

The Supremacy of Racial Identity in Islam and Issue of Language Shifting as Political Interest: A Case Study of Saraiki-Speaking People of Baloch-Ethnic Groups in Dera Ghazi Khan

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DOI: <https://doi.org/10.53762/alqamar.08.04.e03>

Abstract

Islam, which is a divine religion, strictly prohibits its followers from showing off their lineage. The present study intends to highlight the superiority of racial identity on language shifting from Balochi to Saraiki regarding the aspect of multi-lingual and multi-ethnic regions diversity in the population of Dera Ghazi Khan District. Identity is recognized as an important challenge of the present age. This study is qualitative in nature with the historic method and this research paper is essentially an analytical study of the identities of people with a mixed culture who simultaneously claim to be Baloch and speak Saraiki. The data were collected by using field surveys, interviews and

participant observation. The researcher analyzed the data by employing an analytical approach. This study concludes that it is quite clear that the process of identity moves from individual to collective and the philosophy of survival is a fundamental aspect. The majority of the Baloch have adopted Saraiki language but they call and identify themselves as the Baloch. Because the distribution of resources in the state is not a criterion for people to come to their super identity, they use their regional or ethnic identity as superiority over their peers and others. The other bitter fact is that Baloches seem inflexible about that the nation is not made of them, but the language is part of the culture. So, the summary of this article is that the Saraiki-speaking Baloch even today introduce themselves ethnically as family pride.

Keywords: Culture, Identity, Politics, Interests, Baloch-Saraiki, Language, Superiority

Introduction

There is no room for racial and lineage pride in Islam. Islam, being a religion of nature, while it prohibits its followers from it, it also declares piety as the standard of superiority.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ

As it is stated in the Quran that all people are created from a single male and female and their castes and tribes are their identity. Indeed, the honorable in the sight of Allah is the pious.¹ In this analytical study, it is considered that Dera Ghazi Khan is identified as a multilingual region in Pakistan as it is a junction of the country's four provinces. Due to the multiplicity of languages, several languages are being spoken along with the mother tongue. Similarly, there is a social principle where more than one language exists and is prevalent. There is a need to agree on a common language for mutual communication; usually, this language is chosen, which is spoken frequently and it is spoken by the majority of people along with the mother tongue, social language also needs to be learned which helps in socializing and communicating with people.

A large portion of the population of Dera Ghazi Khan includes Baloch tribes and they started becoming the fathers of this region in the 16th century. The settlement of the Baloch nation in the region in the 16th century resulted in the evolution of a mixed culture. Then, the Saraiki language became an important source of communication and harmony.² Similarly, social boundaries in identity are also another concept given by Frederick Barth in his 1969 book "Ethnic Groups and Boundaries". In this group, he gave a new dimension to ethnic 'identity'. It was a milestone. He rejected all the old ideas of race and identity. No significant work has ever been done on social anthropology before these compiled articles. "Practically all human thinking is based on the premise that cultural change is unsystematic. There are groups of people who basically share a common culture and structural differences. Such distinct culture is distinguished from the other." He also refuted cultural ideologies.³ Baloch belongs to a group of people living in shared social boundaries in which the inter-life of various ethnic groups is intertwined, "from this point of view the critical method of examination becomes the racial boundary which defines the group, not the cultural substance". In Dera Ghazi Khan, the Baloch have abandoned their ethnic identity and adopted too much Saraiki. Now they abandon different ethnic, linguistic and social backgrounds. They have developed a common identity, and outside the area, Dervi or Derawal is their identity. For example, the Baloches had to adapt to the local culture while moving from Iran to Makran and then to the Jats in Punjab.⁴ The Baloch have a new identity in the Saraiki region and that is one of the reasons. That a large number of people who now claim to be of Baloch descent now speak Saraiki and are unfamiliar with their mother tongue Balochi, due to which their ethnic identity. It is limited to their personal genealogy or personal memories and is becoming part of the past as it is also clear that a long time has passed since the arrival of the Baloch.⁵ Even today, politically, the people of the Baloch race have a strong presence in the region. But the most significant point is that most of the tribes of Dera Ghazi Khan, unlike the Baloches, have adopted the language of Saraiki. They are not ready to call themselves Saraiki by any means. Even today, he prefers to call himself a Baloch and identify himself as a Baloch, even though he has completely abandoned the Balochi language. There are a number of reasons for maintaining this ethnic identity, including the acquisition of political

representation on the one hand and an attempt to establish oneself as superior to the local Saraiki on the other. This research article mainly explains the use of Baloch identity by Saraiki-speaking Baloch tribes. These factors have been examined as to what are the motives behind making one's identity as a Baloch despite being completely merged into Saraiki culture.

