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RESTRICTIONS, BANS, AND CULTURAL RESISTANCE: A STUDY OF PASHTO LANGUAGE AND CULTURAL MOVEMENTS IN PAKISTAN

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ABSTRACT

This research paper delves into the systemic suppression of the Pashto language and culture in Pakistan, exposing the far-reaching consequences of state policies, educational practices, and media representation on the Pashtun people. Through a critical analysis of historical and contemporary data, this study reveals a disturbing decline in the use of Pashto, perpetuation of cultural inferiority, and marginalization of the Pashtun community. The findings highlight the ways in which state policies have actively promoted other languages at the expense of Pashto, educational institutions have failed to provide adequate support for Pashto language instruction, and media representation has perpetuated negative stereotypes and omission of Pashtun culture.

This research paper argues that the erosion of Pashto language and culture is not merely a natural process of cultural evolution but rather a consequence of deliberate policies and practices that have undermined the Pashtun identity. The study recommends a comprehensive set of policy reforms, educational reforms, media representation, and community engagement strategies to promote the preservation and revitalization of Pashto language and culture. By shedding light on the systemic suppression of Pashto, this research aims to spark a critical conversation about language rights, cultural preservation, and social justice in Pakistan.

Key Words: Restrictions, Bans, Cultural Resistance, Pashto Language, Pakistan.

Chapter 1: Introduction

1.1 Background

Pakistan is a multi-ethnic, multilingual and multicultural country. The nation has many ethnic groups; each of the groups has their unique language, culture and strategies for social organization, defining the cultural diversity of the country's society. Nonetheless, more to the point, Indians' native state affiliation has traditionally placed the state on a course of policies that have favored the propagation and protection of

particular languages and cultures but disregarded regional ones. Just as the dictatorship of Urdu as the national language has been instrumental in the marginalization of other regional languages, they have had to amateur themselves in a domain that rarely seems to appreciate diversification of languages.

One of the most impacted is the Pashto speaking group, the language of which is central to the anthropology of the Pashtun. Aside from English, Arabic and Urdu, the official language of Pakistan, Pashto is spoken in various parts of NW, especially in KP province of Pakistan and in some parts of Baluchistan and it is more than a communication tool; it symbolizes the Pashtun way of life, the history and social structure of the society. In the past, Pashtuns have had a great impact on the area and serving important functions like, disperse of Islam and implementing protection to their land against intruders. Yet in its internal palette, the Pashto language and the people who speak it have suffered continuous ethnic disregard at the state's hands since the emergence of Pakistan in 1947.

Policies implemented by the state in specific spheres such as education and media have discriminated Urdu and English as if these are symbols of modernity, progress and national integration. On the flip side, regional languages such as Pashto remain the second language, which is used in the informal and domestic setting only. This marginalization is further encouraged by the state highlighting Urdu as the developmental medium considered important in forging a new Pakistani nationalism. Therefore, in the twenty first century the Pashto language although is used by millions of people has been systematically displaced from the officially recognized areas of education, Government, and media.

There are numerous implications of this heuristic suppression as a result of this systemic suppression. Gradually, it gradually gained stigma or the characteristic of low or the less 'prestige' language than the Urdu and English languages, therefore gradually losing its domains in both the public and private domains of people. This loss has relations with language loss on one side while on the other hand has negative repercussions on the cultural self-esteem and Pashtun ethnic group's identification. Language plays a great cultural identity among the many peoples in the world, and the Pashtuns in particular through the wanton destruction of the Pashto language they deny not just the old people but also the youth, a piece of themselves.

1.2 Research Problem

It can be argued that the suppression of the Pashto language and culture in Pakistan is not an isolated act that it belongs to a growing trend of state attempts to regulate regional cultures. From the very beginning of the creation, Pakistan's major social issue has been cultural and linguistic diversity accompanied by the desire for the state unity. To establish the national language and a cultural Islamic framework, it is often at the expense secular bilingual education with regional languages threatening to develop into ethnic regionalism. This approach has had severe effects on the development of languages like Pashto which despite being the language for almost half of the population they never been allowed in domains of power such as education, governance and mass media.

The research problem of interest can be said to be complex in nature. First, it refers to an investigation of prior and current conditions that have suppressed the use of Pashto in the contemporary society. This entitles a look at state policies decisions and the social/political processes that have consigned Pashto into insignificance. Second, the suppression of Pashto bears tremendous consequences for the Pashtuns for the simple reason that language is directly linked to cultural and ethnic roots in a sociopolitical dispensation. Pashto language being sidelined has contributed to what many Pashtuns believe as cultural decline and ethnic insecurity as most of the time Pashtuns feel disassociated with their language and culture. This can be deemed evident among the young generations since they may face a lot of challenges in practicing their regional languages in a setting that does not support this.

