



## Analyzing The Factors Involvement in Declining Kalasha Language

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### ABSTRACT

Language is vehicle of cultural transmission, a tool for communication, a symbol of self-identity and self-expression. So, no community would like to see their language die, but there are numerous factors that lead to this phenomenon and Kalasha language is one of such languages. Kalasha is an indigenous language spoken by the minority who reside in district Chitral. The aim of this study was to investigate the reasons of decline of Kalasha language. The sample was selected randomly from three valleys of Chitral, Bumburat, Birir and Rumbur. The study followed a mixed method approach, qualitative and quantitative methods. Through questionnaires and interviews data were collected and quantitative data were analyzed statistically through SPSS. The findings indicate that majority of the Kalasha speakers considered that some factors like tourism, marriage, conversion to other religion, travelling or immigration, and influence of mother tongue in kalasha valley are reasons decline of Kalasha language.

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## 1. Introduction

Language is purely human trait which distinguishes human being from other creatures. Language is a system of symbols and signs through which we can transmit and receive our emotion, desire and feelings in order to full fill them. With the separation of human being into nations, creeds, colors, groups, and race, there is also disperse of languages. Every nation has its culture and language. Hence there is a great relation between culture and language. Thus, language shows the identity of a group or individual. With the growth of population, advancement in technology, accelerate urbanization and rapid industrialization the world has very near to Globalization. This increasing rate of technology, globalization and international marketing highly affected on human culture, language and other lifestyle. The languages and civilizations of developed nations has great intervention on other cultures and languages. The purpose of research is to increase knowledge and discover new things from different view (Rao, Jeevan, & Ahmad, 2023). The present research aims to examine the Kalasha as an endangered language of district Chitral; as language refers to the method of human communication, either spoken or written consisting of the use of words in a structured and conventional way. It is not a new universal phenomenon; it is as old as human history. Language is divinely inspired to the human being; and this is a habit that shows the superiority of mankind. It has been estimated that over 40% of the world's approximate 3000 languages at risk of disappearing. According to the rough estimation, more than 6000 languages have been spoken throughout the world (FARHAT, 2019). However, most of them are endangered like the kalasha in district Chitral. Therefore, it seems that some languages are dying out because of other language dominancy. Kalasha is spoken in the Kalash valley of district Chitral KPK Pakistan.

### 1.1. Statement of the Problem

UNESCO Islamabad enlisted twenty-eight indigenous mother languages of Pakistan, which are endangered of extinction; six of them are in the list of severely endangered languages (UNESCO, 2011). This essentially means that grandparents and elder generations

communicated in that language and parents' age group might comprehend this, but they don't communicate it with their kids. Kalasha is one of those six severely endangered languages. This research has been conducted for finding the reasons involving in the decline of Kalasha language. Likewise, this particular research work looks for the possible ways to preserve kalasha language.

### **1.2. Research Objectives**

The main objectives of this study are:

- To investigate the reasons of decline of Kalasha language.
- To find out the measures to preserve Kalasha language.
- To give some practical suggestions and recommendations to promote Kalasha language.

### **1.3. Research Questions**

This particular research study deals with the following questions:

1. What are the reasons behind the decline of Kalasha language?
2. How Kalasha language could be preserved?
3. What practical measures should be taken to promote Kalasha language?

### **1.4. Limitation of the Study**

Human language is a complex and sophisticated phenomenon. Due to its complex nature, there is no fine line or exact rules that can be generalized. Rather, it is matter of daily innovation. Numerous linguists, all over the world, develop new researches and draw novice findings. Ultimately, an offspring researcher challenges that, and comes up with a different conclusion. This continuum goes on in an unending way. So, the phenomenon of human language is very broad and diverse. It is impossible to encompass all of them for the researchers given a limited amount of time and expanses. That is why the researchers constricts this particular research work to the decline of Kalasha language only.