Statement of the Problems

This is an analytical study and the basic problem of this study is to find out the answer to this usual question of why the Saraiki Speaking Baloch considers prior to their racial identity as their primary identity. As a different ethnic group, Baloch considers themselves superior to the Jat and other local tribes and castes. Due to the regional phenomenon of electoral politics, the racial and lingual ethnicities claimed superiority. The Saraiki-speaking people emphasized that all Saraiki-speaking people are now Saraiki but Baloch claimed that they are Baloch by race and Saraiki is adopted by them as a socio-cultural change. In their sense, their racial and ethnic identity is important which gives them privilege in the authoritarian type of democracy. Ethnicity is considered a widely researched phenomenon all over the world from different perspectives. As a very complex phenomenon, its understanding and interpretations are very complex. However, it is termed as a result of political problems and generates simultaneously, it is supposed, the problems for harmonized political development.⁶ The region is also under the control of the Tumandari system and all the Tumandar belong to the Baloch race. They are bilingual and due to political pillars, they accept the Baloch identity of all Saraiki-speaking Baloch people as an election stunt. In this context, the study approaches the problem from a new angle. It provides us with a view of a multi-ethnic society and its political norms. It explores the salient categories of socio-political alliances and relations between minority and majority groups from the perspective of elite politics. Baloch settlers came to live in neighbourhoods and did not try to maintain their original languages and cultures due to political participation and opportunities for economic and social mobility. The ethnic community may have developed partly due to initial discrimination, but the principal reasons for its persistence were cultural and psychological. The conversion from Balochi language to Saraiki was the growth

of market relations, the driving force behind the increasing articulation of common interests.

Research Methodology

This is an analytical study of Saraiki Speaking Baloch Tribes of Dera Ghazi Khan. This research is compiled with the historic method of research with the help of a qualitative approach. The study is also based on historical material along with interviews of Baloch representatives, politicians, lawyers, teachers, students and people from different walks of life.

Although the research was initiated with a qualitative approach towards language shifting and its relation with socio-political and economic history, it is constructed on an inductive model with an empirical approach. For that, the tools and techniques of field surveys, interviews and participant observation are used. However, these quantitative methods are combined with qualitative and historical methods through comparative techniques. Historical data is approached through books, government records, reports, district gazetteers, newspapers, essays, articles, magazines, election results and encyclopedias. The difference between empirical data and records is resolved through the method of historical criticism. Election results were gathered from the Election Commission, Local government offices, Municipal Committees and from the website of the Election Commission of Pakistan. For the analyses, the tools of verification and sampling are used. The difference between empirical data and records is resolved through the method of historical criticism.

I. Field Survey

Field survey contains personal observation, structured and unstructured interviews. In personal observations the main emphasis was on the attitude, behaviour values traditions and rites of the people of the District. It was very difficult to ask the people directly to disclose information about their families and conflicts. Unstructured interviews were conducted which provided the respondents to talk and collect information which was tested and assimilated later on. It is important that the unstructured interviews often provide more information than the structured interviews. Arranged interviews were also useful with the key information. Through this method, information was collected from professors, teachers, doctors and political personages. Informal discussions were also held with the old persons of the

district who are the real eye-witness of the socio-economic conditions and changes over a considerable period of time. These persons were in a position to describe the recent state of affairs but also the observable trends and significant milestones in the evolutionary process of the society will also provide useful information.

2. Documentary Sources

The sources consisted of published and unpublished documents, official reports, statistical reports, manuscripts, diaries, letters and books. These sources include two types.

