An Investigation of Language Attitudes and Second Language Motivation among Burushaski Natives

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ABSTRACT

The youth of the Hunza district in Gilgit-Baltistan, Pakistan, commonly speak both their native language, Burushaski, and English as their second language. There is concern that negative attitudes towards Burushaski in the youth community may lead to the loss of the native language. This study aimed to explore the attitudes of Burushaski-native youth towards Burushaski and English languages. In addition, it also intended to explore their motivation to learn English for increased fluency. Using the quantitative approach, data was collected through an online survey in which 178 respondents took part. Results showed that: (i) the youth of Hunza associated high instrumental value with English, while Burushaski is considered culturally significant, (ii) Western English-speaking Communities and Pakistani English-speaking Communities were held in higher regard compared to those who only speak Burushaski, and (iii) most youth were highly motivated to learn English further. The study recommends educational and social interventions to preserve the Burushaski language and community bonds. Further research is needed to understand attitudes towards indigenous languages in Pakistan and how these languages can be preserved by their native youth.

Keywords: Language attitudes, L2 Motivation, L2 Motivational Self Model, Burushaski

INTRODUCTION

Burushaski is a regional language spoken in Hunza and some other parts of the Gilgit-Baltistan province in northern Pakistan. In Hunza, the Burushaski speakers constitute one-third of the population (Kreutzmann, 1993). Common and everyday interactions among the local people in Hunza take place in Burushaski, however, English and other languages such as Urdu and Shina are also spoken. The usage and importance of English are both educational and occupational for the local community (Harlech-Jones, 2005). English is the medium of instruction in the local educational institutions and is learned formally by the students at schools and colleges. It is also learned informally through exposure to different forms of media such as TV shows, films, blogs, vlogs, and during interaction with tourists.

Language attitude research, a century-old subfield of linguistics, has its roots in social psychology (Diskin-Holdaway & Escudero, 2024). Language attitude refers to how people perceive a language, how they feel about it, and what their beliefs are about it. Such beliefs and perceptions could either be positive, negative, or even neutral, depending on various factors such as social norms, practices, and demographics and such beliefs and perceptions are closely linked to native speakers of the language. Due to globalization and migration, language attitudes have changed as the people of Hunza have become more mobile and interactive with the outside world.

The motivation to learn a second language has strong implications for the preservation of native and local languages of a community. In the case of Hunza, learning English as a second language has become a necessity due to the influx of tourism and globalization. Nguyen (2016) asserts that language learning motivation is dependent on action, persistence, and effort. Consequently, for Burushaski-speaking people, learning English as a second language is important for gaining opportunities in the job market. Despite being a linguistically diverse country, language attitudes and second language motivation have not received much attention

from researchers and policymakers in Pakistan. This research aims to explore the attitudes of young and educated Burushaski-speakers, native to Hunza, towards Burushaski and English languages, and their motivation to learn English as a second language for increased fluency.

LITERATURE REVIEW

Socio-Educational Model and Language Attitude Studies

Attitude studies have been one of the prominent subfields of social and psychological sciences. One of the earlier psychological models devised to study language attitudes was the 'socio-educational model' (Gardner & Lambert, 1959). This model emphasized the social reasons behind learners' inclination towards a second language, and argued that these reasons can be both integrative and instrumental. Furthermore, the model divided the motivation behind language learning into four categories: attitudes specific to groups, course-related aspects, motivational indices, and general attitudes. This model was later refined by Gardner (Gardner, 2001) with four classes of motivational variables including social milieu (cultural beliefs), individual differences (such as aptitude, intelligence, and motivation), and second language acquisition contexts and outcomes (including both linguistic and nonlinguistic).

The L2 motivation, or second language motivation, argument was conceptualized as the interplay of integrative and instrumental motivation, where the integrative motivation refers to positive dispositions towards the L2 community and instrumental motivation refers to the pragmatic value a second language holds for the learner (Dörnyei, 1997). This model was further polished by Gardner (2001) when he proposed that two variables- 'integrativeness' and 'attitudes towards the learning situation', are correlated to each other and collectively influence motivation. The variables were collectively called the integrative motive. The model was tested and validated by numerous scholars from different countries (Askawa & Oller 1977; Clément et al., 1977a, 1977b; Oller et al., 1977).

Most attitude and motivation studies in Pakistan have been conducted in the linguistic context of Punjab, where Urdu and Punjabi natives' attitudes were the focus of investigation (Furrakh & Zafar, 2018; Mansoor, 1993; Raza, 2015). These studies suggested that Punjabi students had a poor self-image and the Punjabi-speaking community, depicting an anti-integrative orientation. The attitudes of Punjabi students towards English and Urdu languages, and English and Urdu-speaking communities were highly favorable. The Urdu-speaking students showed a high self-image and positive attitudes towards Urdu-speaking communities. They also demonstrated favorable attitudes towards the English language and English-speaking communities. Additionally, in Mansoor's study (1993), which surveyed general attitudes toward English, it was seen that the respondents related integrative value with Urdu and Punjabi, while instrumental value was associated with English.

