one language the ideological considerations of the two different choices of politically driven orthographies, lexicon cultural allusion termed them as two distinct languages (Rai, 1984). As these highly politicized languages have been used in the domains of power, such as judiciary, administration, offices education and media. LP efforts have been made on the level of government and individuals such as language activists, the institution of poetry besides official language planning. In Pakistan State- sponsored language planning and language policy was imposed upon the federating units. In the early years of independence, Urdu was made the national language and English was stated as an official language leaving all other indigenous languages aside on the grounds of national integrity and modernization (Rahman, 2011).

Table 1

Languages of Pakistan

Language	Percentage of Speakers	Number of Speakers
Punjabi	44.15	66,225,000
Pashto	15.42	23,130,000
Sindhi	14.10	21,150,000
Seraiki	10.53	15,795,000
Urdu	7.57	11,355,000
Balochi	3.57	5,355,000
Others	4.66	6,990,000

Source: Census 2001 (Rahman 2004)

Urdu is one of the dominant languages of our society as compared to the indigenous languages which are predominately the languages of the informal domain, especially of the family domain. It is important to enlarge the domains of indigenous languages. It is proved that efficient language policy and legislation may increase the domains of a language, as it can be used in early education, local and district government and district administration. This would help in the empowerment of the local population but it would also safeguard local cultures and languages. Urdu is the national language that has been a beneficiary of extensive status and corpus planning that has curtailed the domains of other language and exposed them to language shift and attrition (Rahman, 1999 261-290). Literature on dying demonstrates that all these languages were not employed in government and education (Nettle and Romaine 2000, ix)

The present study highlights the importance of language sustenance and vitality in a language situation where the ecological survival of indigenous languages is threatened by predator languages. Moreover, there is no awareness of the protection of such precious and valuable cultural and linguistic heritage in Pakistan. Linguistic History of Pakistan features volatile language movements since its inception. Proto elites of different regions have been voicing not only dissatisfaction with the maintenance of the status- quo against the dominant Punjabi establishment but also claimed their share of the resources of the country under the pretext of ethnic and linguistic identity (Rahman, 1999 224-234). Bangladesh was also a manifestation of severe linguistic conflict (Alam, 1991, 469). Literature on Seraiki (Rasoolpuri 1976; Shackle 1977, 1978, 1979; Rahman 1999) gives a comprehensive account of the ethnic and cultural movements of Seraiki's proto elite for giving it an official status. The present study shows its negotiated uses and emerging linguistic realities, as this language is not used in the power domains. It is considered to be the language of informal interactions only. Although this particular speech community has been one of the most ethnocentric speech communities in the country (Rahman 1999, 230).

The present study has been drawn upon Hohenthal's (2003) domains and included both formal and informal domains of language usage in multilingual backgrounds. This study investigated domains, such as family, friendship, neighbourhood, transactions, education, government and employment domain. It was assumed that Indigenous languages are languages of informal domains on the other hand dominant language, Urdu which is a lingua franca functioned in formal and informal domains.