1. Primary Sources

2. Secondary Sources

I. Primary Sources

First-hand data was gathered from unpublished official reports, records, files, correspondence, letters, and reports of the various departments concerned with the development efforts of the district Dera Ghazi Khan. The district government record and the record of political agents provided necessary data and information from their official records. At the provincial level, various departments of the government of Punjab were responsible for the implementation of development projects in the district. At the federal level data were collected from the development sections of the Ministry of States, Finance division, health division, planning divisions and population census division Islamabad.

Data were also collected from the various development reports presented by the parliament and the provincial assembly of Punjab. All proved solid and good sources of necessary data and information.

Secondary Sources.

Published material which was available for the concerning topic. It was the main source of initial information. It has great significance and it helped to discover whether the study undertaken has already been thoroughly researched or not. Thus it made the present study more authentic. This procedure helped to point out the relationship between other studies to the present study. These sources included books, articles, periodicals, journals, magazines, published theses and newspapers.

Primarily Research Questions

1- Why does Saraiki-speaking Baloch still claim their primary identity as Baloch after many centuries of their settlement in the region?

2- Is the case of language shifting considered the political and economic benefit of these Baloch Tribes?

3- Is the primary identity as Baloch provide political status?

Review of Literature

Although a lot of work has been done on the Dera Ghazi Khan areas, no organized and analytical work can be found on the region. Some works by Lala Hutto Ram⁷, Munshi Hakm Chand⁸, District Gazetteer⁹, Ghulam Ali Nutkani¹⁰, Abdul Qadir Leghari¹¹ and Hashim Sher Khan¹². But no proper work has been done on the above-mentioned topic exists at all. Even this research has not found a single work of this nature in any region of Pakistan. As the most integral part of the research, a review of the literature is very useful to find out the facts. Therefore, different types of historical-based material based on primary and secondary sources have been consulted to complete this research i.e. books, journals, articles, essays and newspapers.

Discussion

The word "language" is derived from the Latin word "lingua" which means "tongue" or "speaking." Language is an arbitrary system or technique of human communication. When speaking or writing, it makes use of vocal sounds or constructed words¹³ We are not sure if other than humans, other animals genuinely have any language, even though they all communicate with one another in some way, whether on land, in the sea, in the air, or anywhere else. This gift is only given to humans. Linguists and language scholars believe that only the human larynx can produce meaningful speech.¹⁴

"Language is an invention of human social and societal needs. Every language determines its evolutionary goals with the support of social life and under its influence, changes in its form and meaning take place. The story of the rise and fall of a language should actually be understood as the history of a nation. The thing is that the language is also bound by its social motivations and factors like its speakers.¹⁵

No language is completely logical and definitive. However, cultural evolution also changes the nature of languages. Sometimes social changes take place and affect language as well.¹⁶ The debate over the individual and collective concept of identity has remained popular for some time. It is usually a basic component of individual identity. It is the individual who maintains the concept of identity. This is the person who changes his/her identity over time. Identity changes from time to time as the region is associated with race and religion. Identity goes through historical stages and matures the aspect of identity that will not be complicated until the balance of power. However, as the balance of power deteriorates, the problem of identity will arise. So, there will be an identity conflict, as a result, the quest for power in terms of identity will begin. Thanks to this, nations are moving towards the stages of rise and fall, which will show them how to move towards historical consciousness and this historical consciousness, will create a sense of identity in them. Because the concept of perfect identity does not apply to related identities and as such it is only a basis for maintaining one's essential identity. According to Gach, there is no qualitative criterion on the basis of which an identity can be claimed. Due to its limitations, it delays possible interpretations of individuality. In the same way, it deviates from Quinn's postmodernist theory, which is inconsistent with her theory of identity. Of course, that first-degree identity is relevant. He divides it into two parts, according to which the interpretation of language and the expression of sentences is first class. This is a first-class identity. In the same way, with the expansion of knowledge comes an increase in ideas. While changes come to the other aspect like graded language or sub-language. Different interpretations of each language are possible.

Racial identity is also considered an important and advanced political reality and the members of the same group also formulated ethnic character, therefore, ethnicity and religion are vital images of any race. Character is simply the procedure of mindfulness; it relies upon the verification of others. That is the reason it is an extremely delicate, confounded and slippery issue. Character is simply the procedure and observation of a typical national personality. "It is the communication of individuals that makes a feeling of personality". First, we have to know about when there is self-discernment; a man depicts himself or in terms of sexual orientation,

family calling, station clan, nationality and class. "On the off chance that another character was seen as being lofty, or valuable, it was taken by the individuals who needed to take focal points of it."¹⁷. Correspondingly common and local associations additionally decide one's personality, but character regularly needs recognition by others which relates to it, then talk about "self" and "other".¹⁸ "The self is a reflexive character; Individuals can do questions themselves and have a state of mind towards them". This is the recognition of a group from one group to another. "The selves can exist and enter in that capacity into our reality"¹⁹. Personality has numerous methods of representation. A man has distinctive parts or ranks. Being Muslim a man is aware of his caste like Pathan; or Baloch. When a single person generally characterizes himself in various situations. With the passage of time and different conditions, the general population had distinctive images, titles and thoughts to characterize themselves. Around the tribe, districts and races were the principal images of the character. In present-day times current country state gives new images that support the change of ethnic personality and culture of the general population. "Language and religion are important terms; these two terms are identity makers "²⁰ Presently state part has turned out great the bases of developing or dismantling characters." By increasing the task of the state the condition of 17 inhabitants is managing an individual's existence then the possibility of societal versatility by the rivalry of upgraded situational part"²¹.

Racial origin can also be traced through linguistics, demographics data and evidence but the interaction of centuries with the people of different, ethnic and lingual groups changed the real picture. People living in a social boundary often shifted their language to another language, which is more acceptable, modern and used as a status symbol. For example, when Baloch arrived in Dera Ghazi Khan the local language of natives was jagdali, today it is called Saraiki. The Baloch gradually converted to Saraiki language and became the successors and leaders of Saraiki ethnicity and language movements. In these cases, like language shift, speech community and transformation to another language, it is difficult to determine a race through language. But even then there are some clues that can help a linguist to race any specific racial group. Although ethnic groups of Dera Ghazi Khan indiscriminately speak the Saraiki, but they also boast about their origin of ethnic

identity. For example, in Dera Ghazi Khan Baloches connect their lineage with Mir Chakar Khan Rind and then to Halab, Saraiki Sanskrit-speaking Arians and Pathan with Ahmad Shah Abdali. People became confused socially with the present language which these groups have adopted with time". Language is an essential certification to decide the wellspring of any race yet one ought to need to remember that in the present age dialect is the criterion for the social network, yet you can't pass judgment on a contest through words"

Baker's discussion explains the experience of language shift within the language as murder that Alina and her friends murder their Russian language when they do not openly teach it to their children who seek English as their mother tongue. All the children learn their first language more easily than their second language. Contemporary elites consider indigenous languages as modes of identity profiling that have the harmonious coexistence of people in society. The case of Alina clearly shows the difference between language murder and language suicide. Furthermore, language suicide is caused by external human factors and the use of a specific language.²²

The term language shift is used as the transfer of a language from one language to another or the replacement of a language or the assimilation of a language in such circumstances when a group or community give up speaking their own language or mother tongue and adopt the second language due to its social worth or prestige in the society not only but as a need.²³ In the case of language shift, the language declines or the murder of the language is also under the marginalization of any language as in the decline of Persian language in India during colonialization. The outcome of the language is a comparison with any prestigious or vibrant language that influences on the community of migrants and settlers. This situation forms a new tendency of the linguistic phenomenon to the death of any language.²⁴ This phenomenon of a language shift largely depends on the socio-economic condition of any linguistic group because a weak group tried to adjust itself and transfers its language to gain and earn politically and economically while the dominant groups never shift their language due to less inspiration from them.²⁵ This situation is dangerous for the marginalized and weak lingual groups. Because this strategy of language shift is clearly the death of the first language as Fasold expressed it the

death of language which occurs at the time a linguistic group shifts toward the new language and their own language has become out of order for any communication.²⁶ There is the same situation for the Balochi language as Baloch migrants came to this region and their socio-economic needs motivated them for the adoption of Saraiki language. They shift their Language and started to speak Saraiki than Balochi.

Causes of Language Shifting

Language is a tool for the social connection to one another and this is important for survival while it is transferred from generation to generation. In the multilingual society, though the situation is different and language is a part of culture, language is the representative of any group in the society. Language shift is under some causes due to several aspects of interests i.e. socio-political and economic.