### **1.5. Significance of the Study**

This particular research work addresses the most challenging issue of language declining however, the researchers focus particularly on the gradual and steady decline of Kalasha language spoken in the Kalash valley District Chitral. The inhabitants of the Kalash valley are the minorities of Chitral thus, this research work is significant in diverse perspectives. Firstly, this study would be an epitome of one of the striking linguistic issues of the day, which is language declining Kalasha language in particular and other regional languages in general. Secondly, this study would analyze the process of gradual declining and disappearing of the indigenous languages. Thirdly, this study will find out the reasons of declining and disappearing of the subjugated languages. Fourthly, the researchers provide some recommendations and suggestions to preserve the dying language Kalasha language peculiarly. Fifthly, this research work will be handy for the upcoming researchers of the linguistics discipline. Lastly, this would provide some worth filling research gaps for the offspring researchers.

## **2. Literature Review**

Indigenous languages are declining at alarming rate everywhere in the world. In Pakistan there are many different languages and dialects. Future of many of these languages is in danger of extinction (Bart, 2003). Language is declining due to language shift which takes place when someone cannot speak their own language, abandon it willingly or in the pressure of other language, and that language take over as means of communication. Language shift has a direct impact on a language being dead thus, language shift and language death are two inter-related processes. When the speakers of one language shift to another, the existing language becomes extinct (Batibo, 2005). Needless to say, there is another important reason of language extinction which is elimination of the speakers largely by war, genocide or other ways of extremism. Once the speakers of the language are wiped out, that existing language automatically becomes extinct. Dominance of other languages, low social status and fewer beneficiaries are some of the reasons of a language going extinct (Austin & Sallabank, 2011). Kalasha language is the center of focus of this research study. That is, this is a threadbare analysis of Kalasha language as a declining language (Bart, 2003).

### **2.1. Language Endangerment**

A language will be endangered when the speakers of the language use their own language no more in social interaction. Not their children are ready to acquire their mother tongue nor the parents want to transform their language to next generation. A language is called

endangered language when it is on the way of decay without proper documentation, information and record. The revival of a language will be impossible when a language is extinct. A language is regarded as an endangered language when the speakers of the language concrete it in social usage or the usage decrease day by day. There are two main causes of language endangerment internal and external forces.

- External forces are foreign attack, militancy, religion, economic situations and educational and cultural pacification.
- Internal forces are the sense of inferiority and shame while using their mother tongue in social interaction. In this situation speaker shows negative attitude toward their language.

## **2.2. Language Extinction**

Language extinction is also called language death, linguicide, gloopy or language loss. These terms will be used for that language loses its last speaker. The death of language is used for a language where speakers have less linguistic ability than the language of their ancestors. Thus, there will be no native or fluent speaker. Language death starts with the process of language attrition where the individuals lose proficiency on their own language. Another process of language death is language shift, it is because of linguicide. In linguicide the new generation of a speech community acquires no more their mother tongue as first language. According to the ethnologue, currently there are closely 7000 languages are spoken in the world and optimists guess is that 50 percent of the languages in the world will become dead in this century and other more pessimistic guess that during this century 75 to 90 percent will die. While in Pakistan according to ethnologies lists around 70 languages and few of these are already dead while some of these are on the edge of disappearance. Language has no existence without people and when no one speaks a language, it dies when it is not passed to the younger generation (Baart, 2003).

## **2.3. Kalasha Language**

The Kalash people live in the three valleys of Chitral; Bumboret, Rumbor and Birir, in District Chitral, Pakistan. The Kalasha is ancient tribe of Pakistan and they have their own identity, rituals, way of life, their own religion and language. This part of Pakistan is considered to be a well preserved ethnic and cultural museum. The Kalasha has unique culture and religion in the world, diverse from the surrounding inhabitants. In southern Himalaya like many languages Khowar, Shina, Phalura, Maiya, Kashmiri, Bashkarik, Torwali, Sawi, Tirahi, Grangali, Pashai, Gawar-Bati, Watopari, Kalasha is also Dardic language. Khowar (Dardic) the language used in the region in interethnic relations is known by many Kalasha speakers, and they also know Urdu, a national language of country, of the Indic branch of Indo-European. And they also used English, the official language of Pakistan, of the Germanic branch of Indo-European language.

