

**The Sociolinguistic Challenges faced by Baloch students in Higher Education
in Lahore**

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Dedicated

To

My

Favorites

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Contents

Abstract	8
Chapter One	9
Introduction	9
1.1 Chapter overview	9
1.2 Introduction.....	9
1.3 Statement of the problem.....	10
1.4 Purpose of the study.....	12
1.5 Significance of the study.....	13
1.6 Objectives of Study.....	13
1.7 Research Questions.....	13
1.8 Research Methodology	14
1.9 Summary	14
1.10 Outline of the study.....	15
Chapter Two	16
Literature Review	16
2.1 Chapter overview	16
2.2 Sociolinguistic Studies on Migration.....	16
2.2.1 Concept of Space	18
2.2.2 Concept of Distance.....	19
2.2.3 Concept of Direction.....	19
2.2.4 Concept of Time.....	20
2.3 Linguistic Challenges and Social Inclusion	21
2.3.1 Language as Barrier to Social Inclusion	21
2.3.2 Linguistic Proficiency in Socioeconomic Opportunities	22
2.3.3 Language, Stereotypes and Social Inclusion.....	24
2.3.4 Factors of Social Inclusion.....	25
2.3.5 Language as Inclusion Tool.....	27
2.4 Language Policies and Language Proficiency	31
2.5 Summary	33
Chapter Three	35
Research Methodology	35
3.1 Overview.....	35

3.2	Theoretical Underpinnings.....	35
3.3	Research Paradigm.....	36
3.4	Data collection	36
3.4.1	Population and Sample.....	36
3.4.2	In-depth interviews	37
3.5	Ethical Considerations	40
3.6	Research Objectives and Questions	40
3.7	Data Analysis	42
3.8	Phonological Challenges.....	43
3.9	Summary	44
Chapter Four	45
Data Analysis	45
4.1	Chapter overview	45
4.2	Results.....	45
4.3	Phonological Level	46
4.3.1	Pronunciation Level	47
4.3.2	Vowel Level.....	48
4.4	Syntactic Level.....	50
4.4.1	Gender Agreement	50
4.4.2	Phrasal Level.....	52
4.4.3	Aspect	53
4.5	Semantic Level.....	54
4.5.1	Socio-cultural Connotation	54
4.6	Discussions	56
4.6.1	Linguistic Challenges.....	56
4.6.2	Syntactic Level.....	56
4.6.3	Phrasal Level.....	58
4.6.4	Pronunciation Level.....	60
4.6.5	Semantic Level.....	62
4.7	Impacts of Linguistic Challenges.....	67
4.7.1	Low Self-Confidence/Self-Esteem.....	68
4.7.2	Less Participation.....	70
4.7.3	Rejection	72

4.8	Language in Social Inclusion.....	74
4.9	Summary.....	76
	Chapter Five	77
	Conclusion	77
5.1	Chapter overview.....	77
5.2	Brief Summary of Findings.....	77
5.3	Limitations.....	81
5.4	Recommendations.....	81
	Appendixes	82
	Interview Questions (Questionnaire).....	82
	Interview Transcripts.....	85
	References.....	97

List of Tables

<i>Table 1</i>	46
<i>Table 2</i>	47
<i>Table 3</i>	48
<i>Table 4</i>	49
<i>Table 5</i>	50
<i>Table 6</i>	54
<i>Table 7</i>	55

Abstract

This thesis explores the sociolinguistic challenges faced by students studying in higher education institutions spread over Lahore. The data was collected from Balochi speaking students registered into different degree programs at the institution of higher education in Lahore. Qualitative research design was adopted for this study. The in-depth interviewing instrument was used to collect data for the study to record the experiences of the students. Data was analyzed through thematic content. Hence, the study focused on the emerging themes in the data set.

The results reveal that linguistic challenges range from pronunciation, syntax and semantic aspect of language which continuously hinder their communication in the target language (Urdu). Consequently, as the results suggest, issues of social inclusion arise when the target language proficiency is weak. The study concludes that there is a connection between social inclusion and linguistic competence as the multilingual sites in Lahore. The study suggests the dominant language competence mediates between the social inclusion and multilingual or multicultural sites at the institution of higher education in Lahore.

Chapter One

Introduction

1.1 Chapter overview

This chapter gives presents the introduction to the thesis. It includes background of the study, its purpose, significance, research objectives, research questions and also research design.

1.2 Introduction

This study is about the sociolinguistic challenges faced by Baloch students in higher education in the context of interprovincial migration. It concerns Baloch students who have come to Lahore for the purpose of higher education and experience language challenges which result in sociolinguistic challenges for them. The term interprovincial migration is used broadly in the context of students moving from one province to another province within the same country.

Willbond (2016)describes interprovincial migration as‘the movements of persons from one province or territory to another involving a change in usual place of residence’. This study looks into the language factor affecting the socialization process or more specifically social inclusion ofBaloch students in Lahorein multilingual setting. In Pakistan, the number of interprovincialmigrants who move from one province to another is 2.9 million, most of them migrating for economic reasons, being “pushed” by lack of income-earning opportunities in their original location and “pulled” by the prospect of such opportunities in the new location’ (Mohiuddin, 2007).Internal migration, as according to Population Census of 1998 in Pakistan, occurred 66% to urban areas like Karachi, Lahore, and Rawalpindi. There were studies on internal migration in Pakistan which mainly focused on the economic aspect and employment issues of migrants and investigated the causes,implications and directions of migrations using

labor force survey of 1996 and Population Census 1998 (see, Irfan, et al., 1983; Irfan., et al., 1986; Ahmed & Sirageldin, 1994; Khan & Shenaz, 2000; Memon, 2005).

1.3 Statement of the problem

I am primarily concerned with interprovincial migration of Baloch students to metropolitan area – Lahore – for the purpose of higher education and the language barriers they encounter both socially and academically during their stay till the completion of their degree programs. Linguistic barriers may include inadequate proficiency, language incompetency, difference in accent and effective communication in the target language, which hinder socialization of these students. Similarly, Major, Terraschke, Major & Setijadi's (2014) study on migrants in Australia reveals that the lack of adequacy in English language proficiency made it difficult for them to 'fully participate in the workplace' (p. 253) and earn a place vis-à-vis the natives. Consequently, language barrier contribute to impeding the process of socialization and social inclusion.

In Pakistan, there are bulk of students internally migrating to different provinces for better and higher education, particularly to Punjab and Sindh or Capital City Islamabad, due to the lack of adequate resources and educational institutions in their region. Likewise, Baloch students from Balochistan are moving to Lahore for educational purposes. Therefore, to find the numbers of Baloch students enrolled in universities in Lahore, I collected information from the representative of Baloch student councils of respective universities, namely University of Punjab, Government College University, University of Engineering and Technology, University of Management and Technology and Forman Christian College University in Lahore. It was found that the past five years (2010 to 2015) saw the bulk of the Baloch students enrolling in

universities in Lahore for different degree programs, especially in the University of Punjab that provided 100 seats quota to the students of Baluchistan.

Urdu is the national language and lingua franca of the country; therefore, the most preferred language in social contexts in Lahore with Punjabi being the native dominant language. Students with different linguistic backgrounds experience language barriers to socialize with the people, especially students from Balochistan who have less exposure to Urdu or Punjabi. Additionally, the two languages – Urdu and Punjabi – don't share structural similarity with Balochi, which makes it even more difficult for Baloch students to enhance their proficiency in these languages in short span of time. On the other hand, adequate proficiency in Urdu language is an essential component of inclusion in Pakistani society, particularly in Lahore, and mediates access to many socioeconomic opportunities. Sullivan (2007) explains that Urdu is prestigious to the people of Lahore because it has the status of national language and Urdu, to an extent, has managed to maintain itself as a prestigious language in spite of the presence of Punjabi-speaking dominance. The use of Urdu in different social domains in Lahore is increasing and dominating Punjabi, such as the excessive use of Urdu in the domain of households (p.118). Besides such allegiances to Urdu, the market language of Lahore is a contextual and situational mix because it tends to fluctuate from Urdu to Punjabi in different domains and with the interaction among different groups of people. He argues that Urdu is attached to a higher status in Lahore; therefore, mastering the language would mean having greater status and being part of modern ideas (Sullivan, 2007, p.119). Therefore, speakers of different linguistic background migrated to Lahore tend to face some serious language-related problems like barrier to everyday communication, as Sullivan (2007) affirms 'Urdu serves as a common language of Lahori natives and recent immigrants' (p.119).

Under these circumstances, Baloch students with no adequate skills of communication in both languages, Urdu and Punjabi, find it hard to fit into the linguistic and social system. Generally, people with lack of adequate command over dominant or everyday used language are likely to face everyday communication barrier which leads to social alienation, since difficulty in communicating well in target language impedes social participation or socialization of other language speakers. Piller and Takahashi (2011) state on the notion of troubled communication and sociolinguistic impact of migration that non-proficiency in the 'right' language halts one's entrance into social space and 'invalidates' their prior experience and qualification. Baloch students also face the problem of articulating their ideas and opinions on particular social or academic phenomena in their social and academic lives due to the lack of knowledge in the target language – Urdu.

Furthermore, lack of proficiency in language of host region for migrants can be a prominent cause of disadvantage or deprivation (Piller, 2012). In the case of Baloch students in Lahore, they fail to socialize well and don't indulge in social activities because of the linguistic challenges. Coupled with this, Baloch students also cannot avail the opportunities equally to their counterparts and colleagues because of language barriers and thus remain disadvantaged at many academic and social situations. Instead of facing and overcoming the linguistic barriers to socialize well, Baloch students don't frequently indulge in company of those who speak languages other than Balochi. Hence, they continue to live in their own communal cocoon.

1.4 Purpose of the study

This study is undertaken to explore the linguistic challenges/barriers faced by Balochi speaking students due to interprovincial migration in Lahore. It is also conducted to see whether

linguistic barriers to everyday communication like language competency, inadequate proficiency, accent problems of migrants affect the socialization process of Baloch students in the social space of Lahore. This study will only focus on interprovincial migration of Baloch students in Lahore for educational purposes.

1.5 Significance of the study

There are two main reasons along with other reasons that make this research significant. Firstly, it will take into consideration the nature of linguistic challenges Baloch students face during their study in Lahore, which leads them to social alienation. Secondly, it will discuss the role of language in socializing and dissocializing of migrant students into broader social fabric that would help language policy makers to get a wider view of the sociolinguistic phenomenon for improving the language policies. It will add to the knowledge of ongoing sociolinguistic discourse on migration with a particular focus on interprovincial migration and its linguistic challenges.

1.6 Objectives of Study

- To explore linguistic challenges/barriers in everyday communication faced by the Baloch students in Lahore while speaking Urdu
- To find the impact of those linguistic barriers in social lives of Baloch students in Lahore

1.7 Research Questions

1. What linguistic challenges Baloch students face during their verbal communication in Urdu in Lahore?

2. How linguistic challenges impact the social and academic lives of Baloch students in verbal communication in Urdu in Lahore?
3. How linguistic challenges of Urdu experienced by Baloch students hinder their inclusion in social activities in Lahore?

1.8 Research Methodology

Qualitative research design is used in this study. In-depth interviews are used as a method of data collection because the nature of study requires exploration and investigation of the researched phenomenon. I will take interviews of Baloch students who have either graduated or pursuing their education in various universities in Lahore. The sampling which will be used in this research study is purposive sampling with homogeneous approach. Homogenous approach in sampling is that in which the sample is selected only from participants who stem from same ethno-linguistic background. Afterwards, in order to analyze the generated data, thematic content analysis is chosen to find themes and underlying patterns embedded in the data set to answer the research questions. Moreover, thematic analysis is also employed to categorize answers on emerging themes and patterns. Themes and patterns are then presented systematically according to the results. Finally, results are explained and discussed thoroughly.

1.9 Summary

This chapter provides an overview of the current study on the sociolinguistic challenges in higher education. It also discusses the significance of the study. It provides details about the research population and background to the study. Moreover, it also includes purpose and objective of the study along with research questions and research design.

1.10 Outline of the study

This study is divided into five chapters. First chapter deals with the introduction to the study with its purpose and objectives. Second chapter contains review of the related literature about study. Further, chapter three deals with the research methodology in details discussing research design, population, sample, method and instrument. Chapter four contains data analysis which includes data findings and discussion. Finally, chapter will be conclusion of the research work with recommendations for future researches.

Chapter Two Literature Review

2.1 Chapter overview

This chapter reviews and discusses the interrelationship of language, migration and social inclusion step by step. It sheds light on sociolinguistics and migration research, their directions and to the role of language in social inclusion. Further, it provides theoretical guidelines and justification to the research questions of this study with examples and references from various researches conducted on the topic. This chapter also deals with the problem of linguistic issues creating obstacles in the social inclusion process of migrants. Moreover, the sections in literature review are created on the bases of research questions. Firstly, sociolinguistic studies on migration and its aspects; secondly, impacts of migration on linguistic assimilation; thirdly, language as barrier to social inclusion.

2.2 Sociolinguistic Studies on Migration

In sociolinguistic studies, migration – interprovincial migration – has been studied with reference to social inclusion of migrants, linguistic varieties emerging because of contact between two different languages and language shift. Recent studies of Ingrid Piller (2011, 2012, 2014) have shifted focus to the notion of social inclusion and exclusion while considering the impact of linguistic challenges faced by migrants. In the context of migration, the concept of social inclusion has been regarded as ‘access to social capital’, which is further elaborated as access to social institutions and networks that work as vehicle or ‘facilitate access to power and influence’ (Yates, 2011, p. 460).