Social Factors of Language Shifting

Language shift is also a process of cultural and social change. The social and cultural process always affects linguistic groups through the ages.²⁷ As Pakistan inherited a kind of social structure from the British in which regional languages are looked down upon. Because nobody wants to be away from the center of power or to be marginalized, so it becomes a compulsion for the Saraiki-speaking masses to feel tilted towards their national language Urdu and consequently shift to it. Language is an integral part of a culture and is indispensable for a culture to thrive and flourish. The aversion to the regional language and depiction of its cultures as uncivilized, unsophisticated and inferior leaves an everlasting impact on the collective conscience of the masses who feel obliged to distance themselves from their culture and language.²⁸

Mukherjee has appraised the whole phenomenon of language shift and maintenance by saying that the number of historical, cultural, social, political, and linguistic factors involved in this process is so large and their interaction is so complex that it becomes impossible to formulate any comprehensive model to explore the process of language maintenance and shift exhaustively. Saraiki is a marginalized language and the Saraiki community feels underprivileged and far from the power center, so they feel obliged to shift their younger generation to Urdu. Particularly the urbanized Saraiki community feels stigmatized and tries to hide their Saraiki identity in public.²⁹

Status of a Language

The status of a language also motivates minority groups to adopt the dominant language for their benefit. As English language received supremacy during the colonial period in India. The status of language is also observed through power and any language which have a status of International, National, official or economic is considered strong for language shift from the mother tongue. Even in the affairs of communication people give preference to the language of communication and the support of less language is also neglected by its users.

Economic Factors

Economic value plays an important role in the functioning of a powerful society and the language of a strong economic group always promotes its capacity directly or indirectly.³⁰ Appel & M. also explains and highlights the actual fact that almost every study on language maintenance and shift implicates the economic status of the language to be one of the dominant reasons for the phenomenon of shift. The economic factor is not only one of the decisive factors in language shift but also the basis of the overall social pattern as far as the Marxist point of view is concerned. Urbanization has given a great impetus to the phenomenon of migration of the masses from smaller towns to bigger cities to seek better economic prospects. The migrants tend to use the dominant language of that area and discontinue the process of passing on their mother tongue to the younger generation thinking that it would be of no use in that area.³¹

In this research article, what has changed in the structure of the Baloch nation and its evolution among the nationalities of Pakistan and then after their settlement in this region? It is a comprehensive study of how much changes have become in their traditions, values and institutions undergone as they have moved from one province to another and the urban population has grown. There is a need to study this as an identity process. Because the solution to these problems cannot be found in a mixed society until the role of nationalities in politics is fully understood which are facing the society at present? Since becoming into existence of Pakistan, the issue of nationalities has not been resolved. Now the small nationalities have started a new political struggle in the name of the oppressed nationalities. As a result, these nationalities have started to see their role in the politics of Pakistan in a new

political system. Now the question is becoming more and more important, how to identify the nations within these nationalities? For example, the Baloch nationals are demanding a separate identity. Or a Saraiki nation struggling for its identity and political significance. The problem of nationalities in Pakistan can be better understood when one understands their formation and structure historically and examines the stages through which they have reached the present time in the whole historical process. In view of their importance and identity, it is also necessary to change the ideology of one nation, one language and one culture in the state and include the scents of nationalities in it. It will also be possible when their identity is respected while recognizing the characteristics of their language, culture and ethnic character. There is also a need for the evolution of nationalities in Pakistan.³² Balochi, the language that is spoken in Pakistan's largest province in terms of area, which is the preserver of an ancient historical heritage, is now suffering from the concern of its survival. It is declining day by day due to the connection with the Saraiki area; most of the Baloch are adopting Saraiki, which is definitely a momentous issue for the Balochi language, in any culture language is considered reciprocal for the people to communicate with different lingual groups of the society. While language always plays a role as a tool of identity by constructing the social identity for the survival of any politically or economically marginalized groups. The migrants are mostly involved in language shifts due to socio-cultural change with economic impacts. Language shifting is a process from generation to generation. This shift could be dangerous for the primary language which brings havoc for any language i.e. Balochi due to the adoption of Saraiki language because 90% of the Baloch have left Balochi and they speak Saraiki as a mother tongue and now racially considered Baloch.