## **2.4. Decline of Kalasha Language**

In Pakistan, a number of languages are declining. Kalasha is one of them. The Kalasha community, which follows an ancient religion and lives in valleys of Chitral, is in danger of losing its language. Kalasha, the language used by people in Chitral endangered of death because majority of its users are adopting main language of Chitral Khowar. The exact number of Kalasha language speakers is unknown. In 2008 a survey carried out T. Khan, Mela-Athanasopoulou, Everhard, and Mela-Athanasopoulou (2011) that estimates 3,198 Kalasha are in Birir, Rumbur and Bumboret valleys. This number is less than 5000 which estimated by Bashir (2011) and Petersen (2006a) and this includes neither the people who speak kalasha language in Ursun and Jinjiret, nor kalasha speakers who are converted to other religions in these valleys. So, the number of Kalasha speakers remains unknown.

## **2.5. Reasons of Decline of Kalasha Language**

The kalasha language is declining day by day due to diverse reasons. These include the factors of religious shifting, dominance of Khowar language, Kalasha as a language minatory and usage of other languages in day-to-day communication and business. That is to say, there are few shops in the Kalash valley that are run by the Kalasha speakers. A vast majority of shops are run by the Khowar speaking shopkeepers. Consequently, the Kalasha people have to communicate in Khowar language while shopping and dealing with business. Likewise, the

majority of kalasha people are very likely to have their shopping in the main town of Chitral which is surrounded by Khowar speakers. Thus, the kalasha people are compelled to quit their native language as soon as they leave their homes. The religious paradigm shift of the kalash people of Chitral has been a matter of day-to-day life for years, and it has left an incredible impact on the decline of the said language. That is, once a Kalash, who is considered a nonbeliever in the region, converts into Islam, he or she is very likely to acquire Chitrali language and forget the native Kalasha language through and through. This shift of language and religion is still happening today. One man from the Shishi Koh Valley said that his grandfather spoke Kalasha, but he and his father had never learned it; they speak Khowar now. As Bashir (2011) points out, ecological factors such deforestation of the mountain slopes and use of fields for houses and hotels to accommodate an increasing Muslim population and tourism may have a negative linguistic effect. Many central cultural and religious concepts are linked to the nature surrounding the Kalasha speech community, and if these are destroyed or no longer accessible, the uniqueness of being Kalasha may dissolve, and the motivation for upholding the specific religion and traditional way of living may decrease (Petersen, 2015). Morch (2000) has pointed out that language shift from kalasha to Khowar is continuously slower process in some areas. New generation in Ursun and Jinjiret are no longer using Kalasha language. Also, in Berir children are no longer learning kalasha. The convert kalasha people have started using Khowar, although a large group kalasha people follow traditional Kalasha way of life.

## **2.6. Previous Related Studies**

Janjua (2011) conducted research study for the purpose of exploring the causes of decline of Yadgha Language; I. M. Khan (2014) studied indigenous entrepreneurship among the Kalash. Petersen in (2015) in his study analyzed text of Kalasha language with grammar. Kochetov, Arsenault, and Petersen (2019) in his research study investigated introductory acoustic vowels of Kalasha language; and in another study analyzed Kochetov et al. (2019) analyzed affricates an acoustic investigation of place contrasts; Hussain & Mielke in (2020) studied the acoustic and articulatory of laryngeal and place contrasts of Kalasha language. Mielke, Hussain, and Moisić (2023) studied the development of a new vowel feature from coarticulation bio-mechanical modeling of rhotic vowels in Kalasha language. Instead of all these previous researches there is no single research conducted on the endangerment or decline of kalasha language. The researchers of the present study find this gap and tried to fill this gap through their valuable research work.