Moreover, on the relationship of language and migration, Kerswill (2006) provides a detailed description of sociolinguistic studies on migration which states that migration affects all the three communities; the society where migrants come from, the host society or 'the society of destination' and the migrants themselves. He argues that there are 'profound sociolinguistic consequences' of migration like language change, shift, and maintenance issues along with the formation of new ethnolinguistic identity in the host speech community (p.1).

Likewise, sociolinguistic researches on language and migration concerning the inclusion of migrants differ extensively in Western Europe, as some have linguistic purpose taking linguistic distance as one factor'. On the other hand, some studies focused on two languages in multilingual setting, combining both socio-cultural and linguistic comparisons as done by Dutch Science Foundation Program on Language and Minorities in the Netherlands. Further, linguistic aspects along with inter-ethnic contacts in a multilingual locality are foci of concern in the project 'Languages and Cultures' in the Utrecht Neighborhoods Lambok and Transvaal (Kerswill, 2006, p. 12).

Additionally, as mentioned in (Kerswill, 2006), the concept of minority or linguistic minority in sociolinguistic studies within a migratory context is discussed because it increases chances of being socially excluded provided that language is vehicle to social inclusion. This may be true in case of Baloch students studying in Lahore who constitute a linguistic minority in the city. Generally, the relationship of migrants with the host society primarily comes under two broad types: segregation and participation. The former is when migrants are not welcomed by the host country and society due to many socio-cultural reasons, of which, language is one. Similarly, the latter is when migrants attempt to settle into new society and place by adopting the

lifestyles, ways and language of the host region. As far as Baloch students are concerned, there is no sign of segregation; however, there is no desirable participation either.

Moreover, linguistic researchers on linguistic minority in London were survey-based studies like Linguistic Minorities Project (1985); language maintenance and shift in Newcastle English by Li (1994) as mentioned in Kerswill (2006). Lainio (1993) study on Finnish immigrants in Sweden emphasized on syntactic-based changes occurring in Finnish immigrants' language from dialect contact with Swedish and emergence of distinct Sweden-Finnish norms (pp.11-12).

Kerswill (2006) uses the term 'relocation' as equivalent of migration (p.2). He defines and sets the parameters of migration and describes linguistic and sociolinguistic consequences of it. Kerswill (2006) describes four concepts on migration: space; time; motivation; socio-cultural factors. These parameters are also important in sociolinguistic study in context of interprovincial migration because they specify the research scope and define the research subjects well.

2.2.1 Concept of Space

'A move across a boundary within a country is termed *internal migration*, the people involved being *in-migrants* to the areal unit, those moving out of it (to whatever destination) being *out-migrants* (Boyle, Halfacree, & Robinson, 1998, pp. 34-35)'.

Sociolinguistically, the distinction between moves within and across administrative boundaries within a state is of little consequence except insofar as the boundaries reflect, or in some cases shape, differing allegiances (Kerswill, 2006, p. 4). Further, he discusses migration would yield greater impacts if it includes the elements like cultural differences, economic status, educational situation and language dissimilarity (p.4). In my study, Baloch students are moving

across administrative boundaries and can be, according to the sociolinguistic parameters described by Kerswill (2006), termed in-migrants, though, temporary ones.

2.2.2 Concept of Distance

Concept of distance is imperative because the interprovincial migration of Baloch students can relate whether they have constant links with their language on regular bases or not. The degree of shortness of distance in migration yields different results than that of long-distance migration. As in the former, individuals or migrants can continue having their links with their origin, whereas, in the latter, chances are that an individual finds it hard to maintain their links with their origin (Kerswill, 2006, p.4). Writer believes short-distance movement encourages the links with origin to be sustained while intermediate distance movement to socially similar areas helps creating and stabilizing new ties. In contrast, long-distance movements altogether depict another environment, where creating new ties will be problematic (Kerswill, 2006, p.5).

Nonetheless, citing Lewis, Kerswill (2006) states when distance involves 1,000 miles from the origin and travelling becomes an issue, there will be rare direct contact with the origin and cultural differences will be greater with host groups compared with short-distance moves. This discussion is important because in case of a completely different culture and region, it becomes difficult to maintain linguistic identity and assimilate into new lifestyle. On the other hand, Baloch students have maintained a firm linguistic identity which may cause alienation from the host region and create troubles in social inclusion.

2.2.3 Concept of Direction

Direction determines the cause of migration; therefore, it is essential to be considered. The parameter of direction in migration is concerned with internal vs. external migration or in-

vs. out migration because these factors change ‘the demographic balance of the location under scrutiny in terms of age, socioeconomic class, ethnicity, other socio-cultural factors and language (Kerswill, 2006, p.6).’

Internal short-distance migration from rural to urban areas – local towns/cities – has been the focus of sociolinguistic research. Kerswill (1994) studied contact at dialect level, integration of rural migrants and long-term accommodation in Bergen, Norway; Bortoni-Riccardo (1985) reflected on Caipira speakers in Brasilia, Brazil and their various networks through qualitative studies. Omdal (1994) investigated the long-term accommodation and attitude of Kristiansand’s rural migrants. This study considers rural-to-urban migration of Baloch students for higher education purposes. It considers social inclusion and exclusion aspect triggered by linguistic challenges.

2.2.4 Concept of Time

In temporal parameters, four categories have been documented because an ‘absolute definition’ of temporal pattern in migration is not possible. Those categories include daily, periodic, seasonal and long term moves. Daily movement involves traveling and the rest of the categories include ‘overnight stays’ (Kerswill, 2006, p.8).

Baloch students fall in periodic migration that involves residence in a place for educational purposes and returning back to their homes on completion of their desired educational program in most cases. Given the estimated return rate of Baloch students to their homes, it is likely they fall into the category of return migrants as ‘others return, having failed to find work or an improved lifestyle, as was the case for many after the US stock market crash of 1929. The scale of return migration is shown by the fact that one quarter of those who migrated

from Norway to the USA after 1880 eventually returned home (Engesæter 2002) (Kerswill, Migration and Language, 2006, p. 9)'.

Kerswill (2006) talks of linguistic and sociolinguistic research concerning key issues like dialect leveling, language contact and language maintenance with regard to migration (p.11). Migration breeds both intrinsic and extrinsic changes in language both at linguistic and sociolinguistic levels. Linguistic changes can be assessed through changes in the lexicon and phonological features. On the other hand, sociolinguistic changes can be issues of language shift, attitude and maintenance in immigrants. Migrants are likely to shift their focus on target language in order to survive in the target community. Issues of social inclusion relate to sociolinguistic aspect of migration where one community is either neglected on the basis of its linguistic proficiency.

Kerswill (2006) provides sociolinguistic consequences of migration and their effects on social inclusion; further, it suggests that migration leads to changes in language and contact of different varieties producing sociolinguistic outcomes.

2.3 Linguistic Challenges and Social Inclusion

2.3.1 Language as Barrier to Social Inclusion

Common linguistic challenges are considered to be inadequate proficiency in target language, weak competence level, use of less-standard variety of target language and accent problems, which lead to social exclusion of those migrants where target language is the most preferred tool to social inclusion. Stevenson (2005) discusses the barrier of language in social inclusion and states that language proficiency is identified as a major issue in integration – social inclusion – of migrants, such as the case of ethnic Germans migrants to Germany from former Soviet Union and Eastern Europe. Stevenson (2005) considers sufficient proficiency in dominant

language or state language as crucial tool in integration of migrants in social fabric and enhancing social inclusion of those migrated (p.7).

Piller (2012) argues that ‘there is a relative lack of attention to the ways in which linguistic identities, linguistic proficiencies and language ideologies mediate social inclusion (p.282). She explains that in order to understand the relation between multilingualism and social inclusion, transnational migration and development are to be taken into account. She maintains that the role of language in social exclusion is more social than linguistic and can be meaningfully understood from a social perspective. Hence, ‘language as a factor in social exclusion thus arises in the context of transnational migration (p.283).’ She considers language playing a pivotal role in shaping or defining the situation of the region with an influx of migrants as standard language speakers are more privileged, which is likely to put migrant language speakers on receiving ends, since social inclusion is mediated through language. Thus, language, as a vehicle to social inclusion, is necessary to be mastered to avoid exclusion.

Further, she stresses that, unless transnational migration factor is taken into account, it is difficult to grasp ‘the articulation between multilingualism and social inclusion’ (Piller, 2012, p.2-3). She believes linguistic assimilation will breed greater social inclusion.

2.3.2 Linguistic Proficiency in Socioeconomic Opportunities

Proficiency matters, to some extent, as migrants from English backgrounds are likely to succeed in getting employment with the ration of 88% and non-English background employment ratio was 76%, reported by Australian Bureau of Statistics, 2008. 35% of migrants who had recently migrated to the country expressed that language difficulties hindered their process of

finding employment. This particular instance essentially consolidates the claim that language is a significant factor in social inclusion (Piller, 2012, p.17).

Language barriers generate exclusion as limited proficiency in language halts the social inclusion process. Colic-Peisker (2005) claims that linguistic barrier is ‘the single most important reason; the ‘original obstacle’ that hampers all aspects of social inclusion (p.632).’ Piller (2012) supports it with the cited example of the Australian case proving that inadequate proficiency creates difficulty in getting employment, which is the gateway to social inclusion. Realizing the issue of linguistic barriers, Australian government initiated language training services to tackle the problem and to create inclusive society. One of such program was Adult Migrant English Program (AMEP) open to all new arrivals (pp.17-18).

Furthermore, language proficiency can push migrants to do low-paid work and economically disadvantaged migrants don’t feel included into the broader social fabric. Hence, it ‘excludes them from an overall prosperous and inclusive country, as we have seen in the Australian case study’ (Piller, 2012, p.25). The focus of her study was on the issue of the ‘articulation of language and social inclusion’. She describes competence in language as the criterion to employment, which naturally implies that incompetence in language hinders employment and leads to social exclusion since employment is a key factor to social inclusion. Linguistic assimilation promotes social inclusion. Piller (2012) writes that proficiency in host language predicts potential earning for immigrants as shown by the examples of studies of the labor market (p.18).

In the Canadian case, skills in an official language (English or French) significantly affect the economic integration of immigrants, including their employment levels and incomes. Official-language skills also have an impact on how well immigrants integrate socially in their

workplaces and communities. In this study, Tracey Derwing and Erin Waugh (2012) examine the relationship between official language knowledge and the social integration of adult immigrants to Canada (p.1)

2.3.3 Language, Stereotypes and Social Inclusion

Moreover, stereotypes serve as barriers to intercultural communication and effective everyday communication in educational and institutional context, where speakers belong to various cultures and languages. Another factor hindering the flow of better communication among multilingual speakers can be allegiance to their specific languages and speakers of same community attract each other, thus go on living in ethnic bubbles in the host region because ‘we are naturally drawn to people who share a similar language, culture and way of being and we may unconsciously or consciously shy away from those who do not belong to our ingroup’ (Jack, 2014, p. 158). Further, Jackson (2014) explains ‘people tend to view their ingroup more positively than other groups as they gain positive self-esteem from their group memberships’ (p. 159). That’s the case with many migrants or immigrants across the world and proves to be the chief obstacle in acquiring adequate proficiency in the host language, because without sufficient interaction, it is not possible to be fully equipped with competence of the host language.

Social inclusion terminology gained prominence during 1990s in Europe in the process of ‘social cohesion’ in diverse communities (Vertovec, 2007). It emerged as the policy makers acted to ensure that all segments of society, including marginalized groups, receives and have access to the services provided to them. Musgrave and Bradshaw (2014) believe that sociolinguistic research can contribute crucially in a ‘super-diverse’ society, regarding the social inclusion process for comprehensive understanding of the phenomena and ameliorating policies (pp. 198-199).

In recent decades, social inclusion has been deemed to be progressively essential in policy development focusing chiefly on financial prosperity and doors to employment (Musgrave & Bradshaw, 2014, p. 199). An overlapping term relative to social inclusion, social cohesion, is indicated to be sense of attachment and immersion in a community, which is operationalized under six central domains which denote some level of existence of social cohesion; belonging, social justice, participation, worth, acceptance and rejection (Markus, 2013, p. 1). Generally, two terms – social inclusion and social cohesion - intersect each other, thus they are used for the same concept in broader domains and used in this review interchangeably.

The purpose of Musgrave's and Bradshaw's (2014) study was the illustration of social inclusion mediated through language among the people in Melbourne, Australia with diverse origins and linguistic backgrounds and behaviors. Those people include Sudanese and Vietnamese living in Melbourne. Australia has governmental policies and intentions to ensure social inclusion and inclusive society within its jurisdiction which is evident in their initiatives like Social Inclusion Board under Labor Government of 2007-2013 dedicated to updating federal government on inclusion issues (Musgrave & Bradshaw, 2014, p. 200).

2.3.4 Factors of Social Inclusion

To begin a discussion on social inclusion, there is an urgent need to be aware of the dimensions of social exclusion that range from political to economic and social to cultural depending on the context. Political exclusion can be in the form of denying citizenship; economic can be less provision of employment and lack of means; social exclusion is exercised through boycotting or isolation; cultural exclusion can occur through lack of education. Steinert (2003) considers these dimensions to be independent which implies that, if, being excluded from one dimension; compensation to another is likely to occur (p. 4).

On the other hand, language is not viewed as a factor in social exclusion as ‘the policies around social inclusion tend to stress assimilation (e.g., the mention of English as a Second Language classes in the strategy document) and prioritize economic aspects’ (Musgrave & Bradshaw, 2014, p. 202). Social inclusion rests on multidimensional associations; family ties both nuclear and extended; connections with people with repertoires of various languages and cultures; attachment with broader mutual interest groups; affiliations with work colleagues, etc. All these factors contribute to economic prosperity, social assimilation and belongingness (Musgrave & Bradshaw, 2014, p. 202). Musgrave and Bradshaw (2014) found that migrants who couldn’t get references or recommendation of English-speaking person significantly faced problems in getting employment, as the case of Vietnamese, who were denied jobs in Australia because they couldn’t get recommendation of an English-speaking person, which shows exclusion from the ‘mainstream employment market’ (p.202).

Moreover, Musgrave and Bradshaw (2014) believed that understanding the dimension of language involved in social inclusion may take into consideration the cultural and linguistic diversity factors ‘might be involved in social inclusion in Australian society, we need to explore the nature of the cultural and linguistic diversity concerned’ (p.202). To this end, inclusionary processes demand communication between diverse groups as ‘membership of a social group is linguistically mediated and dynamically negotiated (Musgrave & Bradshaw, 2014, pp. 207-208).

While concluding and directing research for future, Musgrave and Bradshaw(2014) suggested that ‘the evidentiary basis for a linguistically informed social inclusion policy should focus on the immediate and the local’. Along with maintaining research focus on immigrant group, language and social inclusion research should also highlight indigenous language speakers of non-standard varieties (of English). Moreover, social inclusion should be regarded as

a set of processes performed by social agents and future research should take into account dimensions of social inclusion, belonging and connectedness, simultaneously, not neglecting 'participation in social processes beyond the mainstream' (p.209).

Dimensions of social inclusion are distinguished by Crisp (2010) as belonging and connectedness. The former includes complete assimilation into the host community, being an insider with common attributes. The latter pertains more to partaking in social network or social organizations. Both of the dimensions demand placement of linguistic resources.

2.3.5 Language as Inclusion Tool

Nercissians and Fremerey (2008) state that it is significant to consider and accept language as a tool in development which affects social inclusion (p.69). Similarly, problem of linguistic and cultural diversity is crucial to be tackled with in order to sustain balance in society and ensure social inclusion (p.79). Those studies, which have prioritized language role in development and communication processes, have established language problematic as posing two major problems; first, the query of linguistic diversity management and, secondly, competence problems in dominant language serving as vehicle for social interaction (Nercissians and Fremerey, 2008, p.65).

The predicament of linguistic homogeneity and heterogeneity is a debatable one, as the latter is associated with communication issues among various sections of the masses as 'one of the consequences of linguistic heterogeneity, according to the analysis presented in that study, is a reduction in communication among segments of the population (Nercissians & Fremerey, 2008, pp. 65-66).

Moreover, linguistic divisions hinder financial development and increase injustice in the society. The obvious conclusion is that majority language education is not only economically necessary, but also socially desirable. It is desirable especially from the minority point of view, because it is they who suffer from linguistic disadvantage (Nercissians and Fremerey, 2008, p.66).’

‘Full participation’ and development’ are assumingly linked to competency or proficiency in ‘nationally or regionally dominant language’. Social inclusion is inevitable in national integrity and development and the role of language in social inclusion is prerequisite. Therefore, inclusion of the segments marginalized, deprived and neglected on the basis of linguistic divisions would possibly increase social cohesion and balance in a region committed to embracing all units inclusively. Voices that were silent should be lent ears in development communication to maximize the possibility of social inclusion noticeably (Nercissians and Fremerey, 2008, p.67).

Language can be considered one of the main proponents in establishing, maintaining and ensuring the social inclusion of people from different ethnic and linguistic backgrounds and contributes to the process of social cohesion and integrity within a diverse country. Varennes (2015) argues that language can play a significant part in socially inclusive society through language policies or vice versa. Particular preferences of language in employment and education can lead to disadvantage of those who belong to minority languages. He further explains that language policies or choices can be ‘central determinants in terms of opportunities and access ‘ which can either be disastrous or constructive to build an inclusive and equal society for all segments and population of the country to avail the political, social and economic benefits (p.23).

On the notion of language barriers, Varennes (2015) maintains that these can be the contributing factors in creating social conflicts which mainly occur, in fact, because of language preferences and policies. On Tibetan situation, where language choice generates social exclusion, ‘Since a majority of Tibetans are not as fluent in Putonghua as are most ethnic Chinese, they therefore find themselves left out of any employment and economic and educational opportunities: Chinese thus becomes a language of social exclusion for the Tibetans in their own land (Varennes d. F., 2015, p. 30)

Employment and opportunities are two main proponents of inclusiveness of a language approach which is the case in countries like India, Canada, and Switzerland. Negligence or omission of either one of them would lead to serious consequences like the one in Italy. Example of Italy is surprising, being the heart of democratic Europe, in exclusion of German-speaking minority, which induced resistance and protest. It would suffice to claim that employment opportunities should be important factors in language policies in order to mediate social inclusion. As instantiation, ‘one of the main reasons for this violent separatist movement in the middle of democratic Europe was the claim that the German-speaking minority was excluded from employment and other opportunities by the language policies of the Italian government (Varennes d. F., 2015, p. 31) Later late in 1960s, talks between the governments of two countries Italy and Austrian began, indirectly including Bolzano representatives, paved the path to couple of language rights. A system based quota was introduced to ensure both German and Italian languages were used in high degrees. This marked a cornerstone in the inclusion of German-speaking minority and ‘the implementation of their language rights within the framework of an autonomy arrangement and quota system has guaranteed the proportional inclusion of this minority in Italy’s social, political and economic opportunities (Varennes d. F., 2015, p. 32)’.

Varenness (2015) proposes that there should be linguistic proportionality in language preferences of government when the number of linguistic group is larger, because they have the right to exercise their language and get access to opportunities like employment, education and civil services to an appropriate degree (p. 33). He further describes that when a larger linguistic community is present in a minority context, so as to ensure social inclusion effectively, government should 'provide for the use of their language so that they can share proportionally in economic, social and employment opportunities'. He mentions the example of Sri Lanka, which faced with a diversified social, political and linguistic landscape, is trying to balance proportionality for a better and inclusive society.

Chandrasanan (2015) associates interaction with language saying 'human interaction requires communication and language provides the means of communication. Hence the link between identity, language and social cohesion becomes evident (p.15)'.

Language is known as essential component in assimilation and settlement in a new place, as Piller and Lising (2014) explained in their work on Filipino meat workers in Australia. Limited English proficiency, not so a requirement for their profession, at many events halted their participation in social and religious activities, such as going to church and outing with their English-speaking co-workers. On the importance of English in their lives, they explained 'while English had been irrelevant to the participants' recruitment and relocation to Australia and while English only played a minor role in their ability to work and to live in the community, English was crucial for the participants' future (p.53).'

Inadequate proficiency in English language to an extent disconnected them with English-speaking community and restricted them to their own people, thus halting their participation into the social fabric of Australian life. Piller and Rising (2014) found that they preferred speakers of

their own language to go shopping with and engage in other social activities. They felt secure spending time together with their language fellows at workplace and cracking jokes at each other. ‘Going shopping and engaging in other public activities, doing so together with other Filipinos was sometimes important to provide a sense of security, given their low levels of English proficiency’ (p.51). Piller and Rasing (2014) concluded with remarks that value of a human being in migration situation partially depends upon proficiency level of dominant language since ‘it is a language ideology that makes these conditions palatable to the public: a language ideology that insists that Australia is English-speaking and in order to be of value to the nation you have to speak English (p.56).’

2.4 Language Policies and Language Proficiency

Educational or language policies implicitly, sometimes perhaps explicitly, impact language proficiency levels of children or speakers, because many times they fail to provide enough tools to them to be fully proficient in target language, hence becoming an obstacle to social inclusion. To the same end, Pinnock (2015) in his study links the exclusion (divide) and inclusion (unite) with both education and language that are central to promoting social cohesion (p.36). The sole use of an official language in teaching that language to the students, who don’t grow up using or speaking it, would result in failure that, in return, halts speakers or people improving their country and bringing economic prosperity to it. The failed second language teaching favors the elites who have better access to that language. Schools cannot guarantee effective learning of second language unless used in daily lives of children or speakers, because learning language crucially needs interaction ‘with tangible contexts’ (Pinnock, 2015, p.37). Tangible contexts refer to practical exposure of a child to a target language rather than teaching texts to them through books.

A language cannot be fully understood and acquired only by being taught in school, rather it needs more practical interaction. “The biggest myth about language in teaching is that children will pick up a language if it is used for teaching or reading. This is not true unless children use that language in everyday interactions” (Pinnock, 2015, p. 37). Similarly, Pinnock (2015) states that ‘many children find it extremely difficult to build second language competence through exposure only at school (p.38).’ In some cases, language policies simply provide the list of languages to be taught and fail to provide methods for teaching, “unfortunately, in many countries language policy has simply stated which language should be used for teaching, without stating how to use it” (Pinnock, 2015, p.38).

In multilingual situation, where students need to deal with more than one language like local, national and international, the necessity of multilingual education is emphasized. That can be put in following order; starting from the language which children understand and slowly move to second or third languages in ‘communicative way’; it should follow this pattern from an early age so to expect positive and successful outcomes (Pinnock, 2015, p. 39).

Moreover, Labedko (2014) brings forth the notion of stereotypes, particularly ethnic stereotypes which, he believes, considerably affects intercultural communication. She explains that most of the times people are unconscious of stereotypes practically affecting the communication between two people with different ethnic and linguistic backgrounds. She further describes words like personal pronouns ‘we’ and ‘others’ signify the stereotypical thinking after even having tried to free the communication of stereotypes (p.180).

Labedko’s study (2014), under the cognitive perspective and theory, described the processes of stereotypical thinking that is conscious at first and then becomes unconscious. The writer believes that this social phenomenon is the work of collective unconsciousness; therefore,

it is difficult to actually eradicate it completely in intercultural communication; however, certain ways can be devised to lessen its negative effects like shared identity. It may have successful results on American society, but here in our context, there is shared identity on the basis of religion and ideology, yet there are clashes among different speakers.

2.5 Summary

Finally, review of literature suggests that there is an explicit connection between languages and social inclusion in particular in context of migration. Language mediates access to social inclusion and if language is ignored while tackling with social inclusion in a region, it can yield grave consequences such as deprivation and social exclusion, as shown in review of different researches.. The results of various sociolinguistic researchers show that language should be considered as fundamental and primary component while trying to achieve a balanced and socially equal society for the sake of a better and inclusive society, since it is language which mediates access to social inclusion and participation.

A good portion of studies like Chandrashan (2015) Piller (2011,2012,2014), Musgrave and Bradshaw (2014), Yates (2011), Nercissian and Fremary (2008), and Kerswill (2006) establish that language has both implicit and explicit link with social inclusion of people, especially migrants. Musgrave and Bradshaw (2014), Piller (2012) and Kerswill (2006) give brief accounts of language factor causing social inclusion with no profound and specific study on linguistic challenges;they sound more social than linguistic. Therefore, this study focuses particularly on linguistic aspects which will cover phonology, grammar, semantics and lexemes. Afterwards, it will look into the social challenges borne out of these linguistic aspects. Lastly, it will describe the socio-psychological impacts of linguistic challenges on Baloch students in Lahore studying for higher education.

The forthcoming chapter will discuss the methodology section of the research that how data for the study purpose would be selected and explain its all processes, such as data collection, population, sample frame, and data analysis.

Chapter Three

Research Methodology

3.1 Overview

In this chapter, methods and techniques of research are discussed. It begins with the theoretical underpinnings and ideas behind this research and then brief explanation of this research and the paradigm used in it. It discusses the rationale behind selection of this particular research design. Further, it will also elaborate the major research questions and methods to answer these research questions. In short, it covers data collection method, sampling and methods of data analysis.

3.2 Theoretical Underpinnings

The theoretical underpinnings of this study comes from the various scholarly works of Ingrid Piller (2011; 2012; 2013) on the role of language in social inclusion in migration context. Piller (2011; 2012; 2013) believes that language is essential to social inclusion. To elaborate it further, she argues that adequate command of a language in context of migration results in social inclusion or facilitates inclusionary process in social life. Her various studies on those who have migrated to Australia such as Vietnamese, Japanese, Filipinos and Arabs have revealed that those migrants with good background in English language were found to settle well and quickly in Australian mainstream society. On the other hand, those with no adequate English background were found to be struggling with a lot of stresses to be settled and seek better employment for themselves. She recommends qualitative research paradigm while carrying out a research study on the role of language in social inclusion of migrants.

3.3 Research Paradigm

Qualitative research design was adopted for this research study with in-depth interview as the instrument to collect data. Qualitative research design can provide deeper description, investigation and explanation of research topic, thus it was selected to dig deep into the research phenomenon. Ormston et al. (2014) describes 'at general level, qualitative research is often described as a naturalistic, interpretative approach, concerned with exploring phenomena 'from the interior' (Flick, 2009), and taking the perspective and accounts of research participants as a starting point' (p.3).

3.4 Data collection

3.4.1 Population and Sample

The population of this study was Baloch students studying in Lahore. The sample for this research study was taken from Baloch students enrolled in public and private universities in Lahore. For this study, purposive sampling method with homogeneous approach was selected. In purposive sampling, sampling units are selected because of their 'particular features or characteristics which will enable detailed exploration and understanding of the central themes and questions which the researcher wishes to study' (Ritchie, Lewis, Elam, Tennant, & Rahim, 2014, p. 113). Within purposive sampling, homogeneous sample are the ones which provide detailed description of a research problem and unit. In homogenous sampling, sampling units 'belong to the same subculture or have the same characteristics' and it is chosen due to 'similarity of cases or people' (Ritchie, Lewis, Elam, Tennant, & Rahim, 2014, p. 114). Similarly, in this study, participants from same culture sharing similar characteristics, behaviors and experiences were selected; therefore homogeneous sample was the appropriate sampling for

this study. The characteristics of sample were their ages, socio-economic status and linguistic background. The ages were around 18 to 25 and they were university students who spoke Balochi language as their first language.

The sample of 35 participants was selected for research purpose which was in-between, not much and not so small to make generalization considering the overall population of Baloch students in Lahore, which was approximately five hundreds (500). Within five hundreds (500), two hundred and fifty (250) students were enrolled in universities, the rest study in schools and colleges. Technically, sample sizes are influenced by the nature of research approach and generally “single study involving interviews usually lie at fewer than 50. Adler and Adler (2012) advise a sample size of between 12 and 60, and Ragin (2012) between 20 and 50’ (Ritchie, Lewis, Elam, Tennant, & Rahim, 2014, p. 118).

3.4.2 In-depth interviews

In qualitative research, observational methods, semi-structured and in-depth interviews, and focus groups methods are used as ‘specific data-generation method’ (Ormston, Spencer, Barnard, & Snape, 2014, p. 3).

This study employed in-depth interviews method to collect data. In-depth interviews are also known as unstructured interviews. The rationale behind selecting in-depth interview method to collect data from participants was to know their responses, perspectives, opinions and knowledge about the research subject. As this study focused on the experiences of Baloch students in detail, in-depth interview remained the better choice to generate data. In-depth interview was taken individually and face-to-face because it provided better understanding between researcher and participant. “Face-to-face interviewing has long been claimed to provide

a stronger basis for the establishment of a good rapport between the researcher and the participant, helping to create an environment where the interviewee can respond in a free-ranging and full way and where the researcher is able to take non-verbal communication into account” (Yeo, Legard, Keegan, Ward, Nicholls, & Lewis, 2014, p. 182).

Additionally, audio tape recorders were used to record the responses of participants because it “offers a permanent record and one that is fairly complete in terms of speech that occurs” (Descombe, 2010, p. 186). To capture the essence of both verbal and non-verbal communication, audio tape recording was accompanied with writing notes, which were used during the interviews to record their non-verbal communication or gestures about a particular event or response. Unstructured interviews are discursive because along with some structured set of questions, they can create more questions to dig deep into a response shared by the participants. Participants were not interrupted during the interviews until they finished talking on a particular question and then the next question was asked. Participants were also given the option to share and express anything about their experiences in Lahore with respect to language, if that was not asked to them in questions and they felt it was necessary to be shared considering the nature of study. Interviews were both interactive and generative

In-depth interviews followed all the six stages suggested by researchers (Robson 2002; Rubin & Rubin, 2012). These stages are essential for any approach in qualitative research since it helps the researcher to obtain ‘empathically neutral’ position which he/she aims to gain within the research interaction (Yeo, Legard, Keegan, Ward, Nicholls, & Lewis, 2014, p. 186).

These stages were systematically employed to elicit data for the study. Firstly, introductory phase was done by knowing the participant and making him/her comfortable for the interview session. Secondly, participant was told about the research as a whole including its aims and

objectives; they were asked for their consent and letter was signed which was attached with set of questions designed for interview which states that their participation was voluntary and they had the option to stop participation at any stage. Further, they were explained that their participation would remain confidential and anonymity would be maintained. Thirdly, the participants were briefed about the format of interview and it was ensured that participants were feeling comfortable by asking them whether they were not facing any disturbance. Fourthly, during the interview, they were neither disturbed nor interrupted unless they finished answering a particular question. Fifthly, the interview was ended with the questions like ‘it is now my last question’ and simultaneously they were asked to share or express anything they believed interview questions missed and was important to be expressed. Finally, interview was ended with positive note and thank you to the participant and it was ensured that participant had no reservation about question-answer process as a whole by asking him/her.

STAGES OF THE INTERVIEW

Stage 1: arrival and introduction

- Establishing an initial rapport
- ‘host’ the interaction by taking responsibility for making it friendly and positive

Stage 2: introducing the research

- Seeking informed consent; aims, objectives, voluntary, confidential
- Scope of the interview, but the participant is in control of what they disclose
- No right or wrong answers, hearing their perspective in their own words

Stage 3: beginning the interview

- Contextual background information: for reference in interview and to set the tone

Stage 4: during the interview

- Breadth and depth of coverage

Stage 5: ending the interview

- Give some advance notice
- End on positive note: suggestions and recommendations

Stage 6: after the interview

- Thanks for the participation: value of their contribution
- How the information will be tread and used
- Be prepared to stay to help the change of mode back to the everyday
- Listen out for 'doorstep data'

Six stages for in-depth interviews (Yeo, Legard, Keegan, Ward, Nicholls, & Lewis, 2014, p. 189)

3.5 Ethical Considerations

Before the interviews were conducted, a consent letter together with the interview questions was provided to respondents to make sure that they understood what the study was about as a whole. They were made clear about the issues of privacy and confidentiality. They were ensured anonymity. It was made clear that signing the consent letter was not legally binding and they could discontinue their involvement at any point during the research. The consent letter was attached with interview questions and questions were asked after participants agreed to participate on voluntarily based by signing the consent letter.

3.6 Research Objectives and Questions

The research questions were designed following the objectives of the research study and objectives were the following:

- To explore linguistic challenges/barriers in everyday communication faced by the Baloch students in Lahore while speaking Urdu
- To find the impact of those linguistic barriers in social lives of Baloch students in Lahore

These are the following research questions:

1. What linguistic challenges Baloch students face during their verbal communication in Urdu in Lahore?
2. How linguistic challenges impact the social and academic lives of Baloch students in verbal communication in Urdu in Lahore?
3. How linguistic challenges of Urdu experienced by Baloch students hinder their inclusion in social activities in Lahore?

First major question:

- 1. What linguistic challenges Baloch students face during their verbal communication in Urdu in Lahore?**

To answer this major research question, the following questions were formulated.

1. How many languages do you speak?
2. How well do you speak the language you speak?
3. How long have you been in Lahore?
4. How do you describe your language experience in Lahore?
5. How do you feel about those language experiences?
6. Did you face any linguistic challenge during verbal communication in Lahore?
7. If yes, then what type of challenges did you face?
8. Can you tell me in detail about those linguistic challenges?

9. What do you think about those language challenges?

Second major question:

- 2. How linguistic challenges impact the social and academic lives of Baloch students in verbal communication in Urdu in Lahore?**

Interview questions to answer the second major research question:

1. What impacts did those linguistic challenges have on both social and academic life of yours?
2. Do you think language challenges can impact your social and academic life?
3. How do these language challenges influence your social and academic life?

Third major question:

- 3. How linguistic challenges of Urdu experienced by Baloch students hinder their inclusion in social activities in Lahore?**

Interview questions to answer third major research question:

1. What do you think about the role of language in social participation in social life?
2. How well do you think you have assimilated into social life in Lahore?
3. What obstacles did you face in assimilating into social life in Lahore?
4. Were linguistic challenges obstacles to your social inclusion in Lahore?

3.7 Data Analysis

The data collected during this study was in recorded and written form. Thematic content analysis method was used for data analysis. Thematic content analysis primarily looks for recurrent themes within the larger data to find patterns which relate to research questions. “A

theme captures something important about the data in relation to the research question and represents some level of patterned response or meaning within the data set” (Braun and Clarke, 2006, p.82.). This method is used for “identifying, analyzing and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail. However, frequently it goes further than this, and interprets various aspects of the research topic”(Braun and Clarke, 2006, p.79).

Braun and Clarke (2006) cite Holloway & Todres (2003) to elaborate approaches of qualitative research that they are “incredibly diverse, complex and nuanced” and “thematic analysis should be seen as foundational method of qualitative analysis” (p.4). Data collected for this study was dealt systematically and scientifically. Firstly, data was transcribed in order to study it profoundly. Secondly, it was investigated rigorously to find patterns or themes.

Findings were presented through themes found in the data. Under each theme, participants’ responses, examples and events from interview were provided so as to maintain neutrality in the data, such as, one of the themes was phonological challenges which comprised accent challenges in particular and examples were provided under that heading by quoting interviews. Interviews were quoted with examples and events in following manner:

3.8 Phonological Challenges

Interviewee #01 ‘I believe.....’

Interviewee #04 ‘I think.....’

This design was used to identify potentials themes with reference to interviews taken and voices of participants to be emphasized.

3.9 Summary

Research methodology for this study has been discussed in this chapter which contains research design, selection of the sample and instrument for data collection. Thirty five Balochi speaking students were selected as sample for this research. Data was collected through in-depth interviews which were analyzed through thematic analysis. Thematic analysis focuses on the underlying and recurrent themes embedded in the data. Moreover, this research design was selected according the demands of research question and research objectives.

Chapter Four

Data Analysis

4.1 Chapter overview

In this chapter, the findings of the research study are described. Findings are organized and described according to the research objectives and questions step by step. Firstly, linguistic challenges are presented with examples from the participants' interviews. Under linguistic challenges, different themes which pertain to linguistic challenges are discussed such as gender-agreement distinction problem and so on. Afterwards, the impact of these linguistic challenges is described comprehensively and various themes are presented under the heading of impact in the chapter. At the end, list of which were provided by different participants on different linguistic challenges are discussed in the findings.

4.2 Results

The data analysis has been classified systematically. Firstly, phonological challenges have been analyzed and described below with examples and discussion. Phonological challenges mainly cover accent, consonantal and vowel differences. Secondly, challenges were analyzed on syntactic level which predominantly include gender-agreement and aspect challenge. Thirdly, semantic challenges are categorized which mainly revolve around socio-cultural connotation in word. Further, data analysis reveals that these challenges altogether influence communication in target language which is discussed in detail below.

4.3 Phonological Level

Classification of Findings on Phonological Challenges faced by Balochi Speakers in Multilingual Setting during Interaction in Urdu in Lahore

Table 1

Main Type	Sub-Types with Examples
Pronunciation	
1. Accent	i. Accent difference <ul style="list-style-type: none"> ➤ Described to louder, heavier, harsher, aggressive ➤ Lack of aspiration Ex: <ul style="list-style-type: none"> a) <i>pal</i> (both moment and fruit) whereas in Urdu, ‘pal’ is (moment) and ‘phal’ is (fruit). b) <i>Ta</i> instead of ‘tha’ c) <i>Barna</i> instead of ‘bharna’
2. Consonantal	ii. Phonemic absence <ul style="list-style-type: none"> ➤ Lack of certain phonemes in their language which are the following: <ul style="list-style-type: none"> a) Voiceless labiodental fricative /f/ <i>Pareb</i> for <i>fareb</i> (deception) b) Voiceless velar fricative /x/ <i>Koon</i> for <i>khoon</i> (blood) c) Voiced velar fricative /ɣ/ <i>Gam</i> for <i>gham</i> (sorrow)
3. Vowel	iii. Vowel Differences <ul style="list-style-type: none"> ➤ Tendency to lengthen a vowel sound in a word or affect it with Balochi influence in some rare cases whereas that vowel also exists in Balochi Ex: <ul style="list-style-type: none"> a) <i>Jaaga</i> for <i>jageh</i> (place) b) <i>Biskot</i> for <i>biskat</i> c) <i>Rooti</i> for <i>roti</i> (bread) d) <i>Pleit</i> for <i>plate</i> (plate) e) <i>Dukkan</i> for <i>dukan</i> (shop)

4.3.1 Pronunciation Level

Absent phonemes in Balochi were found to be labiodental fricatives and velar fricatives and no aspiration in Balochi as compared with Urdu. However, in southern dialect of Balochi, these absent phonemes are used in limited number and in loanwords which make them an exception, because students faced challenge in pronouncing these particular phonemes. Therefore, these phonemes are either substituted by phonemes according to the phonotactic constrains of Balochi or left unpronounced in case of aspiration. Below are some examples for illustration.

Absence of one phoneme

Table 2

Labiodental fricative /f/		Voiced velar fricative /x /		Voiceless velar fricative / ɣ /	
Urdu	Balochi	Urdu	Balochi	Urdu	Balochi
Fareb	pareb	Kharab	Karab	Ghar	Gar
Fikr	piker	Kham	Kam	Ghurbat	Gurbat
Fajar	pajar	Khwaar	Waar	Gham	Gam
Foran	poran	Khalid	Halid	Ghum	Gum
		Khaak	Aak		

In case of voiced velar fricative, sometimes it is substituted with voiceless velar stop or dropped completely as given in the table.

Absence of two phonemes

Table 3

Lack of Aspiration		Words with more than one absent consonant in Baloch	
Urdu	Balochi	Urdu	Balochi
Phal	Pal	Ghaffar	Gappar
Ghar	Gar	Fakhar	Pakar
Phar	Par	Fakhir	Pakir
Thar	Tar	Khurafat	Kurapat
Bhar	Bar	Mukhtalif	Muktalip

It was also revealed that Balochi speakers faced greater challenge when two fricatives happen to come in the same word or followed by aspiration in some cases given in the table.

4.3.2 Vowel Level

At vowel level, in particular in loanwords, it was seen that some words were pronounced differently in Balochi which were also spoken in Urdu. It may be due to Balochi vowel influence and idiosyncratic influence over language; anyhow, some differences were observed.

4.3.2.1 Vowel Changes in Balochi

Vowel Changes in Balochi

Table 4

Urdu vowel sound	Balochi word	Same vowel use in Balochi as in Urdu words
1. Jageh	Jagaa	Kane (to do)
2. Biskat	Biskot	Pat (ground)
3. Ta'waqqo	Ta'wakka	Pir koh
4. Roti	Rooti	Poki (foolishness)
5. Road	Rod	Koar (river)
6. Plate	Plet	Kaith (will come)
7. Cake	kek	Say (three)

Balochi tends to have its own phonological influence on English loanwords such as making mid-high front vowel to mid-low front in plate and cake. Similarly, high lax back rounded vowel /o/ to high lax back rounded vowel /u/ in roti and road. Both consonantal and vowel absence and change lead to accent difference in Urdu which Balochi speaking students speak. Therefore, it sounds louder and harsher to Punjabi speakers who speak their version of Urdu, which, Baloch students express, is softer.

4.4 Syntactic Level

Classification of Findings on Syntactic Challenges faced by Balochi Speakers in Multilingual Setting During Interaction in Urdu in Lahore

Table 5

Main Types	Sub-Types with Examples
1. Gender-Agreement	<p>a. Intrasentential level</p> <ul style="list-style-type: none"> ➤ Mostly at auxiliary level, such as misuse of ‘karta’ and ‘karti’, ‘jata’ and ‘jati’ in process of talking <p>Ex:</p> <ul style="list-style-type: none"> a) barish khatham hua hai (it stopped raining) b) pani tapak raha hai (water is dipping) <p>b. Phrasal level</p> <ul style="list-style-type: none"> ➤ Inability to recognize masculinity and femininity while using nouns <p>Ex:</p> <ul style="list-style-type: none"> a) Mera kitab instead of meri kitaab b) Meri kaam instead of mera kaam
2. Aspect	<p>c. Past simple tense for present perfect simple</p> <ul style="list-style-type: none"> ➤ The tendency to use past simple for a piece of action which has recently finished occurs when Baloch speak Urdu languages <p>Ex:</p> <ul style="list-style-type: none"> a. Mene kam kia for men kam kar chuka hun. b. Bat ki us se for bat kar chuka hun.

4.4.1 Gender Agreement

At grammatical level, Baloch students face the gender-agreement and distinction problem. The agreement and distinction may overlap because inability to distinguish between masculine and feminine words lead to gender-agreement problem. In gender-agreement, the problem occurs when subject does not agree with predicate or auxiliary. The examples are given below for illustration. Furthermore, the reason behind this problem can possibly be that Balochi language

does not distinguish between masculine and feminine subjects. It means that same grammatical construction and structure is used for both male and female. For instance,

a) *Aa kaar kanaga enth. (He/she is working.)*

If (a) is compared with Urdu construction, in which the subject is not clearly stated whether it is male or female, it would be something like this:

b) *Wo kam kar rahi hai. (She is working.)*

c) *Wo kam kar raha hai. (He is working.)*

In both (b) and (c), the subject is clear through auxiliary whether the subject is male or female. Given the typological differences of both languages, it is likely that first language interferes in target language. At gender-agreement level, two levels emerged while analyzing the data. Baloch students are found to commit mistakes at intrasentential level in gender agreement and at phrasal level.

4.4.1.1 Intrasentential Level

Generally, it is seen that Baloch students can distinguish between male and female grammatical structure while speaking Urdu, but they tend to find it difficult to distinguish between gender differences while engrossed in talking. Such as, many times they refer to male with grammatical structure and words which are used for female and vice versa. For example,

For madam,

a) *'Khamosh ho jao, wo aa raha hai'. (Stay quiet, she is coming).*

For male teacher,

b) *'Hamari teacher bohat acha hai.' (Our teacher is nice).*

Both in (a) and (b), gender is clear to them, but they happen to forget it or interchange it. There is another example, in which, they attach feminine pronominal because the topic is about a female.

c) *'Wo apni ghar se hai'*. (*She is from her home*).

Balochi speakers get confused and mark every pronoun feminine because they are talking about a female, as in the example (c), whereas, 'ghar' is masculine noun and the pronoun preceding the noun should be masculine in Urdu. It is very common and confusing challenge for them to distinguish it.

4.4.2 Phrasal Level

At phrasal level, the notion of distinguishing is predominating. It has been observed that Baloch students learnt the basic gender agreement rules like distinguishing the gender of animate stuff. However, they fail to distinguish between inanimate objects which also take gender marking in Urdu language. Failure to learn this distinction lead them to further gender agreement challenges in Urdu like intrasentential one discussed above. For example, '*barish*'(*rain*) takes feminine gender marking and '*pani*' (*water*) is marked masculine, although, both are forms of liquid. For further explanation, at phrasal level, it would look like the following:

d) *'Barish hui'*. (*It rained*).

e) *'Pani gaya'*. (*Water stopped*).

The examples (d) and (e) indicate clear distinction between the masculine and feminine gender marking of nouns in Urdu. Distinction of gender at this level is very difficult and problematic for Baloch students. Moreover, the proportion of committing mistakes at this level is

higher compared with intrasentential level. Some common phrases where they usually commit mistakes are given below:

Examples:

1. *Azan ho raha hai. (Calling for prayers)*
2. *Chaand bari khoobsorat hai. (Moon is so beautiful)*
3. *Barish khatam hua. (Rain stopped)*
4. *Mausam maze ki hai. (Weather is awesome)*
5. *Sohba ho gaya hai. (It is morning)*

4.4.3 Aspect

It has found that tense aspect challenge also exists alongside gender agreement challenge in grammatical challenges. When Baloch students speak Urdu, they tend to use past simple tense instead of present perfect for an action which has recently ended or has some effect.

Examples:

- 1.2 *Mene kam kiya (I worked) instead of men kam kar chuka hun. (I have done the work).*
- 2.2 *Wo aya (he came) instead of wo aagya hai. (He has come).*
- 3.2 *Sham dali (sun set) instead of sham dal gahi hai (sun has set).*
- 4.2 *Sara pani piya? (you drank it all?) instead of sara pani pi gaye ho?(have you drunk it all?)*

4.5 Semantic Level

Classification of Findings on Semantic Challenges faced by Balochi Speakers in Multilingual Setting During Interaction in Urdu in Lahore

Table 6

Socio-Cultural Connotations			
<p>1. Use of lexemes which reflect different connotation than the host culture Ex: kinship and relational terms</p> <p>a. Zamath (both son-in-law and brother-in-law) for both damad and behenvi</p> <p>b. Dado (grandfather) for both dada (paternal grandpa) and nano (maternal grandpa), same is the case with nani (grandma)</p>	<p>Daily usage words</p> <p>a. <i>Naan</i> for every type of bread whether roti, chapatti, etc.</p> <p>b. <i>Chatni</i> for both chatni and achaar</p>	<p>Lack of linguistic repertoire due to less exposure, there is considerable lack of</p> <p>Ex:</p> <p>1. mera damag band hai for (my nose is blocked), because ‘damag’ in above usage refers to nose in Balochi.</p> <p>2. Tumara mun kala hai for (there is some sort of dirt on your face)</p>	<p>Formal vs informal pronominal use</p> <p>1. Tum for an elder, be that a teacher or any elder</p> <p>2. Uska for senior person</p>

4.5.1 Socio-cultural Connotation

Cultural connotations significantly affect the meaning of words Baloch use in Urdu. Many times the semantic aspect is different than what had been perceived in Urdu. It has been found that at many occasions, such socio-cultural connotations attached to the semantics of word result in misunderstanding. For example, the word ‘jung’ has two connotations in Balochi: first, it is used for ‘war’; second, for a minor argument. Take a look at this example shared by interviewee which he said to his friend:

a) Men jung ke mood men nahin hun. (I am not in mood of fighting)

Use of words like (a) above has sociocultural connotation which can be properly understood if one belongs to that social group, otherwise results in misunderstanding. Similarly, there are some words which are commonly misunderstood:

Differences of Words with Socio-cultural Connotations

Table 7

Urdu Words	Balochi Connotations
1. Jung (War)	Jung: a) For a minor fight b) For war as well
2. Darya (River)	Darya: a) Sea (Samundar) b)
3. Yar (a word commonly used among youth for close mate or friend)	Yar: a) For a person who extramarital relation with someone
4. Dawa (Claim)	Dawa: a) Fight (mostly referred when two people are insistently and loudly arguing with each other)
5. Achaar (pickle)	Chatni (pickle)
6. Ghee	a) Rogin b) Tel
7. Cheeni (sugar)	Shakar (sugar)
8. Dada (paternal grandfather)	Baloch use it for both paternal and maternal grandfathers, hence: <i>nana</i> and <i>dada</i>
9. Dadi (paternal grandmother)	Baloch use <i>dadi</i> for both paternal and maternal grandmother whereas maternal grandmother is <i>nani</i> in Urdu
10. Damad (son-in-law)	Zamath or Damad while speaking Urdu a) Son-in-law b) Brother-in-law

4.6 Discussions

4.6.1 Linguistic Challenges

Linguistic challenges do not have a specific and definite definition. However, it can be described as any challenge or problem which is related to language and disturbs communication process. Likewise, level of fluency can affect the flow of communication and expressiveness during interaction, especially in a target language. The first major question of this research study was:

- What linguistic challenges Baloch students face during their verbal communication in Urdu in Lahore?

The most recurrent themes or challenges which have been experienced by the Baloch students are gender-agreement distinction, accent problems and lexical choices appropriateness during verbal communication in Urdu. Each linguistic challenge will be discussed in details with examples from interview transcripts of participants to maintain neutrality.

The analysis framework used in this research was thematic content analysis. Thematic content analysis views and organizes data into thematic chunks and patterns which indicate a recurrent concept within the data.

4.6.2 Syntactic Level

4.6.2.1 Gender-Agreement

Under the theme of gender-agreement distinction, it was noted this linguistic problem or challenge exists at two levels in verbal communication of Baloch students: intrasentential level and lexical level.

4.6.2.2 Intrasentential Level

Intrasentential level refers to overall grammatical structure ranging from pronominal gender distinction to auxiliaries such as ‘karta’ (do.male) and ‘karti’ (do.female).

[3]

‘I didn’t know it exactly that how to actually use it. I didn’t have prior speaking experience, therefore, most of the times, I committed mistakes even though I knew that it was wrong, but it was due to less communication and not getting used to language. I made mistakes in gender, because I couldn’t clearly distinguish where a particular gender structure will be used. Such as, once I said: *gadi kharab hua hai* (car is out of order). Such mistakes were regular in my speech during communication in Urdu.’

A participant told that once he was very mocked at when used masculine gender for female mistakenly. He expressed that his head of department was female and while talking to his class fellows he used ‘wo sahi nahi kar raha hamare sath’ (he/she) is not doing good with us). Upon listening the sentence, his classmates began laughing at him and reminded him that head of department was female not male. He shared that the impact of that experience was so severe that he kept avoiding his classmates for more than one week. He avoided speaking so as to escape embarrassment.

Another example of intrasentential gender mistake one of the participants shared:

[1]

‘One of the linguistic challenges in verbal communication while speaking Urdu was gender-agreement problems. I usually committed mistakes in grammatical gender at

sentential and phrasal level because I didn't know the rules. The mistakes may have been small ones but they affected me so much. I used to say these expressions:

'hamara class khatam hua' (our class ended)

'aaj lecture bohat boring thi' (lecture was so boring today)

'mene nashta nahi ki hai' (I have not done breakfast)

4.6.3 Phrasal Level

The second gender problem was at phrasal or lexical level. Participants told that they were confused by the nature of gender distinction in Urdu as they didn't know which word or more specially noun would take a masculine gender or feminine one. Some of them even shared that they overcame the challenges of intrasentential gender distinction gradually, but the challenge of lexical gender distinction still persisted in their speech. They also said that they confused pronominal choice with unclear distinction in lexical gender such as, meri kaam (my work), mera nokri (my job), meri exam (my exam) and so on. For the purpose of elaboration, in the examples above 'kaam' is masculine followed by feminine possessive pronoun; 'nokri' is feminine followed by masculine possessive pronoun; 'exam' is masculine in Urdu followed by feminine possessive pronoun. Grammatically, the expressions are mistakes in Urdu.

A participant explained 'it has been three years that I regularly interact with people in Urdu. I have been spending life with them. Yet again, I have not learnt the rule of distinguishing masculine and feminine lexemes of Urdu. Honestly, it is the biggest challenge for me because it disturbs me during my verbal communication and I hesitate to speak at many occasions. I clearly remember that I addressed my male friend as 'meri dost' which is used for female friend and I

felt so embarrassed. This small mistake affected my communication and interaction with my friends badly.

Moreover, this challenge was considered the ‘biggest hurdle in communication’ by many participants.

[13]

‘I can absolutely tell from my experience that distinction of masculine and feminine gender in Urdu has been the biggest challenge or hurdle I have faced in my interaction with people in Urdu. It makes me feel alien among my countrymen. I usually got to listen the satiric sentences from my friends that even after completion of my graduation; I cannot speak proper grammatical Urdu. One of awkward situations I faced when I was given a sentence in English to translate in Urdu as part of class work and the sentence was ‘Old men and women are working’. I translated like ‘ burhi mard aur auratain kam kar rahi hain’. All students in the class including teacher laughed at me and I was sitting there with my head down. I started participating less in the class after that incident.’

On the other hand, there were participants who held a different view about these mistakes. They said that those mistakes helped them improve and struggle more to correct their Urdu mistakes.

[8]

‘Of course, I felt embarrassed when they laughed at my mistakes. This was very reason which encouraged me to work harder to learn the language in order to avoid embarrassing situations regarding language in future.’

There is yet again another viewpoint which existed among participants that some said it was not important to learn Urdu because it consumed much time and they didn't have the time for it. They were not in Lahore to learn Urdu, rather to complete their educational degrees. They believed that their level of Urdu was more than enough to survive in the society.

4.6.4 Pronunciation Level

Accent challenge is another very rampant challenge when a person learns a different language from his native tongue, so is with Baloch students in Lahore as they described it. A common opinion all the participants expressed was that their accent of Urdu always makes them distinguished from the natives and then it leads to change in the behavior of the other speaker. They described their accent to be different with words like 'heavy accent', 'rigid', 'harsh' and 'loud'. One of the participants cleared the confusion that what is heaviness in accent. He compared his accent with the accent of Lahoris and said that their accent is softer than ours.

Accent challenge occurs due to two main reasons in Baloch speakers while speaking Urdu. Firstly, influence of their native tongue on Urdu; secondly, over-consciousness to speak the right accent (which is spoken in Lahore at least) and to produce correct sounds. The former is explicitly linguistic in nature and pertinent to the phonological level of language. There are phonemes which don't exist in their language or more specifically in the dialect they speak, because some dialects may have the phonemes or the sounds. Those sounds are very prominent and excessively used in life such as fricatives in general and voiceless bilabial fricatives and their language lacks aspirations /h/. Due to absence of such phonemes in their phonological inventories, they are faced with accent issues at very primary level. Most of the participants shared this concern during the interviews that they kept pronouncing /fasbok/ as /pasbok/ and /far/ as /par/. They have alternatives sounds present in place of these absent sounds given below:

/p/ as /f/ (saaf to saap), (foran to poran)

/k/ both as /kh/ and /kʰ/ (khoon to koon), (kharab to karab)

/g/ as /gh/ (ghaib to gaib), (gham to gam), (ghaar to gaar)

The most common challenge they face after gender-agreement distinction is the challenge of their accent as they describe it to be irritating and continuous reminder of their low level of competence in language as other speakers make them realize their mistakes.

[4]

‘After gender-agreement distinction in grammar, accent challenge is the next. People here make fun of our accent and usually imitate our style while pulling our legs which is so discouraging. It is not only limited to jokes and funs, but in real professional life, it creates problems for us. I remember I applied for HR job in Lahore. I qualified the rest of the requirement except for the interview which was taken in two parts: first in English and second in Urdu. When I spoke Urdu, they told me to stop and asked me about my residence and so on. Then they clearly told that they can’t hire me and the reason they provided was my poor language skills in Urdu especially accent.’

Along with this phonemic absence in accent, there is a Balochi influence on Urdu. This influence is described to prevail at various aspects of language, style, attitude and expressions of language. They told that they feel their Urdu is ‘heavier’ or ‘harsher’ than how the people speak it here. They explained that they stretch the words longer many times.

[6]

‘I find myself relatively louder and harsher for the listener while speaking Urdu. I feel I stressed the words where I need not to stress. I stress it to produce better pronunciation; however, I get them wrong. I used to say like this ‘tum kaha::n se are ho?’ (where are you coming from) and ‘me::ne tu e:se hi kaha’ (I said it unintentionally).

The examples provided by other participants also emphasized the notion of stretching the words longer than usual. It is observed by the interviews of the participants that they believed and described their accent in Urdu makes the words louder, longer and also replace a phoneme in case of absence of a particular phoneme in their language.

They expressed that it is a linguistic challenge because they think it matters to speakers here, so consequently it matters in social life here. To have better penetration, one has to have native-like accent or an accent which is spoken in the surroundings.

4.6.5 Semantic Level

Another linguistic challenge which is faced by Baloch students during their verbal communication in Lahore is of lexical choices which include finding the proper word for proper occasion, getting lost of words and lexical connotation problem.

The usage of proper word at proper occasion or moment is an essential element of smooth communication and guarantees successful communication. To find the right word at right place is one of the lexical choices challenges for Baloch students. One of the participants shared an incident when he experienced such situation.

[11]

‘I was talking to clerical staff of my department and they asked me to remember them in prayers. So, I said ‘mein tu hamesha apko dua’on men yad karta hun.’ (I always remember you in my prayers). One of them smiled and said ‘beta, hamesha nahi her waqt bolo.’ It was seriously confusing for me and it still is.’

Less command over lexicons either resulted in extension of lexical items or inclusion of Baloch word in many cases.

[23]

‘It is very difficult to use the appropriate word because of lack of exposure in the language as it has always been the problem with me. I went to shopkeeper to grab a food item for me. I asked ‘pakoda ka aata milega’. He laughed and said ‘pakode ka aata nahi bhesan hoga’. The right word is ‘bheson’ for ‘pokade ka aata’, but due to less knowledge in Urdu lexicons, I described it fully.’

This seems to be an example of extension to some extent in language and feature description of words in order to explain it properly.

Many times student ran out of words and couldn’t proceed in the communication further which turned out in discontinuity of communication process. Another incident happened to a participant in his fresh years as he described:

[5]

‘I was talking to hostel staff about my allotment in hostel. There was misunderstanding about hostel allotment which I tried to clear to him, but instead of clearing the

misconception, I couldn't speak further because I ran out of words. I left the hostel without solving my allotment issues in sheer frustration.'

Furthermore, there are words which have different connotations for Baloch speakers and people speaking Urdu in Lahore. One of the participants shared her experience.

[17]

'A friend of mine invited her sister and sister-in-law to university, so she made me meet them. After they left, I asked my friend 'apke damad kya job kar rahe hen?' (what is the job of your sister-in-law? She had a strange look at me and said 'wo mere damad nahi, behnvi hen aur mere parents ke damad'. I was literally shocked to hear it because 'damad' as 'zamath' in Balochi is used by our parents, brothers and all family.'

Another participant shared on lexical connotation:

[2]

'I offended my classfellow by telling him 'jao garq ho jao' (go away in Balochi sense) and he was upset with me that I cursed him. Because he told me that he considered it very negative curse which implied get destroyed or like this.'

Lexical connotation has some similarities as found in interview transcripts, yet again they create disambiguation during communication resulting in greater disturbance. Such an incident shared by a participant:

[12]

'I went to market to buy chicken which we call 'gosht'. I went to the shopkeeper and asked about the price of 'gosht' which for me meant chicken; he said 'gosht' was not

available. I asked him that what about those pieces kept on the table. He told ‘bewakoof, yeh gosht nahi chicken hai’. We narrowly escaped a fight because of his behavior.’

These examples and lexical connotations may be trivial in nature; nonetheless, they can be causes of great tension among speakers as situation of misunderstanding like the one mentioned above.

Coupled with lexical choice challenges discussed above, there is unequivocal misunderstanding of kinship terms by Baloch speakers. They mixed the relations with one another such as using ‘nana’ (maternal grandfather) for ‘dada’ (paternal grandfather); similarly, ‘chacha’ for uncle whether he ‘mama’, ‘phuppa’, or ‘khalo’. Likewise, ‘chachi’ for ‘mami’, ‘phuppi’ or ‘khala’.

[9]

‘It was as difficult as gender-agreement, once I misunderstood ‘khalo’ for ‘khala’ and asked my friend ‘apke khalo ka pregnancy operation hua’. My friend punched my slightly ‘abby khalo mard hen.’

There is another incident shared by a participant:

[24]

‘My friend made fun of me throughout my studies when I interchangeably used ‘nana’(maternal grandfather) for ‘dada’(paternal grandfather). I told them that my ‘dada’ (paternal grandfather) has passed away before my birth. One day, I was talking on phone, after I stopped talking. Friends inquired who was on the phone, I said ‘dado the’ (he was my paternal grandfather). My all friends looked at me suspiciously and said ‘tumare dado

‘kab se zinda ho gaye?’ (When have your paternal grandfather resurrected?) What I actually meant was that I was talking to my maternal grandfather which ‘nana’ in Urdu.’

There is another linguistic phenomenon which emerged during analysis of the data that Baloch speakers tend to convert or translate Balochi expression to Urdu in case of getting lost of words at many places and such incidents are noticed to be disturbing by the other speakers.

There are instances below:

[12]

‘mera dimagh band hai doctor sahib’ (Doctor, my mind is off)

The above stance is uttered in a medical environment where a Baloch student saw a doctor for a nasal problem. Baloch referred to ‘nose’ as ‘dimagh’ in some circumstances, thus speaker is actually referring to ‘nose’ while using ‘dimagh’ for it. There is denotative-connotative problem in such situation where ‘dimagh’ is connotatively used for ‘nose’ in Balochi language in some circumstances which are observed in anger, such as, ‘tai dimgha proshen’ (I will break your nose).

Likewise, there is another example shared by a participant:

[7]

‘Tumhe aankh ka peeche na parhy’ (even the other side of eye should not see you)

In Balochi, this expression means ‘you are such a bad soul that nobody should ever have any work with you’. This bewildered the other speaker when he heard and burst into laugh that what type of Urdu he was using which made no sense.

Yet another example which was quite embarrassing and awkward to be used when translated into Urdu literally.

[15]

‘tum ne mujhe dil de kar rakha hai’ (you have given me a heart)

This idiomatic phrase which means ‘you have made my life miserable’ in Balochi confuses its usage such as ‘dil dena’ is like ‘loving someone’ or ‘falling in love’ like situation, whereas in Balochi it is completely contrary. This was said to a girl that created misunderstanding and girl complained it to teachers about such words used about her, though she was a classfellow.

This particular linguistic phenomenon is often referred as ‘Balochi Urdu’ which means influence of Balochi over Urdu while Baloch students speak it. Moreover, such influence has affected their communication with other speakers (Urdu speakers) and widened the gap of misconception through language usage.

4.7 Impacts of Linguistic Challenges

One of the objectives and research questions of this research study is to find the impact of linguistic challenges on Baloch students. Objective was set to know if there were linguistic challenges they face during their verbal communication in Lahore, so what effects and impact those linguistic challenges yield in both social and academic life of Baloch students in Lahore. Three common themes of impact were found after going through interviews and rigorous investigation of the interview transcripts. The impact was socio-psychological in nature included low self-confidence/self-esteem, low participation in class or low interaction in social gatherings and rejection. These three patterns or themes have links with one another. Generally speaking,

one thing lead to another in such conditions as described by the participants, such as low self-confidence halted their participation in the class activities which led them to totally cut off interaction with people and live in their ethnic cocoon or bubble.

4.7.1 Low Self-Confidence/Self-Esteem

Self-confidence and self-esteem were used as for one meaning throughout the interviews, therefore, use of one concept would mean for the two. Linguistic challenges affected self-confidence of students during their verbal communication in Lahore. Although, there were voices which said those challenges helped them improve their self-confidence, nonetheless a large proportion stuck to the fact that linguistic challenges lowered their self-confidence. I would share the findings of both viewpoints. The general proposition which can be deduced from the findings is that language challenges can either alleviate or deteriorate self-confidence or self-esteem.

A participant shared that because of Urdu he lost his confidence in class and other gatherings as he couldn't express himself properly in Urdu because of challenges he faced in Urdu.

[4]

‘Mani Urdu presentation e time a pushta class a kandithag. Eshani aye harkata mani confidence sakka low kuth o mani participation sakka kam both class e toka.’

‘During my presentation in Urdu, students laughed at me which lowered my confidence level and halted my participation in the class.’

One of the participants even expressed that it did not only affect his academic life but also social life because with lower confidence he couldn't discuss anything under the fear that it would be wrong and he would be an object of fun.

[21]

'man taky wathi classfellowhani toka ham gap kuth nakutag. Anchen topic ke aa cha course e bothgan o man ahani babta zanthag ham, baly gap nakuthag ke confidence jind mani gaar bothag gn eshani kandaga k mani zuban e sara kandithagy.'

'I couldn't even speak and express my opinion among my classfellows. They discussed course books and content, even though I knew and had knowledge about them, I restrained myself from to talking because of confidence problems aroused out of linguistic challenges.'

Baryshnikov (2014) records one of the consequences of intercultural communication and communicative challenge is that there is objection on viewpoint of one of the interlocutors while having intercultural communication, for their perspectives vary on the subjects they are conversing on. In order to ease the communication between them, he introduces three means to maintain the balance in intercultural communication. Firstly, for the equal and harmonious conversation to take place, the notion of 'bipolar tolerance' is a must which is the tolerant attitude of both speakers. Secondly, the human factor which discusses the individual and personal qualities of a speaker in conversation regardless of what they believe in. Thirdly, intercultural communication partners' adherence to their native culture that they should stick to their culture and language for the convenience of the conversation, for it is believed that adopting

to different origins create split personality leading to split mentality because a speaker fundamentally confuses and mixes the two cultural norms (p.46).

The three means described by Baryshnikov (2014) are essential and need the participation of both target speakers and those who used it as second language. The both parties have to maintain respect and accommodate for smooth communication and good relation; however, in case of Baloch students and the emergence of results, it is not the case. Neither the target community accommodates, nor the Baloch students play any significant role in improving their skills unless acquire it with passage of time with many challenges.

4.7.2 Less Participation

Linguistic challenges affect participation level both in the class and in social life, such as, gatherings, outings and social work and so on. The findings show that there is a close relation between language challenges and such inclusionary processes like participation in social activities in Lahore and being active member of the target society. There was concerted tendency in thoughts of Baloch students that linguistic challenges were associated and were made responsible for their less participation in academic and social lives.

[1]

‘Urdu e wajaha cha mani participation ham kam bothag.’

‘I had less participation because of Urdu (linguistic challenge).’

Urdu means linguistic challenge to them; therefore, they keep referring to Urdu as a whole a linguistic challenge. At deeper level, gender-agreement distinction challenge, accent

challenge and lexical challenges altogether contribute in affecting the participation level of students in academic and social lives.

[8]

‘Once I was discussing with a teacher in class on course topic. I kept addressing her with ‘tum’ with gender-agreement problem. Teacher stopped me and said ‘phele apni Urdu thek karo.’ (Work on your Urdu first). That was a moment when the entire class laughed at me including the teacher. It may not be a serious thing for them, but for me, it was obviously life changing. I dared not participate in the class anymore after that incident.’

Such incidents indicate that linguistic challenges curb the flow of communication and fluency in the language which is already worse due to lack of command over the language. There is another viewpoint which some of the participants expressed that linguistic challenges helped them improve their language weaknesses, nonetheless, they also felt the embarrassment of committing a mistake.

[7]

‘It is not the mistake which is embarrassing rather the reaction of listeners to that mistake. It is normal to commit mistakes rather blunders in second language. They help us improve our weak areas and perform better. However, it needs the support of target language speakers and their co-operation is must in this regard.’

Likewise, a participant shared his experience ‘I cared less about the attitude or behavior of the listener that how they react to my mistakes. I kept speaking whatever I wanted and I tried to convey my message at any cost. People obviously laugh which is so common. It doesn’t bother my participation, but it makes me feel sometimes that I am taken for granted.’

Considering the viewpoints of different participants on the notion of linguistic challenges promoting less participation, there is general consensus among them is that it depends upon our reaction to their action when we commit a mistake, but it has an impact which some can bypass and some succumb into, therefore, it results in less participation. At the broader level, it can be discussed and argued on the basis of participant's responses and findings that target language speakers' reaction exerts an impact on the in-migrants' participation level in both academic and social lives.

4.7.3 Rejection

It sounds a kind of harsh to say 'rejection' on the basis of language or linguistic challenges, nevertheless, findings suggest that it happened in many occasions in their stay in Lahore during their education degrees and even afterwards. Student record that they were rejected at many occasions when they tried to participate at any event, education program or job interview. One of the participations shared his views:

[24]

'There was a program in Geo News on a social issue and some students were selected from my class to debate over the topic. I applied for the registration and waited for the due date. At the end, I was told that I was disqualified to participate in the show because of my incompetence in Urdu language. It was hurting.'

This is a type of rejection on the basis of language and linguistic challenges which that participant experienced. Derwing and Waugh (2012) also observed that the lack of proficiency in an official language combined with inadequate access to cultural knowledge can lead to limited

opportunities for immigrants to fully participate in Canadian society (p.1). There is another such occurrence a participant shared:

[4]

‘I was topper of my class for consecutive two semesters. There was opportunity provided to all of our class fellows to participate in youth program. Like others, I also liked to participate as being the student of xxx; I loved to discuss youth issues. There were some criteria to qualify to be selected. I passed all other criteria as I was topper of my class. Yet, I was rejected when I was told to switch my demo presentation from English to Urdu. They said that my accent was not strong enough to reach the people, therefore, they could not select me.’

There is similar experience of a student who graduated from a prestigious university and applied for a job. He said language is one of the requirements accompanied with other credentials.

[9]

‘I appeared in three interviews after passing written test. First two interviews were held in English and I was called for the third interview which was taken in Urdu. After the interview, they told me that my communication skills are so weak and that job required strong communication skills. I inquired what they meant by ‘strong communication skills’. They answered your Urdu is weak, so they can’t select me for the job.’

It is reflected through the experiences participants shared that Urdu has been at some point a cause of their rejection to many things. Urdu means linguistic challenges and weak knowledge of the language.

4.8 Language in Social Inclusion

Language matters or has a role in social inclusion was a research question of this study which aimed at exploring two aspects of the challenge they faced: firstly, do they really think language matters in social inclusion or participation; secondly, how do they manage to deal with verbal communication issues or linguistic challenges? They were also asked what steps they took to minimize mistakes and gain better verbal communication skills. To the answer whether language plays a role in social inclusion, all of them answered positively and said ‘yes’ to it and gave the reference of their experience of low self-confidence, less participation and rejection on the basis of language. Had language not have a role in social inclusion, they would have never faced such challenges.

They considered it very much important because it guarantees a lot of opportunities like employment, better penetration into society to gain maximum benefits and complete assimilation.

[25]

‘Soceity e toka hawar boaga zuban e balaen dasthy man. Agan tho loty ke tara ide mardumani wada yak hisban lekag bibi, guda ai wasta zuban zanag o shar zanag e allamen.’

‘If social inclusion means being member of this society and have rights like native people, then the role of language is inevitable.’

The respondents were unanimous on this question and all participants agreed that language is essential in assimilating into society. It can either open ways for opportunities or closes doors to benefits. Participants told that they took steps to improve their Urdu to overcome

linguistic challenges. The steps which they took were grouping with class fellows to spend more time with, then, asking them to positively correct their mistakes when they committed one, reading books in Urdu to learn the grammatical rules extensively, listening Urdu consciously to ameliorate their accent.

The research question also asked whether linguistic challenges had an impact upon social inclusion of Baloch students in Lahore. As mentioned above, the answer was yes. The findings revealed that linguistics challenges had deep impact upon their social inclusion in Lahore in case of less participation, rejection and low self-confidence. They quit social gathering because of linguistic challenges which is an essential part of social inclusion. Piller (2012) advocates the notion concluding language as vehicle to social inclusion and necessary to be mastered to avoid exclusion.

[19]

‘Man yakky wa ame wastha eshani goma na nishthagun ke man eshani zubana shar sarpad nabon o mani zubana aye kalag bandan. Aye wadi a chon hawar o tawar bith mardum.’

‘One of the reason I don’t join gathering with friends because I don’t understand their language and vice versa. In certain situation, it is difficult to mingle.’

[11]

‘Zuban sak allamen yak jahy a survive kanag e wastha o ai pad zuban e shar zanag sak importanten agan tho noken chagridy e bahry boag loty. Mani nizza ida shar adjust naboag e yak maznen jedahy ame bothag may ke ma zuban a shar nazanan o agan kam o gesh zana, aa ham nezoren o nezoren zuban ida kalag girab bith. Man pesara beh

nazanthag ke zuban incho asar danth kanth, baly ide experience gon Urdu a mana baaz soj dathag. 2 saal bith mana ida, baly angat choshen sangaty o mardumy mana nesth ke man bogoshen waqai eshi e goma poraen zind sangati qaim bith. Pora zuban e nazanag o ahani kalag bandaga yak trusty e masla jod kuthag.'

'Language is essentially important to survive at a place and more importantly for social inclusion. I think one of the reasons that I have not been fully adjusted or well-adjusted in here is because of language insufficiency. If I know a little bit of the language, that is also replete with mistakes which are often received with laughter. I have never realized it unless I came here that language matters so much, especially after my interaction in Urdu. Two years are to complete here, yet I cannot fully claim to have a friend who I can call my lifetime friend or someone who I can depend upon here. It is as if incompetence in language and their making fun part has created a trust problem'.

4.9 Summary

In sum, to analyze the data, I used thematic analysis framework which help unearth underlying themes in the data set. Data analysis reveals that there are linguistic challenges at phonological, syntactic and semantic level for Baloch students who communicate in Urdu. Consequently, these challenges result in ineffectiveness of communication in the target language which has further impacts on second language speaker of Urdu.

Chapter Five Conclusion

5.1 Chapter overview

This chapter deals with the conclusion which beings from the brief summary of findings and discussions step by step. It includes limitations of the study and recommendations for the future research.

5.2 Brief Summary of Findings

This study answers the major question which states that whether language or linguistic barriers/challenges play a role or hinder social inclusion of migrants. The findings reveal that language has some impacts over the process of social inclusion of migrants which can be observed through linguistic behaviors. For the purpose of clear understanding of the research inquiry, sub-research questions were devised to look into the research phenomenon meticulously. Likewise, the first question dealt with linguistics challenges, if they exist when migration takes place or not. In case of their existence, what types of forms they take and how they are exercised was debated.

First question focused on the ‘what’ nature of research subject asking ‘what are the linguistic challenges?’ and it revealed that linguistic challenges emerge in the context of migration. Students face various linguistic barriers. This research was primarily based on Baloch students in Lahore; therefore, it would represent their experiences and responses of linguistic challenges.

Fundamentally, there were three types of linguistic challenges or barriers experienced by the participants. Firstly, the most common one, syntactic challenge both at intrasentential level

and phrasal level; secondly, phonological challenges mainly in accent; thirdly, semantic challenges with particular reference to appropriate use of words and connotative meaning confusion.

Starting from the first linguistic challenge, a considerable bulk of research data indicates that gender-assignment challenge is one of the most common linguistic barriers/challenges Baloch students faced while they were communicating in Urdu. This was supported by the evidence and examples provided by every participant that they faced gender-agreement distinction challenge throughout their stay. Moreover, this challenge comes in two folds; firstly, sentential level which a person experiences while uttering a complete sentence; secondly, at phrasal level while using phrases, for instance, ‘mera kitab’ (my book) and ‘mera zameen’ (my earth).

The second type of problem students encountered during their verbal communication in Urdu in Lahore was phonological in nature. Within phonological context, they faced challenges mostly at two levels; phonemic and accent. Although, phonemic and accent challenge may be overlapping, there is significant difference in their barriers, thus resulting in two types of barriers. Phonemic level refers to phonemes like absence of a particular phoneme in phonetic inventory of a language as in the case of Balochi language. Balochi language, particularly participants this study focused on, lacked some phonemes in their speech which predominantly included fricatives. Participants couldn't pronounce both labio-dental fricatives and velar fricatives. Absences of certain phonemes which are excessively used in second language, affect the command over the second language, as in case of Baloch speaking Urdu.

At phonological level, second type of challenge they undergo is accent challenge. Accent challenge is believed to be hard to describe ‘as they used words like ‘hard’, ‘harsh’, ‘loud’, and

‘heavy’ to define it. There was no clear-cut description of accent challenges except the lexemes used above to refer to them by participants. I think there is no systematic pattern of accent causing problems. It is more of idiosyncratic tendencies and experiences which they face to respond to it. However, one ambiguous description provided by the participants was of ‘stretching’ the words abnormally. For example, they would sometimes pronounce ‘kahan’ (where) as ‘kaha::n’, ‘nahi::n’ (no), and ‘mei::n’ and so on.

Thirdly, there is lexical challenge. Unlike challenges mentioned above, it relates to more cultural orientations. It has been also described into two categories; usage of appropriate words and connotative meaning problems. Among the two, usage of appropriate vocabulary is greater problem than that of connotative meanings, because participants tend to stuck and stop communication at many occasions due to it. They also face this continuously in their communication. The events and incidents shared by participants depict that it created misunderstanding between the speakers which leads to bitterness at many times.

Under the same heading of lexical challenges, connotative meaning phenomenon is also equally problematic which does not seem to have a fixed pattern. It is agreed that it happens when they use words in Urdu which are influenced by the semantics of Balochi language. Connotative meanings are sociocultural; therefore, determining their true reason is enigmatic and difficult. This challenge brought insults and embarrassment to many participants. The phrases ‘tangain kholna’ and ‘tangain philana’ (open legs) have a lot of differences in terms of formality. The former was continuously used by a Baloch speaker to a female classmate without realizing that it has negative connotation in her linguistic orientation. Thus, connotative meaning problem or challenge is a serious one face by them, since it sends a negative meaning to the listener.

The second aim of the study concerned the impacts linguistic challenges or barriers have on social inclusion of Baloch students. Findings suggest that there is serious impact of linguistic barriers on Baloch students with reference to their social inclusion in Lahore. There were three main effects found which were consistently embedded in their responses. Those effects were psychosocial, which included low self-esteem, less participation and rejection.

It can be said that linguistic barriers breed sociopsychological effects upon students like low self-confidence. Participants stated that their self-confidence was lowered down due to the linguistic barriers they faced because it was an embarrassing situation because people laughed at their mistakes.

Similarly, less participation was another effect shared by the participants. They said that lack of proper command over language led them to lower self-confidence and people mocking at their mistakes caused them to stop participating in academic or social activities. Consequently, it affected both their academic lives and social lives.

Moreover, the 'rejection' was a severe one which had lasting effects over Baloch students. They had to go through rejection because they were told to lack basic communication skills, thus leading to the disqualification of them at many occasion. This was also recorded by one of Piller's studies (2012) that less proficiency led to rejection of their prior qualification, such as a doctor was compelled to take a job of factory manager after she migrated to Australia.

Following the same end, the third major research question and overall purpose of the study was on the role of language playing a role in social inclusion of migrants. Considering the findings and responses collected from the participants in a systematic way, it can be established that language matters in assimilation into a social circle or social inclusion, since the lack of

language skills cause exclusion and sociopsychological impact on people in contact with second language in migratory context. Linguistic barriers create a lot of difficulties for migrants to settle in different place; likewise students from different provinces face similar situations to assimilate into the social set up. This study suggests that there is an inseparable link between language and social inclusion which share close proximity. However, further comprehensive and quantitative studies are required to confirm the claims this study makes to generalize the findings over all Baloch population.

5.3 Limitations

One of the limitations of the study was time frame. I didn't have much time to conduct this qualitative study which usually takes more than one year. Due to the spatial limitation, a bigger and diverse population was not reachable as the study only concerned Baloch students in Lahore whereas there are Baloch students enrolled in different universities of the country who should be asked their viewpoints about it. This study focused on issues of students only at university level which is again a limitation for the study. I could not cover all the population because of the time frame and resources provided for the completion of research. The study consisted mostly of male participants because the strength of girls was relatively smaller in universities.

5.4 Recommendations

This research leaves many questions unanswered and there is a need to answer those. Future researchers can work on with greater and larger population consisting different spatial units. They can include the factor of employed people migrating to different cities. They can involve school and college students. They can take one aspect of linguistic challenge and further investigate it comprehensively. Moreover, future studies may focus on specific gender.

Appendixes

Interview Questions (Questionnaire)

Interview Questions on the Role of Language in Social Inclusion

I am M-Phil. student of Applied Linguistics at University of Management and Technology in the Department of English Language and Literature. This interview is part of my research study on Baloch students in Lahore to record their experiences and responses about the role of language in social inclusion. I will ask you about your personal experience and opinions in detail regarding the topic of my research. It should be clear to you that your participation in this research study is entirely voluntary. I would use tape recorder to record your response in audio and will also take notes from your responses. The responses and answers you provide for each question will be kept confidential and I will use your data only for research purposes. I would not disclose your identity and your name will be anonymous in all research process to maintain anonymity. You have the authority to withdraw from research at any stage if you feel uncomfortable by the questions or study. By agreeing to participate in this research study, you will accept the above mentioned conditions and give permission to the researcher to use your data for research purpose. If you sign below, I will consider it as your informed consent to willingly participate in this study.

Research objectives and questions

The research questions were designed following the objectives of research study and objectives were the following:

1. To explore linguistic challenges in everyday communication of Baloch students in Lahore
2. To find impact of those linguistic challenges in social inclusion of Baloch students in Lahore

These are the following research questions:

4. What linguistic challenges Baloch students face during their verbal communication in Urdu in Lahore?

5. How linguistic challenges impact the social and academic lives of Baloch students in verbal communication in Urdu in Lahore?
6. How linguistic challenges of Urdu experienced by Baloch students hinder their inclusion in social activities in Lahore?

First major question:

5 What linguistic challenges Baloch students face during their verbal communication in Urdu in Lahore?

To answer this major research question, the following questions were formulated.

10. How many languages do you speak?
11. How well do you speak the language you speak?
12. How long have you been in Lahore?
13. How do you describe your language experience in Lahore?
14. How do you feel about those language experiences?
15. Did you face any linguistic challenge during verbal communication in Lahore?
16. If yes, then what type of challenges did you face?
17. Can you tell me in detail about those linguistic challenges?
18. What do you think about those language challenges?

Second major question:

6 How linguistic challenges impact the social and academic lives of Baloch students in verbal communication in Urdu in Lahore?

Interview questions to answer the second major research question:

- 5 What impacts did those linguistic challenges have on both social and academic life of yours?
- 6 Do you think language challenges can impact your social and academic life?
- 7 How do these language challenges influence your social and academic life?

Third major question:

- 7 How linguistic challenges of Urdu experienced by Baloch students hinder their inclusion in social activities in Lahore?**

Interview questions to answer third major research question:

- 8 What do you think about the role of language in social participation in social life?
- 9 How well do you think you have assimilated into social life in Lahore?
- 10 What obstacles did you face in assimilating into social life in Lahore?
- 11 Were linguistic challenges obstacles to your social inclusion in Lahore?

Signature:

Interview Transcripts

[1]

'Mani goma ame masla sak botah ke man ame gender wala chez e sara sakka gabrithgun parcha sak baz randa chosh bothag ke man bachaky a ra janik kuthag o janiky a ra bachak kutahg ame wastha aye mani wasta sakken balaen maslahy. Aye tahna zuban e masla nabothag, balken eshi e may daga chez ham asar dathagan chosh ke may wanag, may social zind o relations.'

'It has been for to distinguish gender agreement clearly which has many times caused my hesitation. With my gender agreement being so weak, I have used feminine words for male and masculine words for females; therefore, it was a serious issue and it is. Apart from affecting our linguistic proficiency, it has influenced our academic, social and intimate relations so significantly.'

[2]

'Drusthan masthren masla wa gender wala enth.Ame ich zanag nabi dy. Aye sak marduma ijalath kanth o bazen randa mardum e dil nagushi man gap bijni ke ame masla gappa harab mkn. Ai a pad agan dega masla mana bothag guda aa accent e. Her wahda ma gap jathag, direct gushtaghy ke shuma Pathan e. Ame cheez mana ich dosth nabothag o ai a pad ahani behavior may nemega mat bothag baren parcha. Dega yak agan maslahy bary bary may goma bothag, aa guda labzani ke man nanzanthag kujam jaha kujam labza bogoshen o bazen randa chosh hum bothag ke gap kappi kuthag man ame labzani nanzanaga o her cheez ke gushagi bothag gusht nakuthag. Aye sajjen maslaha yak

pa yakka mani dila mana sak asar dathag o mani toka kasanen tursy ham maan kuthag ke man baren wathi gappa jath kni ya na.'

'The biggest problem I have faced has been gender agreement one. It is so ambiguous and so difficult. It creates so embarrassment for me that at many times I tend to quit talking to people. Following this, if there has been a problem that has been of accent. They quickly recognize our tone and way of talking and ask whether were Pathan. Personally, I hate this, because it altered their attitude and behavior towards me, the reason unknown to me that why. Yet another problem I had to go through was of vocabulary (lexical) that I didn't have pool of words to express myself and at many occasions I ran out of words resulting in end of communication. I couldn't what I really wanted to say. These problems, all together, had negative impacts upon me and created a fear in me that I may not express myself properly.'

[3]

'Mani experience sak shar ham nabothag o sak harab ham. Parcha ke man aye habar zanthag ke noken jahy rawe guda lahten chez tara saggagi o bardasht kanagi cho ke ide mardumani behavior o ahani tazhn wahdy tho gappy kany o zuban e radi bith. Cho ke gender e masla, tone o accent e masla o daga bazen asthan. Aye cheez baaz randa marduma sak tang kan an k mudam ame yakken chez e sara disturb bobo. Radi bhi masla ich naenth, masla eshani reachtion kanth ke eshani reaction sakka be doulen o harabeny. Aye kalag bandan o domi marduma ich nalekan. Eshi e asar mani sara psychologically o unconsciously asthan ke man bazen jaha gap janag na loten billy ke gap janag loten ham. Aye sharen ya haraben man ame wad kani.'

‘My experience was so-so, because I had already known that when you go to new place with new language and culture, you are likely to face such barriers. This is what you have to bear and tolerate when you deviate from their norms and conventions. About linguistic barriers, I underwent basically gender agreement challenge or also accent one. These challenges disturb so terribly that keep repeatedly happening. The gruesome part is the reaction of native people towards linguistic problems which is so baseless and immature. Further, it has unconscious and psychological effects on me that I prefer silence over talking at many places where I really like to talk.’

[04]

‘Mani masthren masla gon labzan bithag. Man ame labzani mamla sak pasithagun o nazanthag k kujam jaha kujam labzan biaren o kujam labz kaith. Randy wa man class e presentation sakka gatithun, shukren English zanth ame wastha wade both. Ao zuban e masla baazan o ida gesh ke ide mardum sakka aye cheez ajeeb zoran. Gushag e matlab eshen k ide mardum aye mamla alert anth ke kuja mistake bibi o aa kandag shoro bikna. Mana 2 saal bith, radi wa kam bothagan, baly angat bary bary sangath mana kalag banda agan anagha masla bibi.’

‘I had the most difficulty in lexicons in particular. I stuck at many places due to lack of words, let alone proper words. Once I was delivering a presentation in the class, I stopped in the middle of presentation because i could not find the word to articulate the phenomenon. Thanks God, I knew English therefore I could come out of the trouble. People here go extra mile to poke fun of you on linguistic challenges. I mean to say that people are so sensitive about the mistakes here. It has been two years and still I commit mistakes and friends laugh at my mistakes.

[5]

'Asar danth o sak asar danth. Mani wa confidence yakky ameshia halas kuthag o mana wallah diltraky kuthag k shari e sra gap e toka mistake bith o mardumani dilgosh tai mistake a bith. Aa behal banth ke tai gap choncho importanten. Aye cheez mardum e confidence ham lose kanth o aye cheez marduma majboor kanth ke mardum demtra participation kam bikan parcha ke tara feel bith ke tai gap goshdarag naboagen guda gap e janag e faida nesth.'

'It has impacts for sure. My confidence has dramatically lessened due to linguistic challenges and it prompted me to stop participating because once the linguistic mistake pops up, the concentration of people divert to the mistake instead of the importance of what you are saying. This makes me feel being ignored because you are not listened to which is so depressing.'

[6]

'Mana na laggi aye maznen maslahy, baly lahtenani wastha aye balae. Mani wastha eshia beh masla nakuthag ke man beh man nayarthag kassi kandag ya kalag girag. Mana her chi gushagi bothag man gushathag, aye nacharthag ke dem e marudm chon reaction kanth mani zuban e sara. Man aye nagushagaun ke masla nesthen ya mani sangthan mana kalag na basthag, man amncho gushagaun ke mana aye cheza sakka asar nadathag. Mana yak maslahy bothag gon aye cheza ke goshdaroka mani gap ghalath zurthag baz jaha.'

'I don't think it is a big problem for me, but surely it is for others. It has never been an issue for me because I gave less attention to people's laughing stuff. I said whatever I felt to say

regardless of what listener's reaction is. I don't claim that there is no challenge at all or my friends have not made fun of my Urdu, but they have not affected me. I just had one problem that listeners often misunderstood me.

[7]

'Ao zuban e lahten masla bothagan o angath asthan. Bas ame gender wala masla a mana gesh tang kuthag chia ke aye sajjen mana mat kanth chezani. Man pesara gushthag ke aye gender wala tha janik o bachik e wastha use banth, bly ida maloom both ke aye dega bazen chezani wastha ham banth, maslan kitaab e ham gender asth ke feminine enth, qalam gender asth o class a taky gender asth. Aye cheza sakka confuse kuthag parcha ke eshani rule mole nazanthag ma ame wastha sakka mara azaaby kuthag.'

'There were so linguistic challenges, on the top of which, was gender agreement challenge. Prior to coming here, I thought gender agreement was just used for male and female person, but I realized it much later that many inanimate words also take gender marking, such as book, pen and class. This phenomenon confused me so much because there was not a definite criterion of determining the gender marking.'

[8]

'Masla baaz bothag, chincho randa madam e goma gappa man anchen ghalthi kuthag ke sk pashal bothagun. Madam e wastha man 'karta' use kuthag ke bachak e wastha use bith. Ai a abaid besemai informalen labz mani dapa dar atkag ke man wath nazanth informalen. Cho ke randy man wathi head of department e naam madam e kirra gepth o gushth ke 'usne mjhe bulaya tha' (she had called me), guda madama mana gushth ke beta maznen mardumani wastha 'usne' na 'unhon ne' use bikan. May culture e toka

maznen izzath manen baly zuban e nazanag e sababa aye waden labz use bith o ame guman bith ke ma badtameezan, aye cheez sak matter kanth parcha ke ahani mentality chat mat bith tai babta ke baren tho chone mardumy e, tara izzath nesth gon maznne marduman gap kanag e.'

'Yup, there were a couple of problems. Many times while talking to madam I felt embarrassed because I used masculine 'karta' (to do) for her. Apart from it, I used many informal words without being aware of it. Once I was talking to madam about my meeting with head of department and said 'usne' for her which was informal to be used for such designation and elderly person, therefore, she corrected me and said to use 'unhon ne' instead of 'usne' which shows some respect. We have a culture to respect elderly and use words which don't hurt their dignity, but due to lack of verbal etiquettes, I disrespected her unknowingly. This has impact on our personal lives that people may consider us a impolite and rude person which is matter of grave concern for me.

[9]

'Mana 3 saal bith nu poraen ke man Lahore a un o B.S (Hons) kangaun, awali rocha bigar dan roch e marochi zubaan e jeda asthen ida. Bas farq amesh bothag ke nu ma adath kuthag gon aye cheza, mardumani kandag o mazaq angath asthan, classmates nu kalag nagiran baly danna, bazara, dega programa wahdy ma gap jan an, may goma ancho behave kanag laggan pora ma ich nazanen o mara rad diyag e koshish kan na. Choshