

Special Report on

National Language Commission

by the Standing Committee of

National Assembly on Information,

Broadcasting & National Heritage

INDEX

Contents

SPECIAL REPORT OF THE STANDING COMMITTEE OF NATIONAL ASSEMBLY ON INFORMATION, BROADCASTING & NATIONAL HERITAGE.....	3
5. Briefing / Discussions:.....	4
6. PML-N Manifesto on National Language Bill:	7
8. National & Official Languages	8
9. Difference between Language & Dialect.....	9
10. Various Mother Tongues/Proposed National Languages:.....	9
11. BALOCHI	9
12. BALTI	10
13. BRAHUI.....	11
14. BRUSHASKI.....	12
15. HINDKO	13
16. KASHMIRI	14
17. KHOWAR	15
18. PAHARI	16
19. PASHTO	16
20. PUNJABI	17
21. SARAIKI	18
22. SHINA	19
23. SINDHI	20
24. NATIONAL LANGUAGE COMMISSION	21
24.2 Constitutional Provision:.....	21
25. THE CONCEPT PAPER OF NATIONAL LANGUAGE COMMISSION	21
25.1 Vision.....	22
25.2 Objectives	22
25.3 Rules of Business	22
26. Organogram of the Commission:	24
27. Recommendations of the Standing Committee of National Assembly on Information, Broadcasting & National Heritage:.....	25

NATIONAL ASSEMBLY SECRETARIAT
**SPECIAL REPORT OF THE STANDING COMMITTEE OF NATIONAL
ASSEMBLY ON INFORMATION, BROADCASTING & NATIONAL
HERITAGE**

I, the Chairperson of the Standing Committee of National Assembly on Information, Broadcasting & National Heritage, have the honor to present this Special Report under Rule 234 of the Rules of Procedure and Conduct of Business in The National Assembly 2007.

2. A meeting of the National Assembly Standing Committee on Information, Broadcasting & National Heritage was held on 13-03-2014 at 2:00 P.M in Committee Room No. 7, Parliament House, Islamabad to discuss the following agenda:

- *History of Pakistan's mother tongues and their importance in creating inter-provincial harmony;*
- *Working Paper on the concept of the National Language Commission as envisioned by Pakistan Muslim League (N) President, Honourable Prime Minister of Pakistan, Mian Muhammad Nawaz Sharif, in PML(N) manifesto .*

3. The Standing Committee comprised of the following members:

1.	Ms Marvi Memon	Chairperson
2.	Dr. Muhammad Azhar Khan Jadoon	Member
3.	Mr Murad Saeed	Member
4.	Mr Muhammad Tallal Chaudry	Member
5.	Mian Muhammad Farooq	Member
6.	Ms Ghulam Bibi Bharwana	Member
7.	Mr Waseem Akhtar Shaikh	Member
8.	Mr Tahir Iqbal Ch	Member
9.	Syed Amir Ali Shah Jamote	Member
10.	Ms Zeb Jaffar	Member
11.	Ms. Parveen Masood Bhatti	Member
12.	Ms Naeema Kishwar Khan	Member
13.	Ms Saman Sultana Jaffri	Member
14.	Ms Leila Khan	Member
15.	Ms Arifa Khalid Parvez	Member
16.	Ms. Marriyum Aurangzeb	Member
17.	Mrs. Belum Hasnain	Member
18.	Mr Imran Zafar Leghari	Member

4. In this regard, I as a chairperson convened a meeting on the importance of National Languages as per the PML (N) manifesto and invited various Linguists, Experts and Academia from all over Pakistan. The committee was briefed by these experts on the importance of thirteen Mother Tongues from all over the country.

5. Briefing / Discussions:

- 5.1 A meeting of the National Assembly Standing Committee on Information, Broadcasting & National Heritage was held on 13th March, 2014 at 2:00 p.m in Committee Room No. 7, in Parliament House, Islamabad. The meeting was presided over by Ms. Marvi Memon, MNA/Chairperson of the Standing Committee.
- 5.2 The purpose of the meeting was to discuss the history and importance of Pakistan's Mother Tongues, their National Language status, and their role in creating inter-provincial harmony along with reviewing a Concept Paper on the National Language Commission.
- 5.3 Over 35 speakers, Linguists, Experts and Academia had been invited from all over Pakistan for their valuable input on the subject. Balochi, Balti, Brushaski, Brahui, Hindko, Khowar, Kashmiri, Pahari, Pashto, Punjabi, Saraiki, Shina, Sindhi and other Mother Tongues were amply highlighted from participants representing the diverse areas of Pakistan.
- 5.4 Common Confusions between 'National Language & Official Language' and 'Language & Dialect' were eloquently addressed. It was established that a National Language is a language which is the mother tongue of people; and enjoys use in the political, social, and cultural realms. National languages are mostly multiple for one country. Whereas, an official language is one which is used for the operations of the Government. Official languages are mostly one or maximum two. Consequently, national languages are symbolic and official languages are pragmatic. Similarly, there is a distinction between Language and Dialect on the basis of 'mutual intelligibility.'
- 5.5 It was reiterated by the participants during the meeting that the importance of National Language was imperative in National Harmony. Committee members agreed that Language is the main source of communication, so it is also the best means to bring divergent people together. Developed countries have declared their major mother tongues as national languages. This has helped reduce differences between different types of people living in one country. The committee was informed that National Languages were generally multiple in numbers as can be observed globally. A few amongst the many countries having multiple National Languages were, China (9), India (22), Belgium (3), Namibia (11), Singapore (4), South Africa (13), Spain (5) and Switzerland (4). This has been a major contributor in nation building.
- 5.6 The Committee agreed that habitants of the same society should use their languages for unity and better understanding between each other and it was high time. Pakistani society is a hub of ancient languages. Unfortunately, Pakistan since its inception, instead of recognizing & celebrating linguistic diversity, started its journey by denying the distinct historical status of these languages. Diversity and recognition of these languages will be the path for nation building, which is acutely required.

- 5.7 The Committee further discussed a working paper on the concept of the National Language Commission as envisioned by Pakistan Muslim League (N) President, Honourable Prime Minister of Pakistan, Mian Muhammad Nawaz Sharif, in PML (N) manifesto. The PML(N) manifesto states, *“Pakistan currently has many mother tongues but only one national language which is Urdu and one official language which is English. In most nation states, all major mother tongues are national languages. A National Language Commission will be set up by the PML(N) government to develop criteria for giving the status of national languages to all major languages.”*
- 5.8 The Concept Paper incorporated the Vision of National Language Commission as, *“to establish a National Language Commission which protects and promotes mother tongues of Pakistan, giving them National Language Status & as a result enhances nation building, education and productivity of Pakistan.”*
- 5.9 The objectives of the Commission were outlined as,
- to develop criteria to give status of National Language to all major Mother Tongues of Pakistan
 - to strengthen the Mother Tongues & ensure their longitivity in the National narrative
 - through these Mother Tongues/proposed National Languages, enhance inter-provincial harmony
 - through these Mother Tongues/proposed National Languages, enhance learning capabilities of Pakistanis & their productivity
 - Promote National Languages and their teachings
 - To scientifically conduct language planning, policy, survey through research.
- 5.10 **The Committee also passed a unanimous resolution to the effect:**
- i. **We appreciate the importance in according Pakistan’s major mother tongues like Balochi, Balti, Brushaski, Brahui, Hindko, Khowar, Kashmiri, Pahari, Pashto, Punjabi, Saraiki, Shina, Sindhi the National language status.**
 - ii. **We will not allow the linguisticide in Pakistan of its rich mother tongues.**
 - iii. **We understand that all mother tongues of Pakistan belong to all of Pakistan rather than just one particular area.**
 - iv. **We agree that all mother tongues are rooted to Pakistan’s soil in entirety and thereby derive their National status. Their promotion and this national status**

will root out sense of deprivation, prejudices and create inter provincial harmony.