## **3. Methodology and Design**

Research methodology contains on research design, population, sampling, instrumentation and the ways of data collection and data analyses. In this part researchers talk about the methodology they have employed in their research Ahmad, Maitlo, and Jeevan (2023); and it is technique employed for data collection to resolve investigated problem (Ahmad, Shahid, & Farhat, 2023). The research work is based on a mixed research method. The mixed-method is one of the three basic types of research in which researchers mixed the elements of quantitative and qualitative research approaches in a single study to understand the research problem.

### **3.1. Population and Sampling**

The population is defined as a set of individuals, data, or items from which a statistical sample is taken. People of the three valleys Bumburat, Birir, and Rumbur are the population of the current study. The total population of these three valleys is around 4000. In this research, the researchers used the survey method for data collection and used a random sampling technique and the researchers have selected the sample through a random sampling technique. Through a random sampling technique, one hundred and six (106) speakers were chosen randomly for questionnaires and twelve (12) speakers for interviews from the three villages of kalasha valley.

### **3.2. Data Collection Tools**

Instrumentation performs significant part and helps to assemble accurate information from the contributors (Ahmad, Shahid, et al., 2023). Data collection tools refer to the instrument or tools used to gather data, such as questionnaires, interviews, case studies, surveys, and observations are all tools used to gather data. It is important to choose the device tools for data collection as research is done differently and for different purposes. The purpose of collecting data is to obtain quality evidence that leads to convincing and reliable answers to the questions

that have arisen. The researchers have used interviews and questionnaire as data collection tools.

### 3.3. Data Collection and Analysis

This study aims to investigate the reasons for the decline of the kalasha language. Kalasha language is declining in Kalash valleys where kalasha speakers are living. Thus, the data was collected through survey interviews and questionnaires. Close-ended questionnaire were used to get the opinion of the speakers. Interviews were used as another research tool to collect data and listen to a large number of respondents. Data were analyzed by using the SPSS version 22 with window 10, it is a Statistical Package of Social Sciences (SPSS). This statistical data analysis software is considered as the best quantitative data analysis software to maintain objectivity in the analysis. It is a systematic technique used in analyzing data in numerical forms. The composed figures were analyzed systematically by using of statistically authentic computer software.

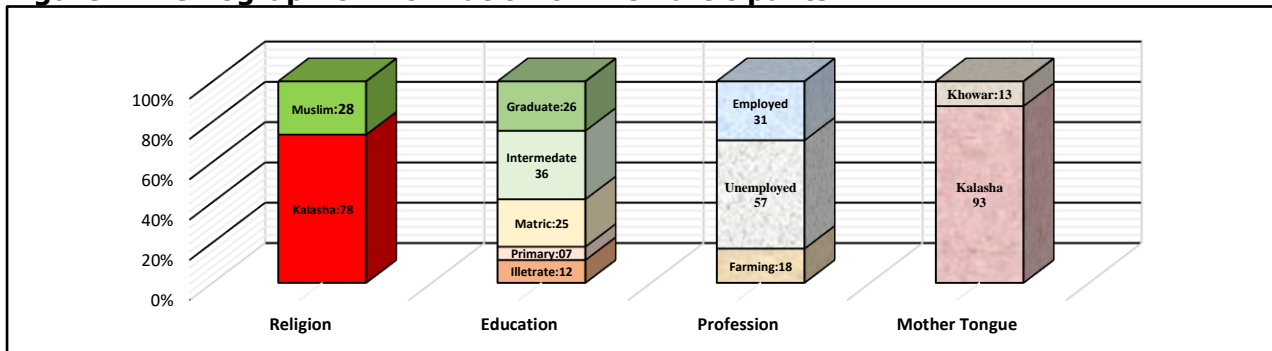
## 4. Results and Findings

This part of the research paper comprises the demographic information and the responses of nine close-ended and seven open-ended questions which were asked from the research participants.

### 4.1. Demographic Information

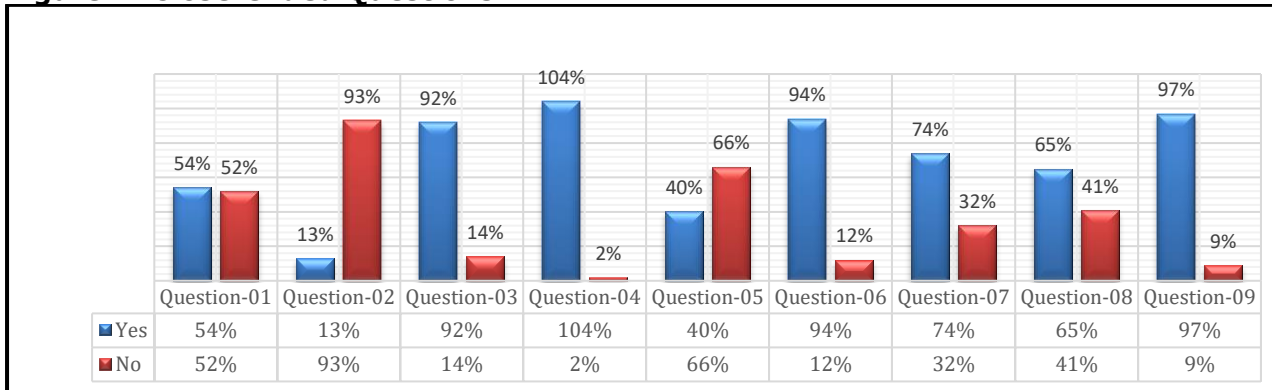
The demographic information of the participants which includes gender, location, religion, education, profession and mother tongue of the participants. Analysis of the quantitative data and qualitative data are also presented in this part.

**Figure 1: Demographic Information of The Participants**



The figure number one is showing the results of the religion, education, profession and mother tongue of the total 106 participants. The first column is showing the religion of the participants as 78 were Kalasha and 28 were Muslims. While the second column is showing the education of the participants as iliterate 12, primary 07, matric 25, intermediate 36, graduate 26. The third column is showing the profession of the participants as farming 18, unemployed 57, employed 31. The last column is showing the details of mother tongue as kalasha 93, Khovar 13.

**Figure 2: Close-ended Questions**



#### 4.2. Responses of the nine close-ended questions

Responding first close-ended question "Do you leave Kalasha language after converting religion" the 54% Kalasha speakers said yes and the 52% said they cannot leave the kalasha language after converting religion. In the response of second close-ended question "Do you use kalasha language when you travel to the other parts of the country?" the 93% replied in no and only the 13% kalasha replied in yes. Responding third question "Which language you speak at home?" the 92% speak kalasha language and the 14% speak Khowar language at home. In the response of fourth question "Are you bilingual?" the 104 said yes and only 02 replied in negative and among them most of the people are bilingual in Khowar; a dominant language of Chitral. In the response of fifth question as "Families have other language group members?" the 66% of kalasha families have no while the 40% have other language group members. Responding the sixth question "Is Kalasha is a religious language?" the 94% said yes and the 12% said it is not a religious language. In the response of seventh close-ended question "Do you want to marry outside the village?" the 74% said yes and 32% do not want to marry outside the village. Responding eighth question "Tourist communicate in kalasha language with kalash people?" the 41% said no the 65% said yes tourist try to communicate with kalasha people. In the response of question number nine "Do tourists effect their language?" the 97% Kalash people said that tourists do not understand kalasha language and people has to speak in another language the 09% responded negatively.

#### 4.3. Analysis of Qualitative Data

The interview was conducted for the purpose of data collection about the Kalasha language from different peoples in Kalash valley by employing open-ended questions and data were explained through the table. The interview was administered to 12 kalasha speakers. Interviews consist of 07 open-ended questions.