Furthermore, lack of Pashto has ensured that the sociopolitical constraints of the Pashtuns are well taken care of. Movements demanding equal treatment of the Pashto language and the promotion of the Pashtun culture have generally been suppressed or banned by the state because the state sees such demands as a destabilizing force to the unity of the country. This has further compounded conflict between the state and the Pashtuns and it is now being manifested in region's insecurity and rising political marginalization. Therefore, the research problem builds on language suppression and opens the question of minority cultures, politicization, and decentralization.

1.3 Research Questions

The study is guided by the following research questions, which aim to explore both the historical and contemporary aspects of Pashto language suppression, as well as its broader implications for Pashtun identity and regional movements:

1. The oppression of the Pashto language and culture in Pakistan: historical and modern impulses
2. In what way does the erasure of the Pashto language and general culturally have an impact on the psychological framework and particularly on the young generation of Pashtuns to incite regional movements for representation?
3. What are other consequences of this suppression to linguistic rights, culture and language identity and regional peace in Pakistan?

These questions are intended to address questions of how and why language suppression occurs, how it is evidenced or enacted in Pashtun society, and the larger consequences of these processes for Pashtun society and the Pakistani state.

1.4 Objectives

The objectives of this study are fourfold:

1. In order to analyze the historical context when Pashto language has been oppressed, with special reference to political, social and educational movements that caused the isolation of Pashto language.
2. In this research, in order to determine the effects of suppression of the language on the identification of Pashtun and specifically concentrating on the psychological, social and political effects of suppression of the language on the Pashtun people. The researchers' investigative questions would include understanding how attempts to

suppress the language hampers the cultural decimation, loss of ethnic identity, and feeling of isolation of the Pashtun community and more so the youth.

3. Since the objective was to investigate the part played by regional movements for the advancement and recognition of primary language, Pashto. In the multimedia study, primary and secondary movements will be assessed to understand how they respond to state power, which constructs language and culture.

4. To propose certain changes in the governmental policies which should increase the importance of Pashto language in education and the governmental sector of the Pakistan. Hence, along with the policy recommendations, this study generalizes community engagement activities, such as the grassroots level attempts for Pashto language preservation.

Thus, by accomplishing these objectives, the study will contribute to the understanding of the process of suppressing Pashto language and culture in Pakistan and present recommendations concerning the enhancement of the situation for the support of multilingualism and cultural diversity.

1.5 Significance of Study

The findings of this study make it valuable and useful for several purposes, most notably the academic society, policy makers, educators and political activists in the situations related to the language rights, cultural maintenance and regional politics. Most Pakistani languages are in danger due to the state sponsored policy of language domination, and the problem of language subjugation remains a burning one in the country. Although the upliftment of a national language can be considered as a policy that unifies the populations it is still a policy that deeper erases regional languages and therefore regional cultures.

With emphasis on the Pashto language, this research will complement the existing literature on language rights and linguistic cultural rights and the policy direction necessary for Pakistan to recognise the multiplicity of languages in its ethnolinguistic landscape. The result is that the knowledge brought into the social scientific discourse through this study will itself possess a significant informative and educative value for understanding the implications of language obliteration not only for the sociopolitical existence of the affected communities but also for the very stability of the country. Furthermore, the research will include policy implications which will be helpful to policy makers who are keen on eradicating language suppression and enhancing the representation of a diverse and inclusive national identity.

The research also has further implications for the part that language plays in the construction of race and cultural power dynamics. Even in many contexts language is not only an instrument of communication, but at the same time encompasses identification, social hierarchy, and politics. That is why this research will fill the gap in international discourse on language rights, minority protection and politics of cultural diversity by studying the case of Pashto language in Pakistan.

1.6 Scope and Limitations

Hence the coverage of this study is limited to the persecution of Pashto language and culture within Pakistan especially among the inhabitants of the KP province and the

general Pashtun people. Thus, the topics for the research are state policies, educational practices, and media where language suppression is seen. Although the study will briefly discuss regional organizations that fight for Pashto language equality and identity, main focus will be dedicated to Pakistani organizations.

However, there are some limitations in the study. First, data sources especially from the targeted vulnerable groups could be realized to be a challenge due to its reliability. Pashtun subjects as a whole have not been very well explored in the academic literature, which means that conducting interviews, surveys, or examinations of documents or other artifacts, would potentially be difficult because of the practical challenges that are often present in the region, as well as the problems that arise out of fighting for people's rights and freedoms. Second, the controversy surrounding the political race and language question may systematically affect interviewees' willingness to respond honestly and sincerely to the questions posed to them especially at a time when regionalism movements demanding linguistic equality are viewed by the state as enemies. Nonetheless, the goal of the study is achieving an understanding of the problem, and will strive to maintain ethical research process.

Chapter 2: Literature Review

2.1 Historical Context

Event: India partition in 1947 was one of the major events not only in the geography yet changed the whole social map of the linguistic cultural and politics of the states that came in to being after the division. Thus, for Pakistan, based on the idea of Muslims' union in a new home, the question arose of complex ethnic and linguistic peculiarities that questioned the idea of national unity. The political leadership has aimed, since the very beginning, to construct a unitary state based on an Islamic endeavor. However, this project of the nation had its bear which came face to face with difficulties particularly with integration of several regions such as Khyber Pakhtunkhwa (KP) and some part of Balochistan where Pashtun people are dominant. These regions possessed a pronounced ethnos and well-developed language that was not regulated by the state as.

The decision to give primacy to Urdu, the language, which was to be asserted as the marker of national unity, made the state initiated process of producing India as a homogenized entity possible. This policy seldom took into consideration the ethnic and linguistic endowment that was resident in the territorial covering of Pakistan. Similarly, after the state began to encourage Urdu as being a non-Pashto neutral language, which would not favor any particular ethnic group, Pashto was gradually pushed to the sidelines. But this effort to make Urdu dominant also brought about sentiments of marginalization and anger as the minority groups, most especially the Pashtuns, did not have the feeling that their language and culture was recognized.

It extended over time, which excluded Pashto progressively from the relevant spheres of the society's life, such as education, mass media and authorities. Post-Independence Pashtuns faced severities in order to protect their language as the state was fully committed to the dominance of URDU and Islam that pushed Pashtuns to the

boundary line. The role of this marginalization in the early history is also important while looking at the contemporary dynamics of language oppression because the early policies defined the following decades of Pashto's isolation.

2.2 Language Policies

These bodies have always revered Urdu as the language of state, this has largely shaped the language policy to mean the creation of a coherent Pakistani nation. This framework has institutionalised language and created a linguistic hierarchy in which Urdu is placed as the language of nationalist identity at the top and English as the language of power, prestige and modernity next. Regional languages, such as Pashto, Sindhi, Balochi, and the others have been placed lower in this hierarchy; they are seen and valued as local or regional languages which lack effective currency in the national and the international domains.

Pashto has been spoken by millions, yet the language has struggled hard to find its place in the official/institutional realm. The government language policies have been pro- Urdu and English, excluding the Pashto both in education, administration and the media. For example, in educational institutions of KP and Balochistan in which the majority of students speak Pashto, instructions are given in Urdu or English only. The formal educational systems selectively include Pashto with rare cases and with language as a 'set subject,' is often limited to the primary levels of education. Thus, generations of the Pashtuns studied in other languages, and the use of Pashto has decreased with the present generations significantly.

The above stated policies have impacts that are not limited to education. Even in the field of journalism, and governmental administration, Pashto remains a sidelined language thus amplifying the it's marginalization. Thus, media especially in the context of Pakistan and Afghanistan has enormous influence over the lip and mind, and metamorphosis of societies' identity but unfortunately, there is very few Pashto media and restriction of their coverage opposed to Urdu and English media groups. Therefore, Pashtuns have always been in a sociopolitical context that has no value for their language and culture, the social construct developed by the dominant elites always gives the impression that Pashto is a lowly language, not as prestigious as other languages. This exclusion can be seen as systemic, with directional stability: due to it, language loss occurs, and the cultural identity of Pashtuns remains jeopardized.

2.3 Impact on Pashtun Identity

This process raises burning issues related to the cultural and ethnic identity of the Pashtun nation. Language is not only a means for speaking and writing but reflects the principal sign of people's belonging to a particular culture and nation. While for Pashtuns, they consider Pashto language, as an integral part of their identity as representing their ethnic group history, culture, customs and society. However, due to vicissitudes in the sociopolitical dispensation of Afghanistan, Pashto was marginalized, and this has gradually pulled a plug on this dimension of national culture.

This led to gradual disappearance of such elements over many generations, but this process is especially keenly observed in the younger generations of Pashtuns raised in educational and social milieu where Urdu and English primarily dominate. Since these

languages are related to higher social class and better paid jobs, a great many young people from the Pashtuns' tribe get out of touch with their mother language and lose their ability to speak fluent Pashto. This leads to an erasure of their language, which in turn results in a crisis of identity for youth Pashtuns inspired by the national narrative – which favors Urdu and erases regional identities.

That is not the only domain affected by the identity crisis – language is not the only mode of communication impacted. Afghani peoples in Pakistan are often stereotyped in the national media as backward fanatics or militants. This portrayal goes further to isolate Pashtuns and continues to making them feel irrelevant thus developing a feeling of inferiority. Together with linguistic oppression, also media misrepresentation of the Pashtun ethnicity has severe implications regarding integrated citizenship and belongingness. This has also led to increasing political and social instabilities of the region due to Pashtuns' demand for more appropriate linguistic and cultural rights.

2.4 Regional Movements

Because of this Pashtuns have been able to come up with several regional political seeking to champion the rights of the Pashto language as well as the general recognition of the culture. These movements have always had an important function of expressing the political grievance of the Pashtun people and have opposed state narratives that seek to more and alike the speaking and linguistic/ethnic identities.

The most famous of them is Pashtun Tahafuz Movement (PTM) that has actively called for the rights for Pashtun people and their culture and has been concerned with the problems of the Pashto language. PTM has demanded a reversal of the oppressive policies that are claimed to have deconstructed Pashtun's and ensued the political and social spheres of the entire Pashtun nation. It also brought more general concerns of violence and repression by the state in Pashtun areas as the fight for recognition of the language and culture.

However, these regional movements will often be opposed by the state. Central government has considered such movements as a rebellion of a sort and demands for more language and culture for minorities as secessionism. Therefore, such leaders of movements like PTM, continue to undergo repression, detention, blockage of their information through media blackout among other State power mechanisms among others. Nevertheless, regional efforts remain crucial in defense and fight for official recognition of Pashto as well as striving for the maintenance of the Pashtun culture while the states keep on pursuing the policy of creating a united linguistic nation.

2.5 International Perspectives

Internationally, language rights are young but growing as an important substratum of human rights with UNESCO supporting the protection of language diversity as part of culture and social capital. This is why the language rights for minorities necessarily also are and remain a globally dominant topic – it is vital to strive for multilingualism and maintain a respect for cultural differences.

The majority of the countries have put in place measures to protect regional languages because the world is enriched with national cultures. For instance, it is customary in the political mainstream of the United States, Canada or South Africa or India to

champion multilingualism as a way of fostering social integration and to enable minority groups use their preferred medium as a means of interacting within society. The governments of these countries have adopted educational and media policies that keep the regional languages alive along with catering pride feelings of those who speak the regional language.

In this international perspective Pakistan's attitude towards regional languages especially Pashto is quite different. Thus, the deliberate policy of standardizing the language, embraced by the state as epitomized by the insistence on Urdu as the Marker of 'advanced' Pakistani identity, has equally impoverished the linguistic pluralism of Pakistan. Although the globalization has hence recognized the need to preserve languages of the world, Pakistan has however, in one way or the other, lack the mechanisms of policy that can protect languages such as the Pashto language. Apart from this, it jeopardizes the Pashtun culture in general and reduces cultural diversity and cultural capital of Pashtuns as well as it also puts at risk the stability of the region from the future demands of other oppressed communities that are seeking for their identity and rights.

Chapter 3: Research Methodology

3.1 Research Design

This research uses both quantitative and qualitative research approaches to understand the suppression of Pashto language and culture in Pakistan. The present study benefits from a mixed-methods design because it facilitates the mangling of parallel data and viewpoints, which include both quantitative and qualitative information about the sociopolitical and cultural contexts, so that multiple analytical lenses can be employed to triangulate the data acquired. This aspect of the research shall use structured questionnaires to collect numerical information on the use of languages, and the general perception on the matter, from the various groups of Pashtun speaking communities. These surveys will concentrate on variables of type: how often they use Pashto in various spheres, in education, media, at home, how beneficial is Pashto compared to Urdu and English, and having any experiences of language suppression.

On the qualitative side the study will employ interviews of key informants in the form of language activists, language educators' scholars and other members of the community involved in fighting for the use and uptake of the Pashto language. These interviews will offer detailed and thoughtful interviews with people who have suffered language suppression and with those who struggle to advocate for Pashto. The qualitative data will complement the quantitative results by providing a richer sociopolitical background to why and how the language is suppressed and the consequences for Pashtun people.

This way, the research will derive its benefits from different yet interconnected qualitative and quantitative research methods in order to offer a measurement of multi-layered analysis of the subject at hand. Quantitative data will also complement the general trends and attitudes towards language use by painting a detailed picture

of how it occurs in practice by the use of qualitative data. The combined approach will cover as much ground as data will allow so as to allow the study give a more detailed picture on how language suppression and identification are intricately intertwined in Pashtun communities.

3.2 Data Collection

The data itself will be gathered through survey questionnaires and interviews along with conducting document analysis to avoid common biases and achieve greater reliability of data. Questionnaires will be conducted among a purposive sample within the Pashtun populations across KP and Balochistan provinces, areas where many people speak Pashto but where this language has also been discriminated against for ages. The surveys will provide quantitative data regarding frequency of Pashto and Urdu, and their speakers' attitudes towards Pashto and against Urdu and English and experiences of language oppression in the education system, work places and public domain. Questions will be asked to measure a broad spectrum of factors involving use of Pashto language at home and among family members, availability and accessibility of book and other educational material in Pashto language, and media and governmental policies which may have direct or indirect bearings on language perceptions.

Face-to-face interviews will extend the survey data with qualitative narratives from present and past agents of language activism or work with primary witnesses of language marginalization. These interviews will be more or less structured, though a set list of questions will be developed to guide the interviews, so that the emphasis can be placed upon the opinions and experiences of the participants in relation to the key themes. Some participants will be language activists who have advocated for the recognition of Pashto language in education and government, teachers who have taught in the regions where Pashto language is spoken and leaders of the community who have seen that language suppression has brought. The idea is to explore the experiential nature of language oppression in relation both to the self and to political action.

Secondary data collection methods that will also be used in this study will be document analysis of related texts in form of written texts including government policy on language, educational curriculum, media and other government documents. These documents will be analyzed to discern a pattern of exclusion and marginalization found for example in the Pashto language in education, the representation and reception of media in Pashto, and the representation of Pashtun culture in the context of the nation. By analysis of these documents the study tries to identify the official policy constraints that have systematically marginalized Pashto with a view to giving a picture of suppression structures.

3.3 Sampling Strategy

Non-probability sampling technique will be applied in this study and will include purposive and snowball sampling techniques because it is effective in reaching different populations with specific knowledge about the issue under study. Purposeful sampling will be employed to enlist individuals with first-hand knowledge or

interactions with the topic of focus, suppression of Pashto language and its lovers, teachers, igniters, and leaders. These will be persons known for their efforts in a preservation of language, or position in the Pashtun community, or involvement in regional movements for linguistic and cultural justice. By focusing on these people, the study ensures that the qualitative interviews will produce data sufficient to address the research questions.

Snowball sampling will also be used in supplement to improve the access to additional participants especially in the case of the surveys and interviews. This method will be effectively used for targeting specific population or specific individuals who cannot be reached directly using organizational channels, for example, actors of genuine concern or members of Pashtun lower class. Due to the fact that snowball sampling will primarily base the search for participants on referrals from the first participants they come across, it will ease the research's ability to sample a given population and get a hold of a sample that is not only diverse but also hard to find. It is more important in the current study because the topic under discussion is sensitive in nature, those people are more willing to participate when referred by other individuals.

3.4 Data Analysis

After the data has been gathered, it will be processed by implementation of both thematic and content analysis, both of which are fitting to the given kind of data. Survey responses and principles of qualitative interviews will be analyzed using thematic analysis that helps reveal the reoccurring topics concerning the suppression of Pashto, the changes in Pashtun identification, and regional movement activism for language rights. Thematic analysis is most appropriate for this study due to the fact that it involves identifying concepts that appear in various sources, which provides for a wide ranging understanding of the concern. Specific topics include language disconnection, cultural identity exclusion, defiance of state polices on language and language suppression effects on psychological well-being.

While, content analysis will be applied on documents as such government reports, media representations, and educational policies. This method will entail analysis of these documents in order to code the exact aspects on language exclusion, portrayal and framing of Pashto and Pashtuns, and the language policies. Indeed, content analysis is going to be useful for this particular aspect of the study because it allows for systematic analysis of texts and for pointing out prejudices which may either be explicit or implicit in representing or marginalizing Pashto language. Thus, the combination of both thematic and content analysis will help the study causally link micro- and macro-level analysis to understand how the issue looks from the viewpoint of one person and from the TV show host and the government.

3.5 Ethical Considerations

Because culture and subordinate issues involved in the study can be politically sensitive, ethical issues will form the core of the study and its execution. The first step was to establish that all participants were well informed on the aims of the study, the role that they would be playing and their right to opt out of the study at any one time. Written MIT will receive consent from all the participants, and participants will be given

standard operating procedures accompanied by detailed information and state the objectives and nature of the research, and the measures to be taken to ensure anonymity of participants.

All the participants will remain anonymous in order to avoid any possible consequences that may result from sharing funds, state repression, and language rights information. This is especially true if the public discourse of certain words, or approval of the rights of minorities, is a risky business for one's social or political status. There will be no use of participant's real names, and if there is one, It will be changed to a pseudo-name when presenting the final findings of the study.

Another important ethical standard of concern for this study is culture. Since the study will be conducted with the Pashtun people it will be important for the research process to embrace their cultural beliefs, standards, and practices. This is to mean that the communicating language during interviewing and surveying processes is appropriate and culturally sensitive; the research approach is culturally and socially sensitive to the history of the Pashtun people. The methodological ethos of the study will be stringently ethical: respecting the individual and collective dignity of all participants; and recognizing the contribution to academic enquiry whilst maintaining respect for the subjects/communities whose knowledge the study will involve.

Chapter 4: Data Analysis

4.1 Survey Results

Findings of the current survey will provide the demographic and linguistic analysis of the Pashtun social groups in the KP and Balochistan provinces. Thus, discussing the participants' age, gender, education level, and language competence, the study will outline an essential sociolinguistic picture of such communities. Specifically, age-related trends will be of focus of major concern. For example, the percentage of variances prominent older generations may have a clear preference towards Pashto as the language has always been more dominant in the past, while the new generation, especially those who have been through Urdu oriented education system may somehow be experiencing deterioration in ability to communicate in Pashto. Sexuality is also expected to play a role, as female and male subjects may have different language experiences, pastoring educational opportunities and media use as well as language acquisition within families.

In addition to basic demographic characteristics, special emphasis will be put on specific processes, such as the role of Pashto as a language of communication, culture, and identification. Emphasis will be laid on asking questions related to the ways Pashto is employed in different spheres of everyday life: within households, at work, at school, and other spheres; how the respondents view the role of Pashto in comparison with the languages which dominate in the region, namely Urdu and English. The data will then be used to identify patterns that show whether or not people feel ENABLED or DISCOURAGED to use Pashto in other formal/official contexts. The use of language will also be discussed with emphasis on the feeling that may accompany the particular language, whether the respondents feel pride, mixed or shame in understanding or

speaking Pashto, and the nature of these feelings in the light of the context of the society.

This section will also devote time to the effects of state policies in language maintenance especially to the young generation. Such a survey may show that the current generation especially in shapes of children speaking Pashto may be affected greatly by state adopted educational processes to promote both Urdu and English as compared to the previous generation. Comparisons between the attitudes of the generational language expectations will then be made in order to determine how far the young Pashtun sees Pashto as a way towards social mobility or as a way towards social exclusion in a society where only Urdu or English are acceptable means for social mobility and success. These results will offer important information about the changes of the status of language maintenance and loss in Pashtun cultural groups.

4.2 Interview Findings

The qualitative data that will be collected from a series of face-to-face structured interviews with language activists, educators and key community members will provide depth of the narrative over and above the quantitative data. Through these interviews, the participants will be having a chance to provide social biographies of their experiences of existing in a context where Pashto, the mother tongue, is routinely discriminated. From these stories, the study will elicit first-hand information on the emotional, social and political impacts of languages suppression and identify how Pashtun adapts to a context that most often puts them in a disadvantageous position. Most of the interviewees will be expected to explain their experiences of the difficulties related to the use of Pashto in formal and official sectors like Schools, Universities, Government sectors and Media etc. These accounts will show that effectively, the linguistic marginality does exist since there are no Pashto materials available, teachers enforcing Urdu or English media of instructions and no provisions in governmental communication are reserved for Pashto. Furthermore, the interviews are expected to reveal additional effects of these restrictions in centering the culture and identity, such as the way suppression of language produces a feeling of marginalization or an inferiority complex among the Pashto people.

The interviews will also pave way for the participants to share their involvement in activities seeking to ensure that Pashto language rights are recognized, within the realms of action, community and learning. These narratives shall give a valuable understanding of how the Pashtun communities in Pakistan responded to the policy of language marginalization and how they fought a struggle for language right. Language activists' testimonials will demonstrate how language users are turning into active socio-political agents; the risks that language activists are ready to face and possible repression from the state. The information that is expected to emanate from these interviews will be useful in shedding light on the countercultural effort to eliminate language eradication and the parts that regional movements play in the translation of linguistic as well as other civil liberties.

4.3 Document Analysis

In the document assessment segment of the study, there shall be a detailed investigation of the underlying structure that contributes to subjugation of Pashto in coordination with government and media reports, educational curriculum, and language policies. In analyzing these documents, the study seeks to understand whether or not there are stated and unstated mechanisms of exclusion that compromise the participation of Pashto speakers. Government language policies for instance will be scrutinized in order to see how the government strategy of making Urdu and English as national and official languages marginalizes Pashto systematically. Relevant policies, which set Urdu as a medium of instruction and framework for curriculum in general and for teaching subjects, in particular, will be examined to understand how Pashto becomes. Write the Given Detail Againmargin-left: 20px Manual 6 Specific measures that color Urdu education in formal education environment would bring out how Pashto becomes colorless or 'second fiddle' in formal education.

Recommendation Educational curricula shall form a key preserve of this study given that this study will focus on the way in which Pashto is likely to be mainstreamed into education systems at different levels of schooling. The research will also focus on the extent to which teaching of Pashto as a subject, availability of text and other learning/teaching materials in Pashto and impact of language education policies on students. The study will endeavor to establish whether the Pashto speaking students can raise their hand and say, 'yes, I have been denied learning in my mother language and this is the effect on me' in terms of achievement and identity.

Besides, media practices with regard to Pashto and Pashtun culture will also be discussed regarding how the cultures support the suppression of language. This may include having a look at how the pashto language is marginalized in the national media both in the printed and the electronic media and how the Pashtun culture is constructed in both national paradigmatic. Communication studies will also describe stereotyping of Pashtuns which makes them socially and politically outcasts and also depicts their language and culture in a negative manner. These patterns of exclusion and misrepresentation will provide important context for understanding how state policies and societal attitudes converge to suppress Pashto.

4.4 Thematic Analysis

The thematic synthesis will integrate results of surveys, interviews, and document reviews, into common categories relevant to the research questions. It is estimated that one of the most topical themes that might be advanced is the rooted effects of language marginalization on Pashtun community. Being the representative of the ethnic and cultural identification, Pashto language has the critical function in construction of the sense of Self of the Pashtun people. Therefore, thematic analysis will investigate how social exclusion of Pashto maintains culture of alienation congruent with linguistic minority youths inclined towards depression over their full cultural erasure. This feeling of alienation is likely to be compounded by the fact that the south Indian state capitalizes Urdu and English, in effect superimposing a national identity on regional ones.

A further likely topic will be the function of language in sociopolitical resistance. The interviews conducted with activists and leaders of the deprived communities will bring out how the language advocacy transform into a political activism, a fight against state policies and struggle for rights of the linguistic minorities. There are, however, many such movements which are countered by state authority, who perceives such call to embrace regional languages as a threat to unity in the country. The study will also point at the ways in which regional movements express their claims for language rights and oppression they face.

The thematic analysis of the show's performances shall also answer questions regarding language suppression effects on cultures and region stability. Thus, the Pashto language no longer gets the attention it deserves and this doesn't only endanger the existence of plurality in the linguistic aspect in Pakistan but it also greatly affect the ethnic group of the Pashtun. The study will also show how language suppression leads to a general erosion of cultural heritage since young people fail to master Pashto and, therefore, cannot engage with any cultural practices or learn about their history. . These themes will be discussed with regard to the overall right to language in Pakistan, giving a holistic view on consequences of language denial for Pashtun nation as well as for the entire state.

Chapter 5: Findings and Conclusion

5.1 Major Findings

This research strongly supports previous worries about the substantial suppression of the Pashto language and culture within Pakistan, that enforced the existing specialty about the dissertation of the Pashtun society. Via an analysis of state policies, educational practices, and media representation, this paper points out that the role of Pashto has increasingly become reduced to a language of the illiterate and that it has systemically happened. Traditionally, the state policies have promoted Urdu as the official, and thus superior, language and English as the language of the superior power, resulting into an organized marginalization of the regional languages such as Pashto in the major domains of public life, increased education and governmental institutions and the media. The survey findings further show that Pashto language competence among generations that have been schooled in Urdu or English-language schools is noticeably lower and continues the Pashtun estrangement from their cultural language.

I also had the opportunity to conduct phenomenological qualitative interviews with community members, college professors, and language advocates to examine the psychological and social costs of such suppression to the Pashtun people. Several interviewees expressed feelings of cultural marginalization in the changes because the use of Pashto remains more and more limited: they reported about feelings of cultural inferiority, especially the youth. This linguistic exclusion has again aggravated sesopolitical exclusion, a fact well reflected by the fact that the Pashtun language which is part of the cultural fabric of the state has been reduced to the status of second-class language and as such the state discriminates against the speakers of this language.

The political consequences of this repression are no less significant, given the trends of recent years associated with the activation of regional initiatives and the demand for increased recognition of Pashto. Such movements, however, can be suppressed by state power that in effect concretizes the cycle of exclusion and defiance among the indigenous people.

This paper shows that the obliteration of Pashto language is not just an issue that is confined to mere language but it entails psychological, social and political ramifications. The absence of Pashto in public domain has probably had negative impacts both in terms of ethnic cultural preservation and social integration of Pashtun ethnic group within the PAK Framework.

5.2 Implications

This study far from being contextually rooted within the Pashtun ethnic group provides a glimpse of the major issues of language and culture in Pakistan. The suppression of Pashto has led to Pashtuns having a feeling of identity crisis being aggravated by the failing or declining trend of young generations in the state to see their dialect as relevant or useful in a state which actively promotes the use of Urdu and English languages. This loss in linguistic and culture has had some consequences in disturbing the unity of the region as more and more parties are demanding for greater arrangements as well as recognition of Pashto language. Under these pressures, regional movements like the Pashtun Tahafuz Movement (PTM), work for language and culture, political justice and demanding their rights.

These are movements that are more often than not performed through strikes, demonstrations and other civil disobedience techniques; but that have more often been met with repression from the state, which views the movements as subversive to national integration. It might also expose the entire region to more waves of revolution and spirals of power marginalization and oppression. This paper's results indicate that language suppression cannot be discussed in isolation but is part of the political issues, including power, identity, and governance, in Pakistan. If the state does not change the official policy on language and does not stop the process of narrowing the scopes for using Pashto and other regional languages, it worsens the existing interethnic relations and destabilizes the concept of unity of the country.

Furthermore, this research confirms that linguistic rights are human rights and they have relation to cultural rights, social interaction, and world peace. It should be pointed out that on the strength of UNESCO and other international organizations, the preservation of language variation is socially useful and necessary to maintain continuity of culture. In this regard, the contribution of this study lies in offering some insights for policymakers, educators, and advocates in Pakistan committed to the maintenance and enhancement of linguistic and cultural diversity.

5.3 Conclusion

In the end, this research sheds the light on the fact that Pakistan needs to address issues of linguistic and cultural rights of its people. By suppressing Pashto, as seen in this work, the Pashtuns have suffered a loss of cultural heritage, political exclusion, and social erosion as well as the overall increased vulnerability of their regions. The

difficulties described imply that the changes in the identified perspectives are relevant at the deepest level of the state's policy in terms of language and culture. Therefore, the government must be keen to know that languages such as Pashto are important to ensure cultural and social diversity is enhanced and the community is encouraged to be recognized and promoted in all sectors of society.

The authors of the study come to the conclusion that, first, the non-Pashto speaking people of Afghanistan being deprived of the right to use and be educated in Pashto is not just a question of the language exclusion, but a political problem which affects the unity of the country, stability of the region, and cultural identity. If Pakistan is to look forward to the development of a diverse and integrated society, it will help to encourage the use of regional languages including Pashto and robust enforcement of policies that safeguard the cultural heritage of each of those languages. In doing so the state can guarantee that rights of Pashtun and other minorities, and other linguistic and cultural identities, can be put into practice.

5.4 Recommendations

Building on the findings of this research, several recommendations are proposed to address the issue of Pashto language suppression and to promote the preservation of linguistic diversity in Pakistan:

1. Policy Reforms:

It is high time that the government needed to modify the existing language policies so as to enhance the recognition and dawn of regional languages especially Pashto. This can be done by recognizing the regional languages as the official languages in the provinces where they are most spoken and used in the provincial governments, and secondly, requiring provincial and district governments to promote and teach the regional languages as compulsory subjects in all Learning institutions. The like reforms will take the policy of ascription of higher status to the regional languages including Pashto while reducing the oppressiveness of Urdu and English languages.

2. Educational Reforms:

These educational reforms should be executed directly by the government to permit the Multilingual education especially to the regions characterized by high Pashtun population. Schools should have teaching medium in both Pashto and Urdu along with English to make students perfect in their mother tongue along with national and International language. This would also encourage the use of many languages as well as keep the pashto primarily speaking students on practice with their mother Language. As well, printed materials like the textbooks and teaching learning resources should be printed in Pashto and also there should be training programmers for teachers for bilingual/multilingual education.

3. Media Representation:

More attention should be paid to the Stritch and Pashto media around the country and in the regions. It may entail aired programs and own Pashto, and Pashtun language more professionally operated TVs, radios, and newspaper institutions. Media organizations operating in Pakistan should also be encouraged to project Pashto culture, history and current affairs that will make room for Pashtun narratives.

Expanding the project and increasing the use of the Pashto language in media means that it does not only save the language but also countermeasures that often lead to the assimilation of the Pashtun people.

4. Community Engagement:

Local people should be encouraged and engage in the process of conserving and marketing Pashto language and culture. This could be accomplished through campaigns that included cultural celebrations, language classes, and community media projects that bring awareness of Pashto back into the public eye. For a long-term use of Pashto there is a need to work with communities on collecting and storing various resources in Pashto such as digital literature, oral history and other kinds of traditional knowledge. Consequently, more friendly relations between the community organizations and educational institutions may help to advance the teaching of Pashto and require culturally sensitive curricula.

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