- v. We agree that cultural and linguistic diversity is an asset for Pakistan which will promote education, learning and productivity.**
- vi. We understand that this will improve inter-provincial harmony and create a national narrative much required for nation building in Pakistan.**
- vii. We support the establishment of a National Language Commission which will ultimately decide which major mother tongues of Pakistan should be declared as national based on internationally accepted criteria. It will develop a language policy, fully researched, conduct language scientific survey and conduct language planning.**
- viii. We appreciate the efforts of all those Pakistanis who have made contributions for this noble and nation building cause of National Language status, since inception of Pakistan.**
- ix. We commit to seeing the legislation of the National Language Bill through the proper legislative routes in the tenure of this National Assembly at the earliest.**
- x. We commit to also protecting the endangered mother tongues of Pakistan through the National Language Commission.**

6. PML-N Manifesto on National Language Bill:

6.1 National Language Bill:

“Pakistan currently has many mother tongues but only one national language which is Urdu and one official language which is English. In most nation states all major mother tongues are national languages. A National Language Commission will be set up by the PML(N) government to develop criteria for giving the status of national language to all major languages.”



- A special Inter-provincial Drainage Committee (IPDC) will monitor these problems and submit periodical reports to the IPCC and its parliamentary wing.

4 - National Language Bill:

Pakistan currently has many mother tongues but only one national language which is Urdu and one official language which is English. In most nation states all major mother tongues are national languages. A National Language Commission will be set up by the PML(N) government to develop criteria for giving the status of national language to all major languages.

5 - Census:

Just distribution and management of resources on the basis of correct and updated census data will create harmony. PML(N) will ensure that the census due since 2008 is carried out as early as possible and in time to facilitate delimitation based on new census data well before the next elections.

7. Countries with Multiple National Languages:

COUNTRIES	NO.	LANGUAGE
Afghanistan	2	Pashto, Dari
Belgium	3	Dutch, French & Flemish
Bhutan	3	Dzonghka, English & Nepali
Bosnia-Herzegovina	2	Serbo-Croatian & Bosnian
China	9	Standard Chinese (Mainland), Cantonese (Canton), (Hong Kong and Mecaui), English (Hong Khong), Portuguese (Macau), Uyghur (Xinjiang), Tibetan (Tibet), Mongolian (Inner Mongolia) & Zhuang (Guangxi)
Ethiopia	3	Amharic, Oromo & Tigrinya
Finland	2	Finnish & Swedish
Ghana	5	English, Akan, Dagomba, Ga & Twi
India	22	Assamese, Bengali, Bodo, Dogri, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Maithili, Malayalam, Santali, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Santhali, Sindhi, Tamil, Telugu & Urdu
Luxembourg	3	French, German & Letzebuergesch
Macau	2	Puntonghua & Portugese
Malaysia	2	Bahasa & Malaysia
Namibia	11	English, German, Afrikaans, Oshiwambo, Otjiherero, Portuguese, Himba, Nama, San, Kavango & Damara
Nigeria	4	English, Hausa, Lgbo & Yoruba
Singapore	4	English, Mandarin, Malay & Tamil
South Africa	13	Afrikaans, English, Ndebele, Sotho, South, Sototo, Swazi, Tsonga, Tswana, Venda, Xhosa & Zulu
Spain	5	Spanish, Catalan, Castillan, Basque & Galician
Switzerland	4	German, French, Italian & Rumansh

8. National & Official Languages

A **National Language** is a language which is the mother tongue of people; and enjoys use in the political, social, and cultural realms. National languages are mostly multiple for one country. An **Official Language** is one which is used for the operations of the government. Official languages are mostly one or maximum two. Consequently, national languages are **symbolic** and official languages are **pragmatic**.

9. Difference between Language & Dialect

There is a distinction between the two, based on the concept of mutual intelligibility.

10. Various Mother Tongues/Proposed National Languages:

10.1 The Various Major Mother Tongues that were proposed by the Committee to be given National Language Status were:

- Balochi
- Balti
- Brahui
- Brushaski
- Hindko
- Kashmiri
- Khowar
- Pahari
- Pashto
- Punjabi
- Saraiki
- Shina
- Sindhi

10.2 The origin, history and significance of the above mentioned languages are given in detail in this section.

11. BALOCHI

11.1 Balochi language, one of the oldest living languages of the Indo-Iranian group of the Indo-European languages. Balochi is a language of Northwestern group of Iranian languages Elfenbein (1997). Balochi is spoken in the area spanning over the West bank of the river Indus, southern Balochistan, south of Iran, the great desert of southern Afghanistan and parts of Turkmenistan. A large number of Balochi speakers live in the middle eastern Arab states.

11.2 The Balochi language originated in a lost language, related to those of the Parthian and Median civilizations. It is classified as a branch of the Iranian group of the Indo-European language family like Kurdish, Persian, Pashto, and Ossetic. Historically, Balochi was believed to have originated between 200 B.C. and 700 A.D. In 1947, the independent Khanate of Balochistan announced Baluchi as an official and national language. However, in 1948 with the incorporation of Balochistan into the newly created Pakistan, Baluchi was replaced by Urdu as the national language.

11.3 It was British linguists and political historians who introduced Balochi in a written form with Roman script. In the late 19th century and later, the Baloch scholars

who were influenced either by their geographical or historical environments or by their political thoughts, adopted Nastaaliq (Persian script) and Naskh (Arabic script). The Naskh script became popular among the Baloch scholar, intellectual, and journalists. A smaller group of Baloch linguists and scholars favoured the Roman script, but they didn't have a popular and powerful voice until 1948.

- 11.4 It is very hard to estimate the total number of speakers of Balochi, especially since central governments do not generally stress ethnic identity in census reports, but statistics available give at hand that at least between five and eight million Baloch speak the language. Today, Baluchi is spoken in several different countries, but neither enjoys official status nor is used in the education systems of the countries in which it is spoken.
- 11.5 Balochi is linguistically a very rich language. It has a vast vocabulary of military , technical and agrarian culture. Balochi is spoken as mother tongue in all four provinces of Pakistan. Out of Balochistan, Balochi is spoken a second/third major language in Dera Ghazi Khan & Rajanpur in Punjab, Interior Sindh and Karachi, Ismail Khan in Khyber Pakhtunkhwa.
- 11.6 Balochi has several dialects. Linguists agree on the following two major dialects: Eastern Balochi and Western Balochi.