**Table 1: Responses of the Seven Open-ended Questions**

Questions	Responses Of the Participants
Do you feel Kalasha language is declining in this region?	All participants agree that the kalasha language is declining in this region due to the communication barrier, the Kalasha people tend to communicate in a different language, which is used in day-to-day communication.
What do you think are the key factors in the decline of this language?	The 33% of interviewers said that mixing another language with kalasha language, while the 41% of said that code-mixing is the main reason for the decline of the kalasha language. The 25% of participants said that people of the Kalash community are leaving hometown for diverse reasons, whereas the 25% of participants said that bilingualism and the 17% participants said that religion is also a factor in the decline of kalasha language.
Do you think this declination of kalasha language is reversible and can be restored?	The 50% participants say that if there were special school where all teachers are kalasha speakers the language is added in primary school course in other schools, the language will be restored and reversible. The 50% respondents reported that Kalasha people are using other languages on social media, if they used kalasha language in social media then the language will be restored and reversible.
What steps government need take to save this indigenous language?	The 66% participants say that government has allowed the kalasha language to be used in school and provided book at primary level. The 44% participants say that at government level some institutions are writing book for school level to teach in primary school.
How do you think kalasha language can be prevented from declining any further?	The 58% participants are agreeing that kalasha language can be prevented from declining further by teaching kalasha language at primary school level, when a language transmit to children the language cannot be death. The 25% kalasha speakers say that by using kalasha language in social media can be saved from declining any further. The 17% participants say that if government invites different linguists to work on this language, then this language can be saved.
Do you use social media to promote your language? And how?	The 75% participants say that they used social media to promote their language by making groups and inviting friends to join them and talk with them in kalasha language. A local TV channel in kalasha language and they used this channel to promote kalasha language. The 25% participants say that they do not used social media because unavailability of internet in kalasha valleys.
What do you suggest to restore the past glory of kalasha language?	All the participants appeal to government to take action to save this indigenous language from declining by appointing new kalasha teachers in schools especially at primary level and school curriculum should be in kalasha language. If the teachers speak kalasha language then the children speak kalasha language, they cannot leave kalasha language.

In the response of first open-ended question participants agreed that the kalasha language is declining in this region due to the communication barrier. Responding second question the 33% said that mixing another language with kalasha language, the 41% of said code-mixing, the 25% said people of the Kalash community are leaving hometown, the 25% said bilingualism and the 17% participants said religion are main factors in the decline of kalasha language. In the response of third question the 50% said its reversible by appointing kalasha teachers in schools and the 50% said people should use it on social media. In the response of fourth question the 66% said the government allow to use it in schools and 44% said in books. Responding fifth question 58% said it can be prevented by declining and the 25% said by using on media, the 17% said linguists need to work on it. The sixth question was responded as 75% participants said that they used social media to promote their language by making groups and inviting friends to join them and talk with them in kalasha language. A local TV channel in kalasha language and they used this channel to promote kalasha language. The 25% participants said that they do not used social media because unavailability of internet in kalasha valleys. Responding last question all the participants appeal to government to take action to save this indigenous language from declining by appointing new kalasha teachers in schools and curriculum should be in kalasha language.

#### **4.4. Findings of the Study**

The finding and results of this research work were drawn from the analysis of the collected data which were analyzed statistically by using SPSS version 20 with window 10. The researchers attempted to investigate the decline of Kalasha language, by giving a peculiar concern to the factors that give birth to the steady decline of the language. Lastly, the research puts some practical suggestions and precautionary measures that can help avoid the decline of Kalasha language. In Kalash valley other religions also inhabit along with Kalash which indirectly impacts the Kalasha language. Most of the Kalash people believe that Kalasha language is a religious language; they have a strong religious connection with the language. For example, a Kalash converts to Islam. Ultimately, he/she is likely to adopt other language (s) that is peculiar to that religion. In most cases, these converted Kalash acquire Khowar language. Consequently, they give up on Kalasha language and turn their attention to other language (s). This is one of the factors of the decline of Kalasha language.

There are other mother tongues other than Kalasha language which also affect Kalasha language. Due to the communication barrier, the Kalasha people tend to communicate in different language, which is spoken in day-to-day communication. As a result, they are very likely to be driven towards other language (s). The research finds that it is one of the major reasons of declining of the Kalasha language. Travelling and immigration are other factors of the decline of Kalasha language. The research has found that almost every member of Kalash community is likely to leave his/her hometown for diverse reasons. These reasons can be higher education, finance and other daily life requirements. Once they leave their hometown, they are compelled to speak other language and abandon the Kalasha language, since there are no active speakers of Kalasha language outside the community. Consequently, they slightly go away from their mother tongue and acquire a second language. Most of the Kalash people are bilinguals as well. This slowly and steadily drives them away from the Kalasha, which ultimately leads to the decline of Kalasha language.

Marriage is another striking reason of the decline of Kalasha language. When a Kalash girl marries outside her community, which they willingly do, she is likely to speak other language\_ specially Khowar. Thus, the children also acquire Khowar as their first language, rather than Kalasha. Ultimately, this develops the extinction process of the Kalasha language. Tourism is another factor responsible for the steady decline of Kalasha language. The KP government has declared Kalash valleys as tourist spot. Numerous tourists from all over the world flock towards Kalash valleys to enjoy the nature, observe unique culture, and different festivals of the Kalash people. This tourism has a direct effect on the Kalasha language. The tourists do not know the local language, and the Kalash people are supposed to communicate with them in a different language\_ which is Urdu in most cases. Ultimately, the Kalash people are bilinguals, who often code mix the Kalasha language with Urdu, Khowar or English. This has a disastrous impact on the Kalasha language which leads to the steady decline of it. The Kalasha people are enthusiastic to teach their children Khowar, Urdu and English in order to sustain their daily life activities. Since they are language minorities, they tend to adopt these other languages.

They tend to use these said languages in social media platforms and communication like text messaging. This, ultimately, leads to the decline of Kalasha language.

## **5. Discussion**

Language extinction is a matter of heated debate in Linguistics. There are certain languages worldwide are slowly and steadily declining every day. However, there are numerous factors and reasons that lead to this phenomenon. Kalasha language is one of such languages. Kalasha is an indigenous language spoken by the minority who reside in the northern part of Pakistan, Chitral. The community is an embodiment of unique culture, vast history, and a breathtaking natural beauty. Chitral is one of the most multilingual places in Pakistan. The language, nevertheless, is in a state of steady decline; it is down falling every day. Under normal circumstances, no community would see their language die because the language provides communication and an interactive lifeline for its speakers. No community would abandon its language in favor of another in normal situation; language is not only a vehicle of cultural transmission and tool for communication but also the symbol of self-identity and self-expression. A speaker will resist pressure from stronger language to save his weak language. Language extinction is a matter of heated debate in Linguistics. There are certain languages worldwide which are slowly and steadily declining every day. However, there are numerous factors and reasons that lead to this phenomenon. Kalasha language is one of such languages. Kalasha is an indigenous language spoken by the minority who reside in the northern part of Pakistan, Chitral. The community is an embodiment of unique culture, vast history, and a breathtaking natural beauty. The language, nevertheless, is in a state of steady decline; it is down falling every day. Kalasha is spoken in the Kalash valley of district Chitral KPK Pakistan. The language has been announced as an endanger situation by UNESCO (UNESCO, 2011).

The Kalash people live in the three valleys of Chitral; Bumboret, Rumbor and Birir, in District Chitral, Pakistan. The Kalasha is ancient tribe of Pakistan and they have their own identity, rituals, way of life, their own religion and language. This part of Pakistan is considered to be a well preserved ethnic and cultural museum. The Kalasha has unique culture and religion in the world, diverse from the surrounding inhabitants. Mostly, the Kalasha people are farmers and shepherds. They rely on farming by growing different kinds of crops like wheat, rice nut trees as a main source of their income. The productive land of Kalasha people is explicitly fertile that helps make their end meets sufficiently. Kalasha people have polytheistic and animistic religious belief. Kalasha people still practicing different festival and religious rituals which may include dancing, singing or purification rituals. They worship gods at atlas on mountain sides, in houses or in village temple. They sacrifice goats, bread, wine and walnuts over an open fire are vital part of their worship.

In southern Himalaya like many languages Kalasha is also a Dardic language. Khowar is also Dardic the language which is used in the region in interethnic relations is known by many Kalasha speakers, and they also know Urdu, a national language of country, of the Indic branch of Indo-European. And they also used English, the official language of Pakistan, of the Germanic branch of Indo-European language. In Pakistan, a number of languages are declining. Kalasha is one of them. The Kalasha community, which follows an ancient religion and lives in valleys of Chitral, is in danger of losing its language. Kalasha, the language used by people in Chitral endangered of death because majority of its users are adopting main language of Chitral Khowar. The exact number of Kalasha language speakers is unknown. This particular research work has analyzed the factors and reasons that are responsible for the decline of Kalasha language. With the help of both qualitative and quantitative data, the research study analyzes that these certain factors involved in the decline of Kalasha language. Through interviews and questionnaires, it has become obvious that the natives of Kalash vehemently agree that their language is in a state of downfall, and is endangered. UNESCO has also labelled the Kalasha language as an endangered language. The analysis of the numerical and non-numerical show that marriage, religion, travelling, immigration, religion conversion, and being language minority are some of the reasons that lead the Kalasha language towards decline. Likewise, bilingualism, multilingualism, compulsion of the usage of other languages in day-to-day communication, and encounter with tourists from different parts of the country and the world are other reasons that gradually drive the Kalash people towards other languages. As a result, they tend to give more attention to the acquisition of other languages and willingly abandon their mother tongue. Furthermore, the quantitative data show that a vast majority of the native speakers of the



Kalasha language agree with these factors, and term them as responsible for the decline of Kalasha language.

Nevertheless, via quantitative and qualitative data and analysis, this research work suggests some measures that can play a vital role in preserving the Kalasha language. It is most patent, that almost all the native speakers of the Kalasha language do think that their language is in decline. Interestingly, most of them do not want their language to be wiped out. The quantitative data suggest that in order to preserve the Kalasha language, it must be compulsory in the local schools to teach the language. The natives recommend that there should be dedicated teachers to teach Kalasha language to the children in schools. Other believes that the language can be preserved if its grammar is made available to the readers. Furthermore, the grammar book must be written in the Kalasha language. Based on these data, it seems apparent that the Kalasha language is victimized and is in a state of extinction. Local authorities and the government of Pakistan should take it seriously, and practical measures are supposed to be taken. If the language is preserved, so is the culture and history. If that happened, the Kalasha language will play its role in the development of the country.

## **6. Conclusion**

The present research work was based on to investigate the factors involving in the decline of kalasha language. The study led to the conclusion that bilingualism and multilingualism are the main factors of language loss. Influence of Khowar as a dominant language of Chitral play a vital role in decline of kalasha language, Kalasha as a language minatory and usage of other languages in day-to-day communication and business, religious shifting is some of the factors of Kalasha language decline because they have a strong religious connection with the language. The economic status of the community and power balance of language in the area, government negligence, and tourism are also main factors responsible for the steady decline of Kalasha language. Globalization is threat to this community, by including the language in media and education the threat turned into opportunity and marriage is another striking reason of the decline of Kalasha language because the kalasha women of marry other people like the inhabitation of Chitral or somewhere in Pakistan. No special education system for kalasha children is also the main factor of decline of Kalasha language.

### **6.1. Recommendation**

- It is very important to include Kalasha language in the academic learning and there should be a distinguished proper class designed solely to teach and learn the Kalasha language, for this purpose there must be native Kalasha speakers to efficiently teach to the local children.
- There must be a written book on Kalasha language; the target language being used is to be Kalasha. These written documentations will help preserve the Kalasha language from going extinct.
- The local Kalash people must use their mother tongue in different social media platforms like Facebook, Instagram etc. and must consider Kalasha as their primary source of communication, and should willingly accept it in every phase of life.
- However, developing a sense of self-esteem and patriotism with the mother tongue can help preserve the Kalasha language.
- For that, the fundamental initiative can be the usage of Kalsha language in text messaging and conventional communication.
- Likewise, the inter-cultural marriage promotion can play a vital role in the preserving the Kalasha language.

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