In plural societies, people speak more than one language due to intra-cultural conditions. As many of the Baloch speak Balochi, Saraiki, Sindhi, Urdu and English at the same time. Pakistan is a country of plural society, there is diversity among the different groups due to ethnicity and a massive lingual change i.e. language shifting from Balochi to Saraiki and even Saraiki to Urdu has been observed on a large scale. This change is due to the influences of various factors i.e. urban rural division, socio-cultural, political and economic issues.

Despite being a completely separate ethnic group, the Baloch are a large ethnic group affected by political revolutions and historical ups and downs. The Baloch have maintained their separate identity for a long time. But in spite of their distinct culture, the Baloch tribes have given place to other cultures in different parts of the world and have linked themselves with regional cultures. Among the Baloches, on the one hand, the Balochi language is a manifestation of their identity; while on the other hand, the settlement in their various areas has had far-reaching effects on their language. From the evolutionary stages of their culture to the local and regional adventures and the qualitative changes that have taken place over time, they have played a key role in changing their society.³³

A nation is not recognized without a language. As it is stated in the Holy Qur'an that every messenger we sent spoke in the language of his own people.³⁴ While the Holy Quran considers castes and tribes and the Holy Quran Said in Surah Al-Hujrat as; castes and tribes are as only the means of identification.³⁵

However, Allama Rahmat Ullah believes that those whose interests and rights are protected deny nationality. In his view, Islam did not impose any restrictions on ethnic and geographical identities.³⁶

In Dera Ghazi Khan, most of the Saraiki-speaking Baloch-ethnic groups prefer to call themselves Baloches. This is an important question that needs to be answered. In history, the race for supremacy between nations and tribes has been going on since ancient times in which one aspect has been racial superiority. While pre-Islamic racial pride was present in the Arab tribes, this concept was also present in countries outside of Arabia. Now if we look at the Baloch race, it is as clear as the day that Baloch are not only settled in Pakistan but also in different places from Iran, and Afghanistan to India and in this ethnic grouping where language plays an important role. However, this is not a measure of the true and correct test of a race. Because, like the other ethnic groups, the Baloches have also undergone culturalization, as the Baloches living in the Iranian region beyond Balochistan also speak Persian frequently, while the majority of the Baloches in Sindh and Punjab speak Saraiki language. Saraiki words are also frequently spoken in the Balochi dialects spoken in Punjab, especially in Dera Ghazi Khan which is from social mixing.³⁷

In Balochi language, the tribe is known as 'Tuman' and the tribal chief is known as 'Tumandar'.³⁸

Every Tuman had various sections known as 'Paras'. The section and Para from where the Tumandar is chosen is known as 'Phagh Loogh' which means "the Royal Section". Here it should be noted that the word 'Tuman' is not a traditional word but the ancient word for tribe is 'Boolak'³⁹

In Pakistan, the Baloch are considered an important race multi-lingual and are famous for their remarkable history through the ages. They like and have the tradition of democracy and their tribal institutions of Sardari and Jirga system possesses the spirit of democracy. Thus, from the above study, we can observe that (1) Baloch, as a race, is traditional and conservative, (2) Democracy is the key feature of Baloch tribal life, (3) Sardar or tribal chief is their self-chosen elite, (4) Though Sardar is a powerful figure of a tribe and his opinions are given much importance, yet he has to take decisions according to tribal customs and traditions, (5) Jirga is an old version of the modern parliament and 6) The Jirga dispense quick and cheap justice.

An example of this was the family rule of the Roman Empire, Iran and India on the one hand and the subcontinent's society was divided into the caste system. In some areas, the mixed society maintained linguistic and regional differences based on political and financial issues. Similarly, all the Saraiki-speaking Baloches living in the plains are proud of their tribal lifestyle compared to the non-Baloch locals.

Throughout the region, most of the political representatives who are from different tribal leaders have been winning the election by playing the tribal and Baloch cards beautifully. Due to the Tumandari system, these tribal chiefs consider non-Baloch nations as their subjects. Due to this, the Baloch tribes claim their ethnic superiority. Most of the political representatives in the whole region who are different tribal leaders have been winning the elections by playing the tribal and Baloch cards beautifully during the elections. Due to the Tamandari system, these tribal chiefs consider non-Baloch nations as their subjects. Due to this Baloch tribes claim their ethnic superiority.