12. BALTI

- 12.1 Gilgit Baltistan is a multi lingual province of Pakistan and has 5 major languages i.e Shina, Balti, Brushaski, Wakhi and Khowar. Balti language is spoken in Baltistan as well as in occupied Kargil and Ladakh with slight colloquial differences. Land of Balti, the geographical name of this region, is called Baltistan situated in the extreme north of Pakistan between the Himalya and Karakorum ranges. It is a scattered mountainous region consisting of more than 10 thousand square miles and is an integral part of the Federation of Pakistan. Estimated population of Baltistan is 4,05,000 where as more than one lac population is scattered in different parts of the country as well as abroad for seeking education and employment.
- 12.2 Balti is an archaic form of the extreme western branch of Tibetan language which relates to Tibeto Burman family of Sino Tibetan. Balti people lost its old Tibetan writing script with the advent of Islam 650 years ago and are using the Arabic script for writing purposes.
- 12.3 Balti language is absolutely different from other languages of Pakistan and has no far-flung relations with the Indo-Aryan and Indo-Iranian languages. The soft nature of Balti language instills softness in its speakers, and the peaceful atmosphere of Baltistan is indebted to it. This language is rich in its folk literature as well as religious nature of poetry which promotes harmony among the speakers. This language is quite rich in reverence and modesty which create love and affection during conversation among its participants. Balti is considered a cultured language full of moral and ethical literature. Its folk stories and songs contain positive messages. There are many writers who focused

various aspects of Balti for the purpose of documentation and preservation. Among them, the well-known writers are; (a). Ghulam Hassan Lobsang, (The Bon Philosophy, Balti English Grammar, and Mimang Rgiastit), (b). Ghulam Hassan Hasni (Tam Lo, Khsanmbi Melong and Chemi Balthan), (c). Maj. (Rt) Phacho Iqbal (Agay), and (d) Fida Hussain Ghasingi (Balti Grammar or Balti Bol Chal). Balti actually has been the optimistic and religious language with positive approaches towards life since its birth. So these qualities of Balti language can bring inter provincial peace and harmony among its citizens if adopted as national language.

13. BRAHUI

- 13.1 Brahui is one of the oldest languages of the world and different theories are found about origin of the Brahui Language. Some linguistics say that it is a Dravidian language and others claim that it has Aryan Origin. Brahui Speaking people claim that they are racially Balochs but their language is distinct and they live in Pakistan, Iran, Afghanistan.
- 13.2 Linguistics desideration in Balochistan is a common feature. The Brahui, Balochi, Saraiki, and Pashto language have learnt to grow side by side in ideal co-existence. Particularly from Balochi, Brahui has adopted many other features besides words. There has been large-scale borrowing between these languages. And some of it has been identified but the language of origin in each instance has usually not been fixed with certainty, and deferent scholars gave different ideas and hypothesis about Brahui, some of them link it with Dravidian, and some of them non-Dravidian like, Indo Aryan, Semantic, Uraltaic, Koch-o-Baloch, Kurdgali, Iranian, and Proto Dravidian etc.
- 13.3 Renowned historians Mir Gul Khan Naseer and Malik Saleh Muhammad Lehri are of the view that Brahvis belong to a clan of those Balochs who migrated earlier than other Baloch clans. They were settled near the mountainous rang of ‘Al-Burz’ according ‘Al-Burz’ was renamed as “Burz Kohi” and with span of time same mountainous rang was called “Brahvi or Brohi”.
- 13.4 According to some historians, Brahui and Balochi belong to same race. Balochi speaking people entered Mekran while Brahui speaking people entered from Chagi defeated the Dravidian rulers of Kalat and entered into matrimonial relationship with the Dravidian people of Kalat. Accordingly Dravidian and Balochi languages were mixed up and a new language of “Brahui” was born due to same relationship.
- 13.5 The linguistic situation in most Brahui tribes is perhaps unparalleled elsewhere: Most Brahui speakers are bilaterally bilingual in Brahui and Baluchi, the latter being a genetically unrelated Iranian language. Nevertheless, the two languages are never mixed consciously by such speakers, for whom the choice of language to be used is an important social and psychological decision, the criteria for which could perhaps form a model for the study of sociological aspects of bilingualism.
- 13.6 Brahui is spoken in Balochistan and Sindh provinces of Pakistan. The Brahui language is spoken by some 1.5 million people in Pakistan, Iran and Afghanistan. As long as all

peoples living in Pakistan are Pakistani nationals, their mother tongues are national languages of the country. It is extremely unmanageable for a multilingual country to declare one language as national language. Bengali and other language movements in the past indicate that we need to respect the linguistic rights of all Pakistanis. Therefore, we need to declare all Pakistani languages as national languages of the country.

14. BRUSHASKI

- 14.1 **Burushaski** is an isolate language, spoken in northern Gilgit–Baltistan, Pakistan. As of 2000, Burushaski was spoken by some 87,000 Burusho people in the Hunza–Nagar District, as well as northern Gilgit District and the Yasin and Ishkoman valleys of northern Ghizer District. Their native region is located in northern Gilgit–Baltistan and borders Afghanistan's Pamir corridor to the north. Burushaski is also spoken by about 300 people in Srinagar in Jammu and Kashmir. Other names for the language are *Biltum*, *Khajuna*, *Kunjut*, *Brushaski*, *Burucaki*, *Burucaski*, *Burushaki*, *Burushki*, *Brugaski*, *Brushas*, *Werchikwar* and *Miśa:ski*.
- 14.2 Today, Burushaski contains numerous loan words from Urdu (including English and Persian words received via Urdu), and from the neighbouring Dardic languages such as Shina and Khowar, as well as a few from Turkic languages, from the neighboring Sino-Tibetan language Balti, and from the neighboring Eastern Iranian Wakhi and Pashto. However, the original vocabulary remains largely intact. The Dardic languages also contain large numbers of loanwords from Burushaski.
- 14.3 There are three dialects, named after the main valleys: Hunza, Nagar, and Yasin. Yasin dialect is the most divergent and is the least affected by contact with neighboring languages. All three dialects are mutually intelligible.
- 14.4 Burushaski is a predominantly spoken rather than written language. Occasionally the Urdu alphabet is used, but no fixed orthography exists. Adu Wazir Shafi has written a book "Burushaski Razon" using a Latin script.
- 14.5 No generally accepted connection has been demonstrated between Burushaski and any other language or language family. Several attempts have been made to establish a genealogical relationship between Burushaski and the Caucasian languages, with the Yeniseian languages in a family called *Karasuk*, as a non-Indo-Iranian Indo-European language, or to include Burushaski in the Dené–Caucasian proposal, which includes both Caucasian and Yeniseian. None of these efforts has been accepted by scholarly consensus. In 2008 Edward Vajda attempted to demonstrate Merritt Ruhlen's proposal that Yeniseian was most closely related to Na-Dene in a Dené–Yeniseian family, but the evidence adduced has not been extended to Burushaski. The Indo-Europeanist Eric P. Hamp has proposed a correlation between Burushaski and Indo-Hittite.
- 14.6 Following Berger (1956), the *American Heritage* dictionaries suggested that the word **abel* (apple), the only name for a fruit (tree) reconstructed for Proto-Indo-European, may

have been borrowed from a language ancestral to Burushaski. (Today "apple" and "apple tree" are /balt/ in Burushaski.)