Second Language Motivation Studies

Dörnyei (1990) studied motivation in foreign language learners in academic settings, where the learners did not have direct interactions with the target linguistic community. He studied the specific context of Hungarian learners of English as a foreign language aiming to define the relevance and characteristics of integrativeness and instrumentality in foreign language learning. He suggested that a motivational construct consisted of four factors including an instrumental motivational subsystem, an integrative motivational subsystem, a need for achievement, and attributions about past failures in language learning. Instrumental motivation consists of externally driven motives brought about by a learner's future career orientations. Integrative motivation has four subfactors including interest in foreign languages and cultures, the desire to broaden personal perspective and avoid provincialism, the desire for new challenges, and the desire to integrate into a new community. The need for achievement translates into being interested in high-intensity activities and achievement situations which is

generally more applicable to a foreign language setting than a second language learning situation (Dörnyei, 1997).

Dörnyei and Chan (2013) studied Hong Kong students' learning English and Mandarin and their attitudes towards both languages in a multilingual setting. They found evidence that language-specific self-images may intercede with each other both positively and negatively to lead to motivation and demotivation, respectively. In the Pakistani context, no considerable research has been done focusing on motivation and its integrative or instrumental aspects. In a gender-based study on the role of students' motivation, attitude, and anxiety in learning English in the Pakistani context (Noreen et al., 2015), it was found that females had higher levels of motivation and favorable attitudes towards English while males had higher levels of language-related anxiety. Though the study was based on Gardner and Lambert's seminal work (1959), the integrative or instrumental aspects of motivation were not touched upon.

Islam et al. (2013) studied Punjabi (Pakistani) undergraduate students' motivation in the light of second language motivation. Correlation analyses and regression analyses suggested that the attitudes to learning experience and the ideal second language motivation are strong predictors of learning efforts. Islam (2019) also explored Pakistani undergraduate students' learning experiences to study the motivational role of learning contexts via conducting interviews. He found greater enthusiasm and satisfaction among learners of English regarding their immediate learning experience in general. It was also found that the students from English- medium backgrounds were more confident and satisfied with their experiences than those who came from Urdu medium educational backgrounds.

Aims of Study

In the light of the linguistic situation in Hunza and the literature stated above, the objective of this study is to answer the following questions:

1. What are the general attitudes of the educated youth of Hunza towards themselves, native Burushaski speakers, and native English speakers?

2. What are the general traits associated with Burushaski and the English language, as perceived by educated Hunza youth?

3. Which motivational scales contribute the most to the motivation of the educated youth of Hunza to learn English?

METHODS

Research Design

This study has used a quantitative approach, using rating-scale questions.

Population and Sampling

The target population was defined as the Burushaski-native-educated youth of Hunza, operationalized under the following criteria:

- Aged between 18 and 30 years

- Having a minimum of secondary-level education

- Fairly fluent in English and regularly use it in formal or informal domains

Initially, a convenient sampling technique was used, and later, a snowball sampling technique was used to identify other potential respondents. To garner maximum participation, a user-friendly version was administered via Google Forms, as the Burushaski-speaking diaspora is scattered all over Pakistan, making single-point data collection unfeasible.

Initial Screening for English Proficiency

Prospective participants were first screened through the LEAP-Q or Language Experience and Proficiency Questionnaire to assess their proficiency level of English. The LEAP-Q was modified by rephrasing questions based on the Burushaski speakers' context (Marian et al., 2007). Only those who met the criteria of proficiency measured by LEAP-Q were selected for

participation in the study. Out of the 301 screened participants, 178 fulfilled the criteria and were then asked to complete the online survey through Google Forms.

Questionnaire

Attitude/Motivation Questionnaire (Phase II)

The second phase of the study included a structured attitude/motivation questionnaire designed to elicit information on the participants' general attitudes towards Burushaski and English, as well as their motivation towards learning English as a second language (Appendix A). The questionnaire comprised the following two parts:

- The first part pertained to the elicitation of data regarding the general attitudes towards oneself, Burushaski-speaking community, and English-speaking communities. The items in this section were adapted from a similar study (Mansoor, 1993) conducted in Punjab, Pakistan.

- The second part related to L2 motivation was an adaptation of the attitude/motivation questionnaire developed by Dörnyei as part of his L2MSS, used by Moskovsky et al. (2016). The six motivational sub-factors included in the instrument were Ideal L2 Self (ILS), Ought-to L2 Self (OLS), Promotional Instrumentality (Prom), Preventional Instrumentality (Prev), Integrativness (Int), and Cultural Interest (CI). Furthermore, an additional motivational scale called National Interest (NI) was borrowed from an extensive L2MSS study conducted in Punjab, Pakistan (Islam, 2013).

Data Analysis

The data collected from the questionnaire was entered into SPSS 25.0 for analysis. Non-parametric results have been reported, using mean scores and standard deviations, to compare results between the different study groups- Self, Burushaski-speaking, and English-speaking. Mean values were calculated to analyze which scales scored comparatively higher or lower to

answer the study research questions. Standard deviations were also obtained to indicate important variations from the mean values for each scale.

Reliability Analysis of Motivational Scales

Tests for the internal consistency of motivational scales were conducted to find their reliability in relation to the sample of this study (Table 1). The scales with coefficient values of 0.7 or higher were considered highly acceptable. The value of the coefficient for NI was close to 0.7 and was also considered acceptable. Though the scales CI and Int showed lower values, they were retained for analysis due to their recurrence in L2 motivation studies. Our results for reliability coincide with Islam's (2013) study, which was conducted in a Pakistani context.

Table 1

Reliability (Internal Consistency) of Motivational Scales (n=178)

S. No	Name of the Scales	No. of Items	Cronbach's Alpha Value
1	Ought-to L2 Self (OLS)	6	0.835
2	Ideal L2 Self (ILS)	7	0.779
3	Promotional Instrumentality (Prom)	8	0.783
4	Preventional Instrumentality (Prev)	9	0.830
5	Cultural Interest (CI)	4	0.483
6	Integrativeness (Int)	3	0.405
7	National Interest (NI)	5	0.685

RESULTS

General Attitudes Towards Self, Burushaski-Speaking, and English-Speaking Communities

Results in Table 2 present the general attitudes of respondents for the Self, Burushaski-speaking community, and English-speaking communities. The data suggests that the participants rated themselves to be more cultured (M = 3.96) as compared to the Burushaski-speaking community (M = 3.75), the English-speaking communities (M = 3.77) and Pakistani English-speaking communities (M = 3.52). The trait of happiness was mainly associated with

Burushaski speakers with the highest rating (M = 3.87) as compared to self (M = 3.52), Pakistani English-speaking community (M = 3.62), and Western English-speaking community (M = 3.83). The Western English-speaking community was rated the highest on intelligence (M = 4.29), independence (M = 4.11), openness (M = 4.13), modernity (M = 4.25), and impressiveness (M = 4.17). Interestingly, the Pakistani English-speaking community was rated highest (M = 3.03) for the trait of similarity to self while the Burushaski-speaking community was rated the lowest (M = 2.54).

Table 2
Summary of Mean Scores on General Traits for Self, Self, Burushaski-speaking community, and English-speaking communities (n=178)

No.	Traits	Self		Burushaski-speaking Community		Western English-speaking Communities		Pakistani English-speaking Community	
		Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.
1	Capable	2.07	1.17	2.09	1.05	1.96	1.17	2.24	1.09
2	Interesting	2.08	.99	2.15	1.08	2.11	1.21	2.57	1.18
3	Happy	3.52	1.00	3.87	.93	3.83	1.10	3.62	.92
4	Modern	3.71	1.08	3.34	1.05	4.25	1.02	3.84	1.07
5	Social Grace	2.30	1.06	2.39	1.00	2.15	1.23	2.58	1.10
6	Educated	2.01	1.10	2.33	1.08	1.93	1.21	2.25	1.18
7	Successful	3.88	.91	3.88	.86	4.27	.93	4.10	.83
8	Confident	2.13	1.13	2.31	1.04	1.96	1.21	2.17	1.10
9	Open (frank)	3.82	1.12	3.85	.94	4.13	1.13	3.87	1.06
10	Intelligent	3.98	.99	3.98	.84	4.29	.85	3.85	1.00
11	Independent	3.75	1.14	3.65	1.08	4.11	1.15	3.55	1.16
12	Cultured	3.96	.86	3.75	.95	3.77	1.20	3.52	1.07
13	Reliable	2.14	1.04	2.39	1.09	2.25	1.27	2.65	1.04
14	High Standard of Living	2.66	.95	2.88	.87	2.11	1.21	2.18	1.16
15	Attractive	2.48	1.12	2.41	1.05	2.04	1.13	2.57	1.09
16	Impressive	3.87	.89	4.03	.87	4.17	.96	3.61	1.03
17	Bright Future	2.02	1.12	2.27	1.12	2.03	1.19	2.15	1.19
18	Similarity to Self	-----	-----	2.54	1.09	2.99	1.05	3.03	.91

General Traits of Burushaski and English

The results in Table 3 present respondent perception of general traits of Burushaski and English. Burushaski had a higher rating for culture (M = 4.08) as compared to English (M = 3.83); whereas for almost all other traits, such as- Usefulness, Openness, Intelligence, Impressiveness, and Independence, English was rated higher.

Table 3
Summary of Mean Scores for General Traits of Burushaski and English (n=178)

No.	Traits	Burushaski		English	
		Mean	S. D.	Mean	S.D.
1	Useful	4.13	1.08	4.21	1.20
2	Prestigious	2.08	1.20	2.16	1.31
3	Easy	2.63	1.46	2.90	1.37
4	Honor	1.80	1.00	2.04	1.15
5	Interesting	1.93	1.25	2.04	1.24
6	Rich	2.13	1.21	1.93	1.13
7	Modern	2.95	1.25	4.17	1.09
8	Social Grace	1.98	1.04	2.04	1.21
9	Clear	2.76	1.34	2.52	1.28
10	Successful	3.66	1.04	4.35	1.00
11	Open (frank)	4.02	1.03	4.13	1.13
12	Intelligent	4.11	1.06	4.21	1.00
13	Independent	3.78	1.26	3.99	1.19
14	Cultured	4.08	1.10	3.83	1.18
15	Reliable	2.09	1.19	2.12	1.23
16	High Standard of Living	2.85	.92	2.14	1.32
17	Attractive	2.04	1.16	2.04	1.21
18	Impressive	4.19	1.02	4.16	1.04
19	Bright Future	2.30	1.20	1.93	1.15

Motivation to Learn English

The mean scores and standard deviations (descriptive statistics) for motivation to learn English are presented in Table 4. The results show that respondents perceived promotional instrumentality to be the highest (M= 4.847) in learning the English language, followed by national interest (M= 4.741).

Table 4
Mean Scores for Motivational to learn English (n=178)

Scales	Mean	Standard Deviation
Ought-to L2 Self (OLS)	4.244	0.99
Ideal L2 Self (ILS)	4.672	0.75
Promotional Instrumentality (Prom)	4.847	0.67
Preventional Instrumentality (Prev)	4.488	0.80
Cultural Interest (CI)	4.609	0.71
Integrativeness (Int)	4.573	0.79
National Interest (NI)	4.741	0.77

DISCUSSION

As the world becomes a global village and there is an emphasis on speaking and using dominant languages such as English, there is concern that native populations develop unfavorable attitudes towards their native languages. This can result in a loss of native languages, culture, and self-identity. This study aimed to: (i) understand the general attitudes of the educated youth of Hunza towards themselves, native Burushaski speakers, and native English speakers, (ii) assess which traits educated youth of Hunza associated with English, and (iii) identify what motivates educated youth of Hunza for learning English. In the case of attitudes towards self, we found that the educated youth respondents of this study rated themselves as more cultured compared to the Burushaski-speaking community. They also considered themselves more similar to the Pakistani English-speaking community compared to the Burushaski-speaking community. However, they rated the Burushaski-speaking community as happier.

The Western English-speaking community was rated the highest on intelligence, independence, openness, modernity, and impressiveness. Our results coincide with a previous research study conducted in Hunza which suggests that educated youth associate themselves with the Pakistani English-speaking community compared to their community members, possibly contributing to the loss of community spirit and affiliation with their local population (Kreutzmann, 1993). Our findings are also in line with Mansoor's (1993) findings on the attitudes of Punjabi-speaking students towards Western English speakers. Furrakh and Zafar (2018) also found that Pakistani youth associate instrumental motivation and a sense of superiority with native English speakers.

One possibility is that the Hunza youth have positive attitudes towards English due to the history of colonial rule, the cultural domination of the West, and the progress that English-speaking countries are making (Rahman, 2006). Our results further indicate the possibility that the participants may have a very strong sense of ethnolinguistic identity centered in Burushaski,

similar to the Urdu-speaking participants in Mansoor's (1993) study, which showed positive attitudes and integrative orientation towards Urdu. However, the Punjabi students in Mansoor's study (1993) displayed negative attitudes towards Punjabi on both instrumentality and integration, which may indicate non-uniformity in the role of the first language (Urdu) in forming linguistic identities in the Punjab region. A study conducted in Sindh (Khokhar et al., 2016) also suggests that people's identities and attitudes are complexly influenced when they speak different languages, based on the status of the language in their region versus the global context.

English was rated highest on success, usefulness, intelligence, and modernity, while it was rated lowest on the scales of bright future and culture. These results corroborated by Mansoor's (1993) findings where the participants associated a great deal of instrumental value with the English language. The highest value of standard deviation was found in the scale of OLS, suggesting a lack of homogeneity within responses. This may suggest that the educated Hunza youth are aware of the importance English holds for their future, as well as Pakistani society and that this awareness may be a factor behind their inclination towards learning English. Interestingly, similar results were found for the same three scales in Islam's (2013) study conducted in Central Punjab. This similarity between the present study and previous work may lead to the conclusion that English is very important for Pakistani youth in general and considered an important aspect of individual, social, and professional growth.