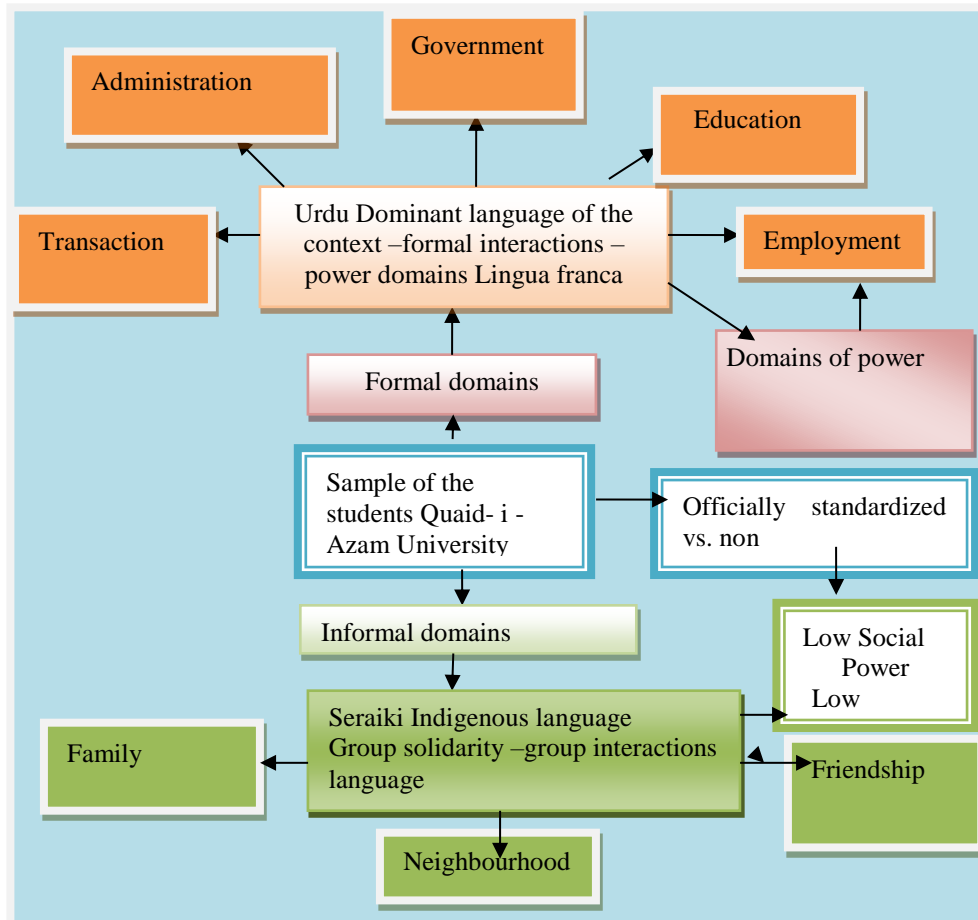


Figure 1: Conceptual framework of the study

3. Research Methodology

3.1. Research Tool

The primary instrument used in the study is a four-point scale attitude measuring checklist, designed to assess participants' attitudes towards language use across formal and informal domains. The checklist includes items that require respondents to rate their agreement or disagreement with various statements about their use and perceptions of Urdu (L2) and Seraiki (L1) in different settings. The responses are scored on a four-point Likert scale,

where 1 represents strong disagreement and 4 represents strong agreement. This scoring system allows for a clear distinction between positive and negative attitudes toward language use. Responses are analyzed quantitatively to compute overall attitude scores. A higher score (closer to 4) indicates a more positive attitude toward using a particular language in a specific domain, while lower scores suggest a negative attitude. This tool helps to measure the participants' perceptions of the appropriateness and comfort of using Seraiki or Urdu in formal versus informal contexts.

3.2. Operational Definition of the Variables

In this study, the main variable under investigation is the attitude toward language use in different domains—formal and informal. These domains were measured using the scores obtained from the checklist mentioned earlier. The checklist items reflect participants' language preferences, fluency, and comfort in both formal and informal settings when using Seraiki or Urdu. Each domain is evaluated by calculating the mean score for the responses. A mean score between 1 and 2 indicates a negative attitude toward using the language in that domain (i.e., discomfort or inappropriateness in using the language), while mean scores between 3 and 4 suggest a positive attitude, indicating participants feel the language is appropriate and comfortable to use in that domain. This operational definition allows for a clear and measurable way to assess language attitudes across different contexts.

3.3. Sample of the Study

The sample for this study consists of 120 participants, all of whom are native Seraiki (L1) speakers who use Urdu as their second language (L2). The participants were selected using a purposive sampling technique, ensuring that the individuals selected met specific criteria relevant to the research objectives. The sample includes participants from Quaid-i-Azam University, Islamabad, and spans three levels of education: graduate, post-graduate, and PhD students. The age range of the participants is between 18 and 28 years, providing a young adult demographic that is likely to have consistent exposure to both formal academic and informal social contexts in which both Seraiki and Urdu are used. The study also ensures gender representation, with a near-equal distribution of 52 male and 58 female participants. This balanced representation enhances the generalizability of the study's findings across different gender experiences in language use.

4. Data Analysis

After data collection data was tabulated and analysed using statistical computer software SPSS version 18. For this Independent sample t test was done.

Table 2

t statistics of informal and formal domains of Siriaki and Urdu language

	Urdu		Siraiki				CI 95%		
	M	SD	M	SD	t(88)	p	UL	LL	Cohen's d
Informal	8.73	.276	9.85	.350	1.83	.07	-2.2	-2.32	n.a
Formal	13.13	.27	6.00	.27	18.3	.000	6.35	7.91	3.90

UL = upper limit LL= lower level

Table 2 reveals that Seraki is non-significantly higher on informal domains as compare to Urdu; on the other hand Urdu is significantly higher on formal domain. Mean Values show 9.55 that Seraiki is higher on informal domains. Cohen's d does not computed on informal domain because of non-significant result. Cohen's d reveal the difference between two groups, for example, values from .1 to .3 indicate fair difference between the two groups. Values from .4 to .5 indicate moderate difference between the two groups. Values from .6 to above indicate high difference between the two groups. The mean value of informal Urdu domain is 8.73 and the mean value of Seraiki informal domains is 9.85 these values are very close and the t value indicates the mean value difference, p indicates significant level. CL is the class interval and class boundaries.

4.1. Descriptive statistics of main study and pilot study

Table 3

Mean and standard error mean of different formal & informal domains of Urdu LI speakers.

Groups	Mean	Std. Error Mean
Family	1.00	.000
Friendship	2.10	.069
Neighbourhood	1.90	.143
Transaction	2.20	.156
Education	3.00	.192
Government	3.15	.209
Employment	3.25	.190

The detailed analysis of the domains showed that Urdu is higher on formal domains. The results show that there is a significant difference between informal and formal domains of Urdu. Employment is the highest in all formal domains of Urdu 3.25 and transitions is the lowest domain of Urdu 2.20. Friendship is the highest in all informal domains of Urdu 2.10, next is neighborhood 1.90 and family is the lowest informal domain of Urdu 1.00.

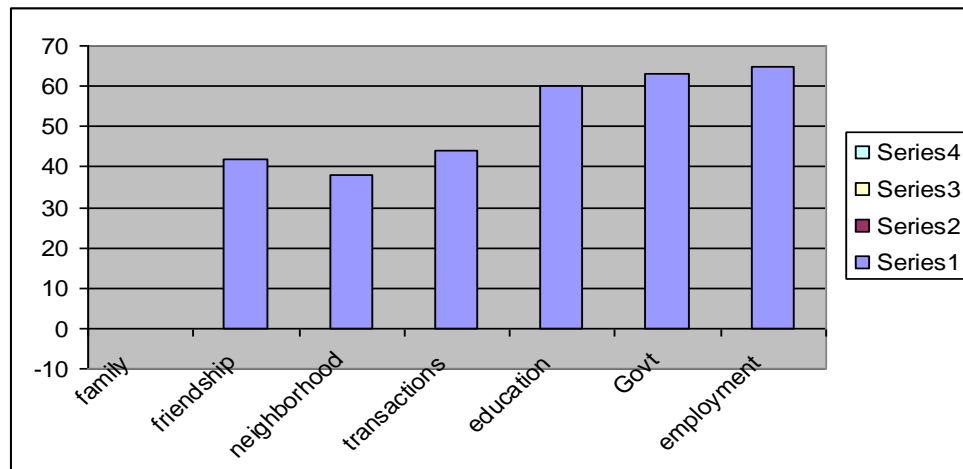


Figure 2: shows that Urdu is higher on informal domains which make it a language of power domains.

Table 4

Mean and standard error mean of different formal & informal domains of Seraiki language

Groups	Mean	Std. Error Mean
Family	3.60	.184
Friendship	2.60	.169
Neighbourhood	3.35	.233
Transaction	2.25	.239
Education	1.35	.167
Government	1.20	.138
Employment	1.20	.138

The detailed analysis of the domains showed that Seraiki is higher on informal domains. The results show that there is a significant difference between informal and formal domains of Urdu. Family is the highest in all informal domains of Seraiki 3.60 and transitions is the lowest domain of Urdu 2.20. Friendship is the highest in all informal domains of Urdu 2.10, next is neighborhood 1.90 and government and employment are the lowest formal domain of Siraki 1.20.

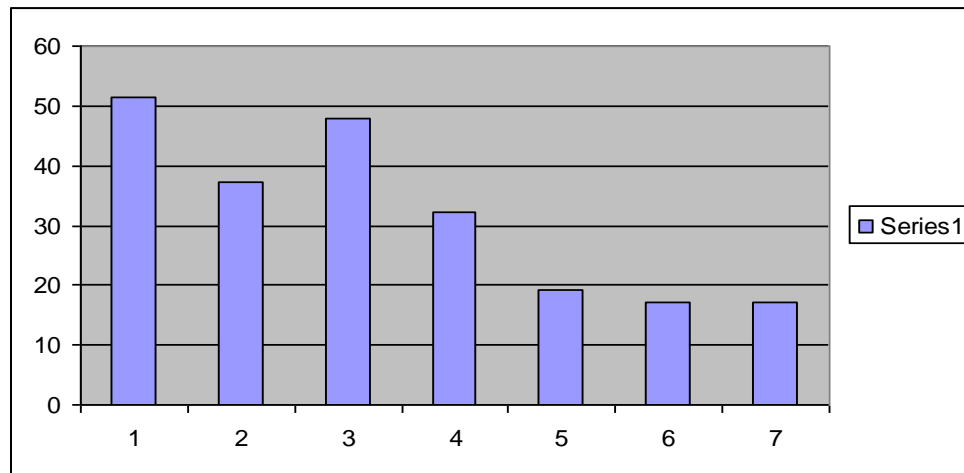


Figure 3: Siraki domains

The figure shows that Siraki is higher on informal domains which makes it more of a language of on group interactions.

5. Discussion and Conclusion

The present study aims to study the domain analysis of L2 Urdu and LI Seraiki languages. The mean value of Urdu informal domains (8.73) and the mean value of Seraiki (9.85) are non-significantly different. The results of Table 2 do not support our first hypothesis fully, as the mean values of Urdu informal domains (8.73) are not significantly different from the mean value informal domain (9.85) of Seraiki informal domains. If we increase the sample the mean value may become significantly different, however, this is also consistent with the fact that Urdu is the language of wider communication, as only in Pakistan it has L2 speakers 104,000,000. It is also consistent with the EGIDS graph (Lewis 2013) (See **Appendix C**) showing it on the first four levels of vitality. This shows that Urdu is expanding its domains and infringing upon the domains of indigenous languages. It is essential to provide the appropriate safeguards such as legislation, bilingual education, and expansion of language domains and above all it is required to have a strong will of the society to materialize the idea of empowering local cultures (Fishman 1991). In this regard, MNA Marvi Memon presented a bill in the National Assembly proposing to amend Article 251 of the Constitution. The main aim was to give official status to the other six regional languages: Balochi, Punjabi, Pashto, Sindhi, Shina and Seraiki. This bill was rejected on the basis of its being so-called anti-Pakistan (Wasim, 2011). Results of the study and mean differences as mentioned in Table 2 supported the second hypothesis as it shows that

Urdu is significantly higher in formal domains (13.13) as compared to Seraiki (13.13). It is also validated and confirmed by Dyrud and Radloff (2011) as in their sample Urdu was also higher in formal domains. Fishman (1971) has stressed the importance of mother tongue literacy in bilingual education in the case of indigenous languages. A recent and significant development in this regard is the Regional Languages Authority Bill, 2011 in the province of KPK. According to this bill regional languages are introduced as a medium of instruction at schools (Khan 2013).

Findings of the study also present similar results and show that employment has the highest mean value ($M=3.25$) which confirms that Urdu is a dominant language as it is used in the power domain (Table 3). Results are consistent with Hohenthal (2003). This trend shows that Urdu is the language of power domains and Seraiki is the language of domains with power (political) deficit and is used for group interactions. The most important factor in this regard is that the sample of the study consisted of Seraiki L1 speakers and Urdu L2 speakers.

The present research has also identified that Seraiki is higher in informal domains (Table 4). The mean values $M=9.55$ indicate that it is the preferred language of the group interactions, however, the next table which presents the detailed results indicates that it is significantly low in formal domains which shows the power deficit of the said language. Thus in light of these results, our second hypothesis is also validated.

The interesting part of the study is indicated in the results shows a comparison between the domains of these languages. Although the sample of Urdu consisted of L2 speakers as compared to the sample Seraiki L1 speakers Urdu is improving in some of the formal domains as the results of Table 5 show that in the friendship domain, the mean values are 2.10 which is fairly closer to the friendship domain of Siraki 2.60. This shows increasing the infringement of this dominant language. According to Ethnologue (Grimes 2000) Urdu is the L2 of almost 105 million people and approximately 11 million people speak it as a mother tongue. On the other hand, Seraiki is the language of almost 10.53 per cent of the people. Urdu is the lingua Franca of the country and is a beneficiary of substantial institutional support as compared to Seraiki (Rahman 1999:238-293) so the results are validated on the basis of the data analysed and the literature available. It is important to note that the location of the present study is Quaid i Azam University where students from all the regions of Pakistan are admitted on a quota system as per the policy of regional representation assured in 16 amendment of clause(1) of Article 27 of the constitution. The special feature of this university is the regional councils for the promotion of regional cultures and the Seraiki council, in this regard, is one of the most active cultural iconic representations of the distinct Seraiki linguistic and cultural identity. Moreover, the time period, in which this particular study has been undertaken, is also very crucial in the political history of Pakistan as the prime minister of the country Yousaf Raza Gilani was from Multan, which is considered the centre of Seraiki language and culture. The demand of Seraiki province was the most highlighted part of his political speeches (Jafri, 2012). Despite all these factors, our data show Seraiki as a language of informal domains. The result is also consistent with the EGIDS scale (Lewis 2013) (**See Appendix C**) where Seraiki is a scale of 5 which indicates its lower status because it is not included in the powerful formal domains.

5.1. Limitations and Recommendations

The present study has certain limitations for which some recommendations have been offered:

1. The sample of the study is small, for a more inclusive sample size has to be enlarged for or valid conclusion.
2. Present study is based upon the data collected from an educational institution which may not be representing the real phenomenon fully
3. It is recommended to include all the groups in this regard
4. The current research tested only two hypotheses this area has room to be further explored.
5. It can be done with mixed method to overcome the limitations of both quantitative and qualitative paradigms of research.

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Appendix – A

Questionnaire.

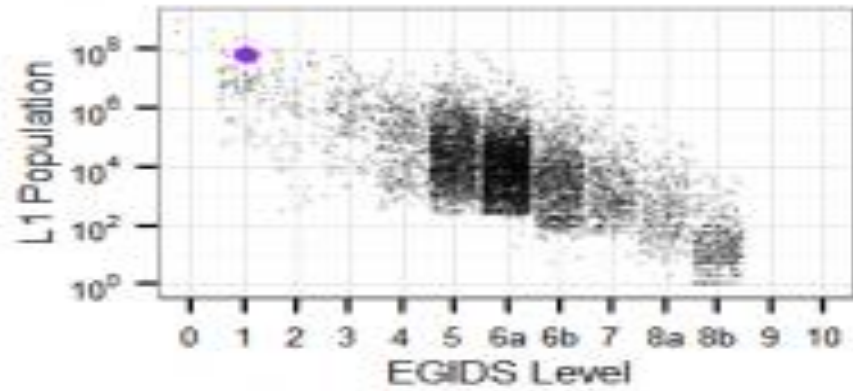
The present research is related to Urdu and Seraiki language. The data collection in this regard will be a part of an academic study only. Thank you very much for your cooperation.

- What is your mother tongue?
- Name
- Your age:
- Gender: Male
- Female
- Area where you Live: City/ village
- Your native village or town
- Occupation
- Highest Qualification (level of education
- List all the other languages you can communicate (speak, read, and write) in
- Where do you speak Potohari Please tick the appropriate number from 1 to 4.
- Domain 1. Never 2. Sometimes 3. Often 4. Always

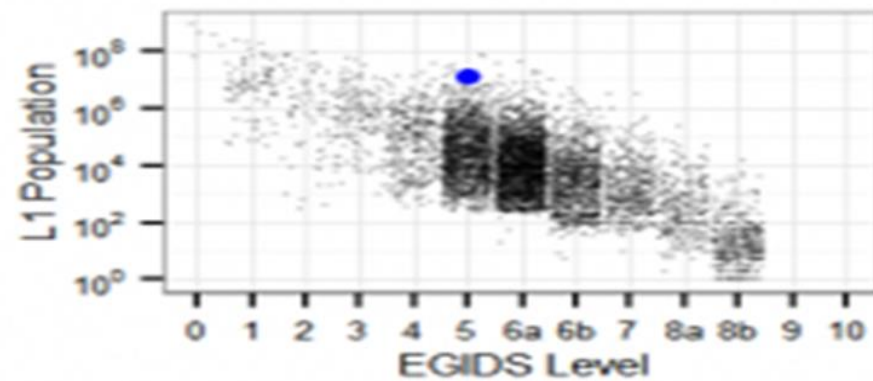
Please tick the appropriate number from 1 to 4

Domain	1. Never	2. Sometimes	3. Often	4. Always
Family				
Friendship				
Neighbourhood				
Transactions				
Education				
Government				
Employment				

Appendix-B



Appendix-C



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