15. HINDKO

- 15.1 Hindko (ہندکو) name is derived from "Hindukush mountains" is mainly spoken in this mountain range in the districts of Haripur, Abbottabad, Mansehra, Peshawar, Kohat, Nowshera, Swabi, the lower half of Neelum District and Muzafarabad District of Kashmir by an estimated 2.2 to 4 (2008 estimate) million people. It is very similar to northern dialects of Punjabi.
- 15.2 Hindko is a language spoken in Peshawar, Hazara, Kohat, Nowshera, Swabi regions of KP and Rawalpindi (Chachh, Murree Hills etc) region of Punjab and Neelum, Muzaffarabad & Poonch regions of Azad Kashmir in Pakistan and under the name of Hindki in Afghanistan. **Hindko** could be classified into four subdialects: Hazara Hindko, Peshawari Hindko, Chachhi, and Kohati.
- 15.3 Hindko is an ancient regional Indo-Aryan language spoken by Hindkowanians in Pakistan. During the pre-Buddhist era in area of Hazara, Taxila and Pothohar (present day Pakistan), the language of the masses was refined by the ancient grammarian Pāṇini, who set the rules of a structurally rigorous language called Sanskrit which was used principally for scriptures (analogous to Latin in the Western world). Meanwhile, the vernacular language of the masses, Prakrit developed into many tongues and dialects which spread over the northern parts of South Asia. Hindko is believed to be closely related to Prakrit.
- 15.4 Due to the geographic isolation of the regions, it has undergone very little grammatical corruption, but has borrowed considerable vocabulary from its neighbours, in particular Pashto. It shows close affinity to Punjabi and the Lahnda sub-group of Indo-Aryan tongues and can be sub-divided into northern and southern dialects.
- 15.5 The name **Hindko** has been applied to various dialects spoken in northern Pakistan, in the areas of the Khyber Pakhtunkhwa (including Hazara, Peshawar, Kohat, Nowshera and Swabi), Punjab especially Pothohar Plateau, Pakistan Administered Kashmir, including by some Pashtun tribes, as well as by the Hindki people of Afghanistan.
- 15.6 The largest geographically contiguous group of Hindko speakers is concentrated in the **districts** of Abbottabad, Haripur, Mansehra, Attock of Pakistan, while there are a substantial number of speakers of Hindko in **cities** like Peshawar, Nowshera, Swabi, and Kohat of Khyber Pukhtunkhwa province of Pakistan and both parts of Kashmirs.
- 15.7 According to Prof. Bashire Ahmed Sauz famous researcher of Hindko Language in province of KP number of Hindko Speakers is **42 %**.
- 15.8 People who speak Hindko are referred to by some academics as Punjabi Pathans because of the many Pashtun tribes, for example Shilmani/Sulemani, Mashwanis, Jadoon, Tareen,

Tanolis, who settled in places like Hazara, adopted Hindko and gained political power in these areas during the British rule.

16. KASHMIRI

- 16.1 Kashmiri belongs to the North-western branch of the Indo-Aryan group of languages. Total population of the Kashmiri mother tongue speakers in Azad Kashmir is over 200000 (two hundred thousand), and most of these speakers live in the Neelum valley (district Neelum), Forward Kohota (district Bagh), and Muzaffarabad. The language is spoken by over six million people in the Indian administered Kashmir, and it has been included in the eighth schedule of the Indian constitution, and is also widely taught in schools.
- 16.2 In 8th and 9th Sharda script was evolved for the writing of Kashmiri however, in the Muslim period Persio-Arabic script was adopted to write Kashmiri. Currently, Devanagari script is also used by some Kashmiri Pundits. However, most of the literature of Kashmiri is available in Persio-Arabic script. The use of the Roman script to write Kashmiri is also evolving through social media, but no standard orthography has been developed yet.
- 16.3 Current studies indicate a language shift among the Kashmiri mother tongue speakers in Azad Kashmir. Major reason for the language shift is lack of institutional support and the phenomenon the globalization. There is a rich treasure of literature of different genres in the Kashmiri language; only few elderly people can read it, and none from the younger generation is able to read and write in Kashmiri as no opportunities of learning/teaching Kashmiri are available in Azad Kashmir.
- 16.4 Kashmiri is the only language spoken in South Asia which has v2 word order and it is written in three scripts: Sharda, Persio-Arabic and Devanagari. Use of the Roman scrip for Kashmri especially on social media is also emerging however, no standard orthography in Roman script has been developed so far.
- 16.5 Sharda script was developed in Kashmir in 8th century to write Kashmiri and Sanskrit but currently only few Kashmiri Pundits can read and write in Sharda script. Persio-Arabic script and Devanagari scripts are widely used for writing Kashmiri.
- 16.6 Lal Ded, known as lalla Arifa by Muslims and Lalla Eshwarya by Hindus, was the earliest Kashmiri Poetess who lived in the early fourteenth century. She promoted the religious harmony and nonviolence through preaching the Rishism and the Sufism in her poetry.
- 16.7 Kashmir speakers, irrespective of their religious beliefs, follow the philosophy of Lal Ded, encoded in her couplets, as a moral code.

17. KHOWAR

- 17.1 The Khowar speaking people are the largest group in Chitral although they do not share a common origin. People with other ancestry have in the course of time left their languages in the favour of Khowar that is nowadays the widest understood and spoken language, *lingua franca* of the valley.
- 17.2 Khowar is a literacy language, with books, magazines, radio programmes, audio video documentation and digital communication facilities, made possible through a few decades of interactions between explorers, anthropologists and linguists. In 1921 Nasirul Malik, an educated youth from Chitral, compiled the first alphabet for Khowar, in Arabic script. Earlier explorers and researchers had used a Roman vernacular script.
- 17.3 The language most closely related to Kalasha is Khowar. Most of the Kalasha people can speak Khowar with varying degrees of proficiency. Khowar is the *lingua franca* of the area. The main market, Gharumchashma, has many Khowar speakers. Most of the people have jobs in the Khowar speaking area. Yidgha speakers have also married Khowar wives. In the offices, schools and public meetings, Khowar is used.
- 17.4 Khowar has been strongly influenced by the Iranian languages to the west, but its general structure is Indo-Aryan. The only other Dardic language that Khowar is closely related to is Kalasha. Most women could not speak a second language, with the exception of women in the Swat district (Kalami) and Gilgit district (Urdu). It is a written language with a large body of literature. There are some radio and television broadcasts in Khowar from Islamabad and some radio broadcasting from Chitral town. Khowar has been influenced by Iranian languages to a greater degree than other Dardic languages, and less by Sanskrit than Shina or the Kohistani languages
- 17.5 Before, there had been a sense of inferiority amongst the Khowar speakers. Now the language community is proud of their language and determined to preserve it. Since the work of the explorers and linguists, there are now more than 200 poets, writers, intellectuals and activists writing in, working on and promoting Khowar. Khowar has been written in the Nasta'liq script since the early twentieth century. Prior to that, the administrative and literary language of the region was Persian and works such as poetry and songs in Khowar were passed down in oral tradition. Today Urdu and English are the official languages and the only major literary usage of Khowar is in both poetry and prose composition. Khowar has also been written in the Roman script since the 1960s.

18. PAHARI

- 18.1 Pahari language happens to be one of the ancient languages of South Asia. Historically, it enjoyed the status of a very prestigious language promoted by the Buddhist dynasty of the Harappa civilization. King Ashoka demonstrated his personal interest in promoting Pahari language by establishing the first university of South Asia at Sharda, presently in the Neelam Valley near Muzaffarabad, (in Azad Jammu & Kashmir) and also declared it as the official language of his state. Then Pahari was written in the Sharda script which was named after the location where this university was established. It is spoken and understood by almost all of the inhabitants (3.868 Million) of the Azad State of Jammu and Kashmir excluding overseas Kashmiris in UK.
- 18.2 Like many other languages, Pahari also suffered at the hands of foreign invaders. Its decline began with the fall of the Buddhist Empire. Its script started changing with the Greek invasion and the subsequent experiences of similar nature. The Nagriscrit managed to sustain till the Muslim invasion (in 10th century AD) which resulted in converting the script to Persian from 1819-1846. The Sikh rule over Kashmir made Punjabi as the adopted script for Pahari and was replaced by Urdu later.
- 18.3 Pahari is one of the major indigenous or local languages used in Azad Kashmir. It remains largely a spoken language with limited literature in the form of fiction, stories, poetic compositions, plays or published artistic works etc. Though few writers and intellectuals have been making attempts to contribute towards Pahari literature, yet it holds very limited written literature or documented records. It is neither an official language of correspondence in the power corridors of government functionaries nor does it have the status of a local/regional language to be taught or used as the medium of instruction in the academic circles of the state of AJK. Hence it mainly remains restricted to the households of Pahari speaking communities of AJK who are also termed as “PAHARI” (meaning ‘hilly’) people, referring to either their language or geographically the mountainous terrain nature of the region. The main dialects or regional forms of Pahari are the Muzaffarabadi dialect, the Mirpuri dialect and the Poonchi dialect.
- 18.4 So far, this language has not been able to gain much attention of local scholars and researchers in the realm of language studies or linguistic research. Its recognition as a national language would enhance its importance & also able to enjoy a support to flourish sustainably. It will develop a sense of ownership and loyalty at national level. Being the mother tongue of the people of Jammu and Kashmir and adjoining areas of Pakistan including the capital city, Pahari could serve as an important tool for developing inter provincial harmony.

19. PASHTO

- 19.1 Pashto also transliterated as Pakhto, Pushto, Pukhto, Pashtu, Paxto or Pushtu, known as Afghan in Farsi and Pathan language (the two languages being located on either side of Pashto), is the native language of the indigenous Pashtun people who are found primarily

between an area south of the Amu Darya in Afghanistan and west of the Indus River in Pakistan. It is a member of the Eastern Iranian languages group spoken in Pakistan and Afghanistan as well as by the Pashtun diaspora around the world. Pashto belongs to the North-eastern branch of the Indo-Iranian language family, although Ethnologue lists it as South-eastern. The number of Pashtuns or Pashto-speakers is estimated to be 50-60 million people worldwide. The Constitution of Afghanistan declares Pashto as one of the two official languages of the country, the other being Dari (Persian).

- 19.2 The first written records of Pushto are believed to date from the sixteenth century and consist of an account of Shekh Mali's conquest of Swat. In the seventeenth century, Khushhal Khan Khattak, considered the national poet of Afghanistan, was writing in Pushto. In this century, there has been a rapid expansion of writing in journalism and other modern genres which has forced innovation of the language and the creation of many new words.
- 19.3 Pashto is the mother tongue of more than 70 million people living in Khyber Pashtunkhwa (KP), Balochistan, FATA, other parts of the Country and abroad. It is the major language of KP, FATA and Baluchistan in addition to a large number (millions) of its speakers abroad. According to researchers, linguists and historians, Pashto is one of the most ancient Arian languages of Asia. It is one of the major Arian language of Indo-European origin which in turn belongs to the Indo-Iranian Group.
- 19.4 Pashto is the sister language of Sanskrit, Avesta and its grammar was written in the pre-historic times by the well-known philologist, Panini. Besides Pakistan and Afghanistan, more than twenty radio and television stations from more than 12 countries broadcast Pashto programs on daily basis. It has been the national and official language of Pashtun states for the last more than five thousands (5000) years in spite of being victimized by various invaders. Pashto is not only a language and a tool of communication but has been the code of Pakhunwali (culture) as well, with its principles followed by Pashtuns in resolving their day to day issues and disputes.
- 19.5 A number of foreign researchers have worked on its linguistics, grammar dialects, history, dictionaries, folklore and classical literature. Pashto has a proven record of being a medium of education and the language of court for many decades in the state of Swat and had retained the same status till the merger of Swat in Pakistan.

20. PUNJABI

- 20.1 Punjabi is the most widely-spoken language in Pakistan. Punjabi is the provincial language in the Punjab Province of Pakistan. Punjabi is spoken as a native language by over 44.15% of Pakistanis. About 70.0% of the people of Pakistan speak Punjabi as either their first or second language, and for some as their third language.
- 20.2 Punjabi is an Indo-Aryan language spoken by 130 million native speakers worldwide, making it the 9th most widely spoken language in the world. It is the native language of

the Punjabi people who inhabit the historical Punjab region of Pakistan and India. It is the only tonal language among the Indo-Aryan languages.

- 20.3 Punjabi is the most widely spoken language in Pakistan and the 11th most widely spoken in India and the 3rd-most natively spoken language in Indian Subcontinent. Punjabi is the fourth most spoken language in England and Wales and third most spoken in Canada. The language also has a significant presence in the United Arab Emirates, United States of America, Saudi Arabia and Australia.
- 20.4 Punjabi is also spoken as a minority language in several other countries where Punjabi people have emigrated in large numbers, such as the United States, Spain, Australia, the United Kingdom, where it is the second-most-commonly used language, and Canada, where it is the fourth-most-spoken language.
- 20.5 There were 76 million Punjabi speakers in Pakistan in 2008, 33 million in India in 2011, 1.3 million in the UK in 2000, 368,000 in Canada in 2006, and smaller numbers in other countries.
- 20.6 Undoubtedly, Punjabi emerged as an independent language in the 12th century. Baba Fariduddin Masood Ganjshakar (1173-1265) is generally recognized as the first major poet of the Punjabi language. Punjabi language has a literary history of 1000 years. At present there are more than 25000 available / documented books published in Punjabi language in only Shahmukhi script other than publications in Gurmukhi script. Presently, it is spoken by 65% population of Pakistan. Punjabi is considered mother of Urdu, according to the theory of Hafiz Mahmood Sheerani. Punjabi is the carrier of a rich cultural heritage, which adds to the beauty of our national Cultural Tapestry. It is a suitable language for cultural dialogue.
- 20.7 The major dialects of Punjabi include Majhi, Doabi, Malwai, Powadhi, Pothohari, and Multani. The dialects in the Lahnda dialect continuum, including Saraiki and Hindko, are considered as dialects of Punjabi by many linguists but as distinct languages by others. Majhi-Standard Punjabi is the written standard for Punjabi in both parts of Punjab. In Pakistan, Punjabi is generally written using the Shahmukhī script, created from a modification of the Persian Nasta‘līq script.

21. SARAIKI

- 21.1 Saraiki is one of the leading languages of Southern Punjab and Kpk, District Tank and Dera Ismail Khan. Saraiki has rich history, culture, literature, poetry, art and heritage. Saraiki is a language of great antiquity in Pakistan. It also remained the dialect of commerce and trade until recent times. Today, Millions of people from North Sindh, South Punjab, South Khyber Pukhtunkhwa and Eastern Balochistan province speak Saraiki.

- 21.2 Siraiki an Indo Aryan language is spoken in central Pakistan encompassing the southwestern districts of the Punjab province and the adjacent districts of the provinces of Sindh, Baluchistan, and North-West Frontier Province (KP).
- 21.3 Siraiki is also believed to be related to the ancient people of Iraq: the ‘Asurians’ or ‘Assyrians’. Another popular opinion is that the word Siraiki originates from the word ‘serai’ which meant ‘belonging to the north’ and which was an honorific title for the Kalhorra rulers of Sindh who originally belonged to Multan, a region in the north of Sindh.
- 21.4 The most plausible explanation given so far is that the word Siraiki originated in Sindh from the word ‘siro’ meaning ‘head’ which in its geographic sense is used for ‘north’ in the Sindhi language. The north of Sindh refers to the upper part of Sindh therefore the term Siraiki meant the language of the people of the north.
- 21.5 It is spoken by 4.2 million people across the South Punjab, southern Khyber Pakhtunkhwa, and border regions of North Sindh and Eastern Balochistan, with some 20,000 peoples, who migrated as a result of the partition of India.
- 21.6 The census conducted in 1981 during the regime of General Zia-ul-Haq, however, for the first time recognized Siraiki as a separate language which consequently reduced the majority of Punjabis in the total population of Pakistan which came down to 48.2%. Siraiki was reported to be the language of 9.8% of Pakistani and 14.9% of Punjabi households. The 1998 census has shown Siraiki to be the language of 10.5% of Pakistan’s total households. In Punjab the percentage of Siraiki speaking households is 17.4% as opposed to 71.5% Punjabi speaking households. Shackle (2001) claims however that Siraiki is the language of approximately 40 million people but according to the Siraiki researchers and activists the actual number of Siraiki speakers is far higher.
- 21.7 The Siraiki has a rich literature in all genres especially in mystic poetry. Khawaja Ghulam Farid is the greatest Siraiki poet of all times. In the past few decades a systematic linguistic of the Siraiki language has been observed which is resulting in language shift among many urban families.

22. SHINA

- 22.1 Shina belongs to the Indo-Aryan sub-branch of the Indo-European family of languages. Within Indo-Aryan, it is classified as part of the Dardic sub-group, as are other languages of the area such as Khowar and Kalasha in Chitral, Kalam Kohistani and Torwali in Swat, Indus Kohistani, and Kashmiri. In Pakistan, 69 regional languages are spoken by different ethnic groups. Shina is one of them spoken in the Northern-areas of Pakistan, namely Kohistan region in Khyber Pakhtoon Khwa (KPK), Gilgit-Baltistan and the Northern areas of Indian-occupied Kashmir. The Shina speakers come from a variety of clans and tribal backgrounds, but all are proud of their language.

- 22.2 Shina is a very vital language with a strong heritage of oral literature, including folktales, legends, history, poetry and song. There is increasing interest in reading and writing Shina and preserving their oral heritage in print. The northern Pakistan is famous for its multilingualism and cultural diversity on the face of earth. More than ten different languages with a lot of dialectical and accent variation are being spoken here.
- 22.3 The Gilgit variety of the Shina language is spoken in the lush valley of the Gilgit River. The waters that course through this valley come from beyond Punial in the upper reaches of the watershed below Shandur Pass and the mountains that separate Gilgit from Chitral. The language is spoken in almost the entire area of the river's tributaries.
- 22.4 The largest number of Gilgiti Shina speakers lives around Gilgit town. It is the centre for trade and government for the northern areas of Pakistan. Radio Pakistan broadcasts from Gilgit; in addition to their Urdu transmissions, they also have several hours of programming each day in the Shina language, using the Gilgit dialect.
- 22.5 Shina is a rich language in terms of dialects, categorized into Gilgiti, Kohistani, Astori and Brokskat. Being the lingua-franca of Gilgit-Baltistan, Shina has been researched; that includes the work on its written form, on its grammar and on its phonetics and phonology. Moreover, the contribution has also been made by the indigenous linguists/researchers/experts in different areas of Shina.
- 22.6 Ironically most of the local languages such as Shina, Brushashki, Balti, Khawar and Domaki are unwritten languages and facing tremendous pressure of other languages like English and Urdu and slowly and gradually these languages are dying out. The younger generation is increasingly considering their mother tongue as a great impediment in the way of their much desired emancipation.

23. SINDHI

- 23.1 Sindhi is the language of the historical Sindh region, spoken by Sindhi people. It is one of the official languages of the Pakistani province of Sindh. In India, Sindhi is listed among the eighteen languages mentioned under the "EIGHTH Schedule" of the Constitution of the Union of India (the eighteen languages are referred to as the national languages of India). Sindhi is one of the major languages of the Indus Valley, spoken by more than 40 million people in Sindh and some parts of Balochistan and Southern Punjab in Pakistan and the adjoining areas of Kuch, Gujrat, Rajasthan and other parts of India. Sindh is a very rich ancient language having its roots in the civilization of the lower Indus valley. It continues to be spoken and written from the times of Mohenjo Daro, which dates back to 5000 years back.
- 23.2 References of Sindhi language and literature in the form of "*Dohas*" and "*Gahas*" are found as early as the 2nd century AD, 500 years before the advent of Islam in Sindh in 711 AD. Its use as a medium of communication among the people and as medium of education and religious teachings is also proved from the poetry of some religious scholars and Sufis, as well as Arab scholars, historians and travelers from the 10th

century, such as Alberuni.

- 23.3 In the subsequent centuries during the rules of local as well as foreign dynasties such as Soomras, Sammas, Arghuns, Tarkhan, Mughals, Kalhoras and Talpurs, Sindhi continued to be the language of the people and their literature, medium of instruction in the religious and educational institutions. Soon after the British conquest of Sindh in 1843, Sindhi was officially recognized as the official language for administration as well as Education.
- 23.4 Although Sindh already contained a rich treasure of literature and text books prepared in 1700 AD, which were being taught in schools and *Makhtabs*, the British government formed committees to prepare a standard alphabet and prepare new text books. After the standard script and alphabet was prepared, there came a revolution in which hundreds of books on various subjects were prepared along with several bi-lingual dictionaries and grammar.
- 23.5 Out of more than fifteen indigenous languages of Pakistan, Sindhi is the only indigenous language that has well-structured grammar and composition, standard script, rich volumes of lexicography (i.e. dictionaries of revenue, law, natural, health and social sciences, dictionary of official terms etc.) and Encyclopedias.
- 23.6 More than three hundred books on poetry, fiction, literary criticism, history, Philosophy, archeology culture and a variety of subjects are being published by public and private publishing houses annually. Currently there are total eight Sindhi TV channels (five news and 3 entertainments), 22 FM radios, more than thirty mainstream daily newspapers, and a range of weekly, fortnightly, monthly and quarterly magazines, periodicals and research journals.

24. NATIONAL LANGUAGE COMMISSION

- 24.1 Establishment of National Language Commission is in total conformity with the Constitution of Islamic Republic of Pakistan.

24.2 Constitutional Provision:

- 24.3 **Article 28** (of Chapter 1 Fundamental Rights) of the Constitution is on **Preservation of Language, Script and Culture** and says:

*“Subject to Article 251 any section of citizens having a distinct language, script or culture shall have the right to preserve and promote the same and subject to law, **establish institutions** for that purpose.”*

25. THE CONCEPT PAPER OF NATIONAL LANGUAGE COMMISSION

25.1 Vision

“To establish a National Language Commission, which protects and promotes Mother Tongues of Pakistan, giving them National Language Status and as a result enhances Nation Building, Education and Productivity of Pakistan”

25.2 Objectives

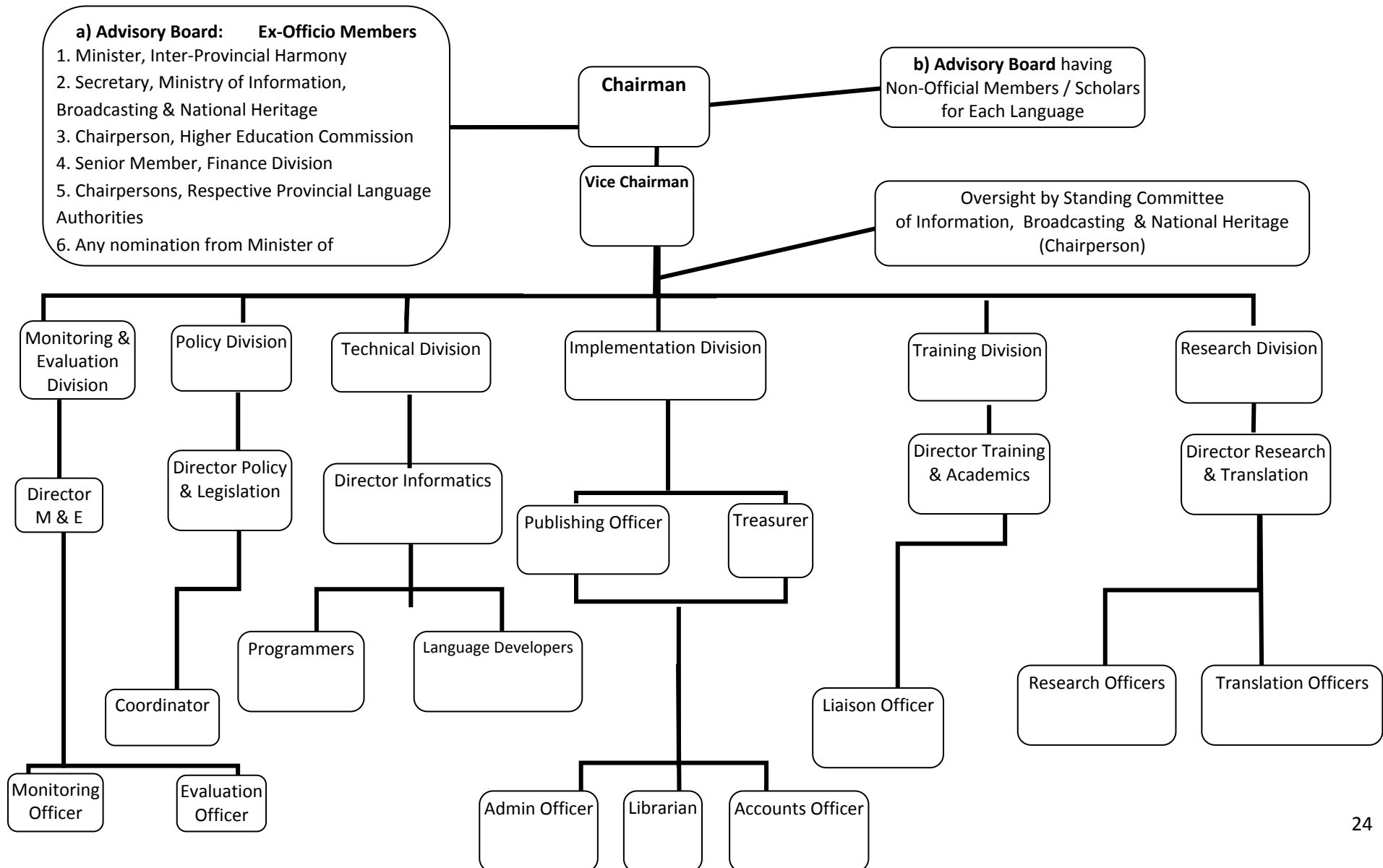
1. To develop criteria to decide which major Mother Tongues of Pakistan should be declared as National based on internationally accepted criteria.
2. To strengthen the Mother Tongues & ensure their longevity in the National narrative
3. Through these Mother Tongues/proposed National Languages, enhance inter-provincial harmony
4. Through these Mother Tongues/proposed National Languages, enhance learning capabilities of Pakistanis & their productivity
5. To develop a language policy, fully researched, conduct language scientific survey and conduct language planning.
6. To protect the endangered Mother Tongues of Pakistan

25.3 Rules of Business

- To raise awareness of endangered languages, both inside and outside the communities where they are spoken, through all channels and media
- To support the use of endangered languages in all contexts: at home, in education, in the media, and in social, cultural and economic life
- To monitor linguistic policies and practices, and to seek to influence the appropriate authorities where necessary
- To collect and make available information of use in the preservation of endangered languages; to disseminate information on all of the above activities as widely as possible
- To preserve and promote the rich linguistic and cultural diversity of Pakistan by incorporating the indigenous languages and cultures in public education, research and academia.
- To develop standard orthography for Pakistani National languages.

- to prepare linguistic soft-wares to bring uniformity in the writing system of Pakistani neglected Languages and to use the same in advanced level research
- To establish specialized degree programs in language and research centres in the faculty of languages/social sciences in Pakistani Universities for advanced linguistic inquiry and language standardization and elaboration
- to establish language authorities in provincial capitals
- To gather and preserve the folk literature, folklore and legends containing unique master pieces of Pakistani Culture and set up reference libraries offering these for the common users and research scholars
- To publish Dictionaries, Encyclopaedias, Reference Books, Periodicals, Literature, Journals and Research Papers on and in Pakistani Languages
- to develop linkages with National & Foreign Universities for joint research ventures on Pakistani languages
- To facilitate the translation of best books of Urdu, English and literature of other languages into national language and literature of national language in other languages
- To provide financial support to language researchers and to institute prizes and awards, to hold seminars and lectures, and to adopt any other measures for promoting any of the above objectives.

26. Organogram of the Commission:



27. Recommendations of the Standing Committee of National Assembly on Information, Broadcasting & National Heritage:

27.1 The Information, Broadcasting and National Heritage Committee of the National Assembly recommends the following:

- i. The Committee appreciated the importance in according Pakistan's major mother tongues like Balochi, Balti, Brushaski, Brahui, Hindko, Khowar, Kashmiri, Pahari, Pashto, Punjabi, Saraiki, Shina, Sindhi the National language status.**
- ii. The Committee will not allow the linguicide in Pakistan of its rich mother tongues.**
- iii. The Committee understands that all mother tongues of Pakistan belong to all of Pakistan rather than just one particular area.**
- iv. The Committee agreed that all mother tongues are rooted to Pakistan's soil in entirety and thereby derive their National status. Their promotion and this national status will root out sense of deprivation, prejudices and create inter provincial harmony.**
- v. The Committee agreed that cultural and linguistic diversity is an asset for Pakistan which will promote education, learning and productivity.**
- vi. The Committee understands that this will improve inter-provincial harmony and create a national narrative much required for nation building in Pakistan.**
- vii. The Committee supported the establishment of a National Language Commission which will ultimately decide which major mother tongues of Pakistan should be declared as national based on internationally accepted criteria. It will develop a language policy, fully researched, conduct language scientific survey and conduct language planning.**
- viii. The Committee appreciated the efforts of all those Pakistanis who have made contributions for this noble and nation building cause of National Language status, since inception of Pakistan.**
- ix. The Committee committed to seeing the legislation of the National Language Bill through the proper legislative routes in the tenure of this National Assembly at the earliest.**
- x. The Committee also committed for protecting the endangered mother tongues of Pakistan through the National Language Commission.**

28. It was decided by the committee members to forward these recommendations to the Standing Committee on Law, Justice and Human Rights, so that at time of review of "The Constitution (Amendment) Bill, 2014", it should assist the said Standing Committee.

(MARVI MEMON)
Chairperson,
Standing Committee on Information,
Broadcasting & National Heritage



THE CONSTITUTION OF THE ISLAMIC REPUBLIC OF PAKISTAN

[As modified upto the 20th April, 2010]

NATIONAL ASSEMBLY OF PAKISTAN

Preservation of language, script and culture

28. Subject to **Article 251** any section of citizens having a distinct language, script or culture shall have the right to preserve and promote the same and subject to law, establish institutions for that purpose.

National language

251. (1) The National language of Pakistan is Urdu, and arrangements shall be made for its being used for official and other purposes within fifteen years from the commencing day.

(2) Subject to clause (1), the English language may be used for official purposes until arrangements are made for its replacement by Urdu.

(3) Without prejudice to the status of the National language, a Provincial Assembly may by law prescribe measures for the teaching, promotion and use of a provincial language in addition to the national language.

[TO BE INTRODUCED IN THE NATIONAL ASSEMBLY]

A

BILL

further to amend the Constitution of the Islamic Republic of Pakistan.

WHEREAS it is expedient further to amend the Constitution of the Islamic Republic of Pakistan for the purpose hereinafter appearing;

It is hereby enacted as follows:

1. **Short title and commencement.**- (1) This Act may be called the Constitution (Amendment) Bill, 2014.

(2) It shall come into force at once.

2. **Substitution of Article 251 of the Constitution.**- In the Constitution of the Islamic Republic of Pakistan, for Article 251, the following shall be substituted, namely:-

National Language.- (1) The National Languages of Pakistan are Balochi, Balti, Brahvi, Punjabi, Pushto, Shina, Sindhi, Siraiki, Hindko, Urdu and all those mother tongues as deemed to be major mother tongues of Pakistan by the National Language Commission. The said Commission which will comprise of experts and linguists will be set up with the prime objective to develop criteria for giving the status of national languages to major mother tongues of Pakistan.

(2) The Official language of Pakistan shall be English until arrangements are made for its replacement with Urdu within fifteen years from the commencement day.

(3) The Federal Government will establish a fund for the development and promotion of National languages as well as ensure that Arabic and Persian are taught as subjects at school level.

(4) Without prejudice to the status of the National languages, a Provincial Assembly may by law prescribe measures for the teaching, promotion and use of a provincial language in addition to the national language.

STATEMENT OF OBJECTS AND REASONABLE

In all nation states all major mother tongues are all National languages. Since the major mother tongues of Pakistan which are Balochi, Balti, Brahvi, Punjabi, Pushto, Shina, Sindhi, Siraiki and Urdu have not been given their due status in the Constitution of Pakistan and a number of popular movements are going on in the country demanding grant of National Status

to these languages, therefore, it has become imperative to give those languages the status of National Language of Pakistan. This will inherently be recognizing the fact that each mother tongue of Pakistan is equal to the other in terms of status. That no one language is superior to the other. That all mother tongues belong to all of Pakistan and not just to the restricted areas where they are spoken. This nation will enhance concept of equality between all peoples of Pakistan speaking different languages. Giving respect to all mother tongues will bring the people of Pakistan closer to each other and enhance inter provincial harmony. Moreover, the teaching of Arabic and Persian at school level needs to be encouraged so that Islam is better understood by our population and so that regionally we remain connected to our age old literary traditions of Persian. Additionally it is important that all these National language promotion makes a country's culture and history richer and increases understanding between the peoples. It is a known UNESCO fact that education is enhanced in mother tongues and thus giving them due status will also enhance real education levels of Pakistan. The official language should continue being English till Urdu's substitution is made possible within next 15 years.

2. The instant Bill seeks to achieve the aforesaid purpose.

Sd/-

Ms. Marvi Memon
Capt. (R) Muhammad Safdar
Mr. Qaiser Ahmad Shaikh
Mr. Shahab-ud-Din Khan
Makhdoom Syed Ali Hassan Gillani
Mr. Khalid Hussain Magsi,

Makhdoom Khusro Bakhtiar

Begum Tahira Bukhari
Dr. Ibadullah
Ms. Kiran Haider
Members, National Assembly