The final aim of the study was to show the motivation to learn English in the educated youth of Hunza. We found that respondents perceived promotional instrumentality and national interest to be high motivators to learn the English language. Other research also confirms that English has a high instrumental and national value for the youth, as it is perceived as providing strength for networking, professional development, and future opportunities (Mansoor, 1993; Islam, 2013). Overall, our study implies that English, as opposed to the native language, is

perceived as very important for the Pakistani youth, and Hunza youth in particular. The existence of positive and strong aspects of motivation, collectively contribute to the incentive for learning English as a second language among the youth of Hunza, which may have negative implications for the survival and continued use of Burushaski.

Limitations

One of the limitations is that the study relies purely on quantitative data, and we were unable to collect qualitative data, which may have shed more light on language attitudes among Hunza youth. Another limitation is the small sample size. A larger sample with a comparison of elders versus youth, and married versus unmarried individuals may provide more interesting results, as age and marital status may play a significant role in attitudes towards languages.

CONCLUSION

It can be concluded that English holds significant instrumental value for the educated Hunza youth, whereas a great deal of cultural value is associated with Burushaski. The main motivation for learning the English language is to develop an instrumental and national identity for personal and professional development. Communities associated with speaking the English language and being fluent in it are generally held in high regard and are considered more successful. A cause for concern is that the educated youth of Hunza feel some alienation from their Burushaski-speaking community and identify more with English-speaking communities. The study findings recommend educational and social interventions by the state and community to promote and sustain the Burushaski language. Interventions are also needed to develop and maintain community bonds between educated youth and other members of the Burushaski-speaking community, so the local population retains its traditions, unity, and solidarity. Further research is needed to understand attitudes towards native languages across Pakistan and how they can be preserved by their youth. We also recommend more in-depth

confirmatory studies to better understand linguistic identities across different provinces in

Pakistan.

DECLARATION STATEMENTS

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Appendix A: Questionnaire
Part I
Gender:

Age:

In your case, which of the three languages in question (Burushaski, Urdu and English) lies first in the order of dominance? Burushaski   English   Urdu

In your case, which of the three languages in question (Burushaski, Urdu and English) lies second in the order of dominance? Burushaski   English   Urdu

In your case, which of the three languages in question (Burushaski, Urdu and English) lies third in the order of dominance? Burushaski   English   Urdu

Which language lies first in your order of acquisition/learning? Or which language do you think you are a native of?   Burushaski   English   Urdu

Which language lies second in your order of acquisition/learning? Burushaski   English   Urdu

Which language lies third in your order of acquisition/learning? Burushaski   English   Urdu

Please list what percentage of the time you are currently and on average exposed to Burushaski, Urdu and English. Your percentages should add up to 100% (for example: Burushaski 50, Urdu 30, English 20)

Assume that Burushaski has an approved script of writing and that Burushaski, Urdu and English are unknown to you. What percentage of cases would you choose to read a text in each of the the three languages. Enlist the languages and percent total of your reading tendency, the percentages should add up to 100%.

When choosing a language to speak with a person who is equally fluent in all your languages, what percentage of time would you choose to speak each language? Please report your percent total of time enlisting the three languages, the percentages should add up to 100%.

Which culture do you identify with the most?

Burusho   Urdu-speaking Community   English-speaking Community

Which one lies second in the list of cultures you identify with?

Burusho   Urdu-speaking Community   English-speaking Community

Which culture do you least identify with?

Burusho   Urdu-speaking Community   English-speaking Community

Rate the extent to which you identify with Burusho people and culture.

1 2 3 4 5 6 7 8 9 10 (0 means no identification, 10 means complete identification)

Rate the extent to which you identify with Urdu-speaking community and their collective culture.

1 2 3 4 5 6 7 8 9 10

Rate the extent to which you identify with English-speaking Pakistani community and their collective culture.

1 2 3 4 5 6 7 8 9 10

Part II
Age when you began acquiring/learning English

Age when you became fluent in English

Age when you started reading English

Age when you became fluent in reading English

Number of years and months you spent in a region/province where Pakistani English is spoken.

Number of years and months you spent with a family where Pakistani English is spoken.

Number of years and months you spent in school/a work environment where English is spoken.

Please select your level of proficiency in spoken English, 0 means none and 10 means perfect.

0 1 2 3 4 5 6 7 8 9 10

Please select your level of proficiency in understanding spoken English.

0 1 2 3 4 5 6 7 8 9 10

Please select your level of proficiency in reading English.

0 1 2 3 4 5 6 7 8 9 10

On a scale from zero to ten, please select how much "interacting with friends" contributed to you learning English, 0 means not a contributor and 10 means most important contributor.

0 1 2 3 4 5 6 7 8 9 10

On a scale from zero to ten, please select how much "interacting with family" contributed to you learning English.

0 1 2 3 4 5 6 7 8 9 10

On a scale from zero to ten, please select how much "reading" contributed to you learning English.

0 1 2 3 4 5 6 7 8 9 10

On a scale from zero to ten, please select how much "language tapes/self instruction" contributed to you learning English.

0 1 2 3 4 5 6 7 8 9 10

On a scale from zero to ten, please select how much "watching TV" contributed to you learning English.

0 1 2 3 4 5 6 7 8 9 10

On a scale from zero to ten, please select how much "listening to the radio" contributed to you learning English.

0 1 2 3 4 5 6 7 8 9 10

Please rate to what extent you are currently exposed to English in the context of interacting with friends, 0 being never and 10 being all the time.

0 1 2 3 4 5 6 7 8 9 10

Please rate to what extent you are currently exposed to English in the context of interacting with family.

0 1 2 3 4 5 6 7 8 9 10

Please rate to what extent you are currently exposed to English in the context of watching TV.

0 1 2 3 4 5 6 7 8 9 10

Please rate to what extent you are currently exposed to English in the context of listening to radio/music.

0 1 2 3 4 5 6 7 8 9 10

Please rate to what extent you are currently exposed to English in the context of reading.

0 1 2 3 4 5 6 7 8 9 10

Please rate to what extent you are currently exposed to English in the context of self-instruction.

0 1 2 3 4 5 6 7 8 9 10

In your perception, how much of a foreign accent do you have in English? 0 means none and 10 means pervasive

0 1 2 3 4 5 6 7 8 9 10

The same questions were repeated for Burushaski language.

Part III

Below is a list of words that can be used to describe people. The two words in each line are two ends of a continuum; indicate where you think YOU fall in this continuum by placing an "X" in the appropriate column.

Capable ___ ___ ___ ___ ___ Incapable

Interesting ___ ___ ___ ___ ___ Uninteresting

Sad ___ ___ ___ ___ ___ Happy

Old fashioned ___ ___ ___ ___ ___ Modern

Social grace ___ ___ ___ ___ ___ Crude

Educated ___ ___ ___ ___ ___ Uneducated

Unsuccessful ___ ___ ___ ___ ___ Successful

Confident ___ ___ ___ ___ ___ Not confident

Reserved ___ ___ ___ ___ ___ Open (frank)

Unintelligent ___ ___ ___ ___ ___ Intelligent

Dependent ___ ___ ___ ___ ___ Independent

Uncouth ___ ___ ___ ___ ___ Cultured

Reliable ___ ___ ___ ___ ___ Unreliable

High standard of living ___ ___ ___ ___ ___ Low standard of living

Attractive ___ ___ ___ ___ ___ Unattractive

Unimpressive ___ ___ ___ ___ ___ Impressive

Bright future ___ ___ ___ ___ ___ Dark future

Below is a list of words that can be used to describe groups of people. Indicate the way you think BURUSHASKI-SPEAKING COMMUNITY is by placing an "X" in the appropriate column between the two words that lie at the end of a continuum.

Capable ___ ___ ___ ___ ___ Incapable

Interesting ___ ___ ___ ___ ___ Uninteresting

Sad ___ ___ ___ ___ ___ Happy

Old fashioned ___ ___ ___ ___ ___ Modern

Social grace ___ ___ ___ ___ ___ Crude

Educated ___ ___ ___ ___ ___ Uneducated

Unsuccessful ___ ___ ___ ___ ___ Successful

Confident ___ ___ ___ ___ ___ Not confident

Reserved   ___   ___   ___   ___   ___   Open (frank)

Unintelligent   ___   ___   ___   ___   ___   Intelligent

Dependent   ___   ___   ___   ___   ___   Independent

Uncouth   ___   ___   ___   ___   ___   Cultured

Reliable   ___   ___   ___   ___   ___   Unreliable

High standard of living   ___   ___   ___   ___   ___   Low standard of living

Attractive   ___   ___   ___   ___   ___   Unattractive

Unimpressive   ___   ___   ___   ___   ___   Impressive

Bright future   ___   ___   ___   ___   ___   Dark future

Similarity to self   ___   ___   ___   ___   ___   No similarity to self

Below is a list of words that can be used to describe groups of people. Indicate the way you think WESTERN ENGLISH-SPEAKING COMMUNITIES are by placing an "X" in the appropriate column between the two words that lie at the end of a continuum.

Capable   ___   ___   ___   ___   ___   Incapable

Interesting   ___   ___   ___   ___   ___   Uninteresting

Sad   ___   ___   ___   ___   ___   Happy

Old fashioned   ___   ___   ___   ___   ___   Modern

Social grace   ___   ___   ___   ___   ___   Crude

Educated   ___   ___   ___   ___   ___   Uneducated

Unsuccessful   ___   ___   ___   ___   ___   Successful

Confident   ___   ___   ___   ___   ___   Not confident

Reserved   ___   ___   ___   ___   ___   Open (frank)

Unintelligent   ___   ___   ___   ___   ___   Intelligent

Dependent   ___   ___   ___   ___   ___   Independent

Uncouth   ___   ___   ___   ___   ___   Cultured

Reliable   ___   ___   ___   ___   ___   Unreliable

High standard of living   ___   ___   ___   ___   ___   Low standard of living

Attractive   ___   ___   ___   ___   ___   Unattractive

Unimpressive   ___   ___   ___   ___   ___   Impressive

Bright future   ___   ___   ___   ___   ___   Dark future

Similarity to self   ___   ___   ___   ___   ___   No similarity to self

Below is a list of words that can be used to describe groups of people. Indicate the way you think PAKISTANI ENGLISH-SPEAKING COMMUNITY is by placing an "X" in the appropriate column between the two words that lie at the end of a continuum.

Capable ___ ___ ___ ___ ___ Incapable

Interesting ___ ___ ___ ___ ___ Uninteresting

Sad ___ ___ ___ ___ ___ Happy

Old fashioned ___ ___ ___ ___ ___ Modern

Social grace ___ ___ ___ ___ ___ Crude

Educated ___ ___ ___ ___ ___ Uneducated

Unsuccessful ___ ___ ___ ___ ___ Successful

Confident ___ ___ ___ ___ ___ Not confident

Reserved ___ ___ ___ ___ ___ Open (frank)

Unintelligent ___ ___ ___ ___ ___ Intelligent

Dependent ___ ___ ___ ___ ___ Independent

Uncouth ___ ___ ___ ___ ___ Cultured

Reliable ___ ___ ___ ___ ___ Unreliable

High standard of living ___ ___ ___ ___ ___ Low standard of living

Attractive ___ ___ ___ ___ ___ Unattractive

Unimpressive ___ ___ ___ ___ ___ Impressive

Bright future ___ ___ ___ ___ ___ Dark future

Similarity to self ___ ___ ___ ___ ___ No similarity to self

General attitudes towards languages:

Below is a list of words that can be associated with a language. Think of each word as it might describe the Burushaski language in your opinion. Indicate your opinion by placing an "X" in the appropriate space on the continuum.

Useless ___ ___ ___ ___ ___ Useful

Prestigious ___ ___ ___ ___ ___ Not prestigious

Easy ___ ___ ___ ___ ___ Difficult

Honor ___ ___ ___ ___ ___ Dishonor

Interesting ___ ___ ___ ___ ___ Uninteresting

Rich ___ ___ ___ ___ ___ Lacking

Old fashioned ___ ___ ___ ___ ___ Modern

Social grace ___ ___ ___ ___ ___ Crude

Clear ___ ___ ___ ___ ___ Confusing

Unsuccessful ___ ___ ___ ___ ___ Successful

Reserved ___ ___ ___ ___ ___ Open (frank)

Unintelligent ___ ___ ___ ___ ___ Intelligent

Dependent ___ ___ ___ ___ ___ Independent

Uncouth ___ ___ ___ ___ ___ Cultured

Reliable ___ ___ ___ ___ ___ Unreliable

High standard of living ___ ___ ___ ___ ___ Low standard of living

Attractive ___ ___ ___ ___ ___ Unattractive

Unimpressive ___ ___ ___ ___ ___ Impressive

Bright future ___ ___ ___ ___ ___ Dark future

Below is a list of words that can be associated with a language. Think of each word as it might describe the English language in your opinion. Indicate your opinion by placing an "X" in the appropriate space on the continuum.

Useless ___ ___ ___ ___ ___ Useful

Prestigious ___ ___ ___ ___ ___ Not prestigious

Easy ___ ___ ___ ___ ___ Difficult

Honor ___ ___ ___ ___ ___ Dishonor

Interesting ___ ___ ___ ___ ___ Uninteresting

Rich ___ ___ ___ ___ ___ Lacking

Old fashioned ___ ___ ___ ___ ___ Modern

Social grace ___ ___ ___ ___ ___ Crude

Clear ___ ___ ___ ___ ___ Confusing

Unsuccessful ___ ___ ___ ___ ___ Successful

Reserved ___ ___ ___ ___ ___ Open (frank)