Major Baloch tribes along with numerous small tribes are inhabited from the foot of Mount Sulaiman to the whole of Dera Ghazi Khan and Rajanpur. The Saraiki-

speaking Baloch population is over 80%, but these people, despite their linguistic identity, identify their ethnic identity. One of the reasons for this is the historical notion that indigenous peoples are inferior to the Baloch tribes.

Historically, the language is an important part of the culture and the local language has evolved from different names and periods to become Saraiki today and all the people living in this region have adopted Saraiki who are people of different races.

Similarly, an interview revealed that ethnic pride is still present among the Baloch. Not only do they consider themselves superior but they also declare that we are Baloch, there is no shortage. Deficiency refers to people of indigenous peoples.

The effect of this philosophy of Baloch superiority is that non-Baloch groups in their locality, which are limited in number or politically weak, have merged into the Baloch tribes or become a branch of them. In Balochistan, the Abad Baloches celebrate Baloch Culture Day on March 2 every year. All Baloch people, whether they are ethnic Baloch or culturally Baloch, wear traditional Baloch dress, hold rallies and hold various programs and events. On this day men wear a traditional Balochi turban and Saraiki-speaking Baloch consider wearing this turban as the Balochi motto. But unfortunately in the last few years, its popularity has spread to non-Baloches in the form of fashion. Due to this the aspect of ridicule of this Baloch cultural heritage also came to the fore. In the same way, the ancient and traditional Balochi food is still followed by the Baloches of the Saraiki region as it used to be in the past.

The Saraiki-speaking Baloch ethnic groups are living in Dera Ghazi Khan and the Baloch-speaking Baloches have also adopted Saraiki language in their daily affairs besides their home. This mixed culture has united the Baloch on the issue of identity. Baloches living in the mountains usually speak Balochi but Balochi language is not spoken among the Baloches settled in the plains belonging to these tribes. But the Baloch have maintained their genealogy which has been in the form of a chest gazette for centuries.

The ethnic identity of the Baloches has existed since the time when the Baloches came to this region as the local language was called Jatki and they adopted it. They spoke Balochi as far as the family was concerned and spoke Jatki outside. Similarly, after some time, these Baloches started abandoning due to lack of territorial

necessity and this process spread from the plains to the tribes. This meant that at the same time, the Baloch adopted both Balochi and Saraiki languages. Similarly, at the time of the subsequent settlement, when the Baloch tribes were in the plains, most of them spoke Saraiki and there were many who had left the Balochi. Their focus on Saraiki rather than Balochi was due to regional and interconnectedness. But every Baloch was using both languages.⁴⁰

In the beginning, both Saraiki and Balochi were being spoken and the reason was tribalism and there was an aspect of social condition which was subject to bigotry. Since the Baloch had migrated from different areas. They had different regional and social tendencies, but they were a source of racial pride. Despite all this, tribalism was a more effective and integrated aspect than the Baloch Saraiki Baloches and tribalism was the basis on which their survival and power depended. Set the standard of power in the Baloch nation on a strong tribal basis which was only a combination of the Baloch race.

It was to bring together all the Baloch tribes or the people of one of the Baloch tribes. In this Baloch tribal system, it was prejudiced to gather all the people belonging to the tribe in one place, despite their different aims and objectives. Bringing people together under one identity and keeping them focused seems to promote the life of the people of the tribe in a special way.

Even after a long time, the Baloch tribe is still standing and it is a part of their social life. This became the hallmark of their power. In the plain, this tribal identity of theirs also became a regional identity and that is why the Baloch are not ready to give up their original identity according to the 1883 Gazetteer, out of every 10,000 Baloch people, 686 Baloch spoke Balochi language.⁴¹

Different Baloch rituals have been established. One of them is to find out the condition of the person from the past few days, and how he and the people associated with him spent his time. This is no less than a code of conduct for each of the Baloch tribes.

Saraiki-speaking Baloch still marries Baloch, but to some extent have now merged with the local Jat tribes. Nevertheless, most of the Baloch who are chiefs of their tribe have a tradition that the chief's wife will be a Baloch.

Ethnic identity is not only a problem of Saraiki-speaking Baloches who do not speak Balochi language but it is also a problem of many other nations for example if we talk about the same region, then all the ancient nations have lost their linguistic identity. Similarly, both the Saraiki and the Baloch target the aspect of Baloch speaking Saraiki language. But the same principle does not apply to the Sadat and Qureshi nations.

Because both Sadat and Quraysh are of Arabian origin and they are both known in the region by the same ethnic identity despite being of Arabic descent they are ignorant of speaking Arabic and they also speak Saraiki, Sindhi, Urdu, Pashto and Balochi. But they claim to have their primary identity, that is, their ethnic identity. If seen linguistically, one thing is certain every nation has a mother tongue. When a nation forgets its language, it does not mean a change of caste, but a change of language, which is a cultural and linguistic problem. But in the Saraiki region, Baloch and Pashtun all call themselves interpreters of the Saraiki language. They do not compromise because it is their identity by caste.

Today this problem of identity has become very serious. Nation and caste identity have become political tools. There, the politics of language also has a profound effect on political development. A large number of Baloch who migrated to Derajat in the fifteenth century have shifted to the Saraiki language and abandoned Balochi, but refuse to abandon their caste identity.

When the Baloch who speak the Saraiki language see their cultural and linguistic roots in the Saraiki region, tribalism and ancient traditions are reawakened in them. And the same is the case with the people of Tank Tehsil of Dera Ismail Khan district of KPK. Despite being settled in Pakhtunkhwa, they prefer their main language Saraiki and their connection with the region.

Because the language and culture of the people of this region are more similar to those of the Saraiki region, the role of these people can be seen struggling in different Saraiki cultural movements. Unlike the people of Dera Ismail Khan, the Baloches and Saraikies in this region have a similar linguistic and cultural aspects. For them, the survival of their language and culture see them in Balochistan.

Now, even when the Saraikies talk about Saraikistan, all the Baloch living in this region, who have a tribal temperament and society, introduce themselves as Balochi

despite speaking Saraiki. This identity of theirs becomes important primarily in this political context when they cash in on the election by using the ethnic card in electoral politics.

Some Saraiki nationalists and intellectuals differently claim about the Saraiki Baloch tribes and the question arises, where are the nations and tribes who taught the Baloches Saraiki, Sindhi and Brohi? They claim that the fact is that the groups that are being claimed to be Baloch are actually the groups that have taught the Baloches Saraiki, Sindhi and Brohi, and these groups are being subjected to the forced disappearance of nationality. Even today, these tribes are part of the Saraiki, Sindhi nation culturally, linguistically and culturally. The claim of Baloch that Saraiki, Sindhi and Brohi are languages and not nations is a deep conspiracy against the land of Saraiki, Sindhi and Brohi. Just as the Baloches have usurped the regional identity of the Brohi by denying it, the Baloch want to use the same method against the Saraikies in order to usurp the Saraiki geography.

Conclusion

While this research study provided an opportunity to understand the aspect of identity, it became clear that the process of identity moves from individual to collective status. And the philosophy of survival is a fundamental aspect. The majority of Baloch have adopted Saraiki language but they call themselves Baloch and identify themselves as Baloch. Because the distribution of resources in the state is not a criterion for people to come to their super identity, they use their regional or ethnic identity as superiority over their peers and others. Due to electoral democracy, even the dominant groups or the weak use their ethnic identity for their rights. Similarly, the Baloches still have a tendency to consider themselves superior to the natives, on the basis of which they maintain their ethnic identity as opposed to their cultural identity. Thus, the identification of Saraiki-speaking Baloches as Baloch is essentially a manifestation of supremacy with the pursuit of political interests and maintaining pressure that they are ethnically more valuable than the natives.

In short, this research article clarifies that the Saraiki-speaking Baloch in Dera Ghazi Khan have traditionally considered themselves distinct from the local Saraiki-speakers in terms of family and ethnicity. By aligning themselves with the ruling families in the political system, they prevail by adopting the principle of primary

identity, which suits them better in the current electoral system. And the Baloch are adamant that the nation is not made of them, but the language is a part of a culture. So, the summary of this article is that the Saraiki-speaking Baloch even today introduce themselves ethnically as family pride.

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