Unintelligent ___ ___ ___ ___ ___ Intelligent

Dependent ___ ___ ___ ___ ___ Independent

Uncouth ___ ___ ___ ___ ___ Cultured

Reliable ___ ___ ___ ___ ___ Unreliable

High standard of living ___ ___ ___ ___ ___ Low standard of living

Attractive   ___   ___   ___   ___   ___   Unattractive

Unimpressive   ___   ___   ___   ___   ___   Impressive

Bright future   ___   ___   ___   ___   ___   Dark future

Part IV

Indicate how much you agree or disagree with the following statements by circling a number from 1 to 6 where:

1= strongly disagree

2= disagree

3= slightly disagree

4= slightly agree

5= agree

6= strongly agree

Integrativeness

1	I like English	1 2 3		
		4 5 6		
2	I think it is important to learn English in order to learn more about the culture and art of its speakers	1 2 3		
		4 5 6		
3	I would like to become similar to the people of English speaking countries by adopting their culture	1 2 3		
		4 5 6		

Ideal L2 self

4	When I think about my future it is important that I use English	1 2 3
		4 5 6
5	Whenever I think of my future career, I imagine myself being able to use English	1 2 3
		4 5 6
6	If my dreams come true, I will use English effectively in the future	1 2 3
		4 5 6
7	I can imagine speaking English with international friends	1 2 3
		4 5 6
8	I can imagine myself living abroad and using English effectively for communicating with the people there	1 2 3
		4 5 6
9	I can imagine myself studying in a university where all my courses are taught in English	1 2 3
		4 5 6
10	Learning English is important to me because I would like to become close to other Pakistani speakers of English	1 2 3
		4 5 6

Ought-to L2 self

11	I have to learn English, because, if I do not learn it, I think my parents or friends will be disappointed in me	1 2
		3 4 5
		6

12	I consider learning English important because the people I respect think that I should do it	1 2 3 4 5 6
13	Learning English is important to me in order to gain the approval of my peers/teachers/family/boss/ colleagues	1 2 3 4 5 6
14	It will have a negative impact on my life if I do not learn English	1 2 3 4 5 6
15	Learning English is important to me because other people will respect me more if I have knowledge of English	1 2 3 4 5 6
16	Learning English is important to me because an educated person is supposed to be able to speak English	1 2 3 4 5 6

Promotional instrumentality

17	Knowing English would help me become a more educated person	1 2 3 4 5 6
18	English ability would help me in getting a better job	1 2 3 4 5 6
19	Learning English is important to me because I am planning to study abroad	1 2 3 4 5 6
20	Learning English can be important to me because I will need it for further studies even in Pakistan	1 2 3 4 5 6
21	Studying/learning English is important to me because with English, I can work globally	1 2 3 4 5 6
22	Learning English is necessary because it is an important international language	1 2 3 4 5 6
23	Learning English is important to me because I would like to travel internationally	1 2 3 4 5 6
24	Learning English is important to me because I plan on moving to an English-speaking country	1 2 3 4 5 6

Preventional Instrumentality

25	I have to learn English because without passing the English compulsory course, I cannot get my degree	1 2 3 4 5 6
26	I have to learn English because I don't want to get bad marks in it at university/ in other English language test in future	1 2 3 4 5 6
27	I have to learn English because otherwise, I think I cannot be successful in my future career	1 2 3 4 5 6
28	Learning English is necessary for me because I don't want to get a poor score or a fail mark in English proficiency tests (TOEFL, IELTS…)	1 2 3 4 5 6

25

29	Learning English is important to me because, if I don't have knowledge of English, I will be considered a weak student/employee	1 2 3 4 5 6
30	Learning English is important to me because I would feel ashamed if I got bad grades in English	1 2 3 4 5 6
31	Learning English is important to me because I do not want to spend all of my life in Pakistan	1 2 3 4 5 6
32	Learning English is important to me because I don't like to be considered a poorly educated person	1 2 3 4 5 6
33	Learning English is important to me because I would feel ashamed if I do not get a promotion because of low proficiency in English	

Cultural interest

34	I like listening to English songs	1 2 3 4 5 6
35	I want to know more about everyday life of native English-speaking people	1 2 3 4 5 6
36	I like reading English magazines, newspapers or books	1 2 3 4 5 6
37	I like English TV programmes and movies	1 2 3 4 5 6

National Development

38	After getting more knowledge of English language, I can contribute in the national development of Pakistan in a better way	1 2 3 4 5 6
39	I think the knowledge of English would help Pakistani people to represent Pakistan in a better way among other nations	1 2 3 4 5 6
40	I think the knowledge of English language is necessary for Pakistani people to benefit from scientific development in the world	1 2 3 4 5 6
41	I think the widespread of English language would reduce militancy/extremism and bring tolerance in Pakistani society	1 2 3 4 5 6
42	I would like to be able to use English to communicate with people from other countries	1 2 3 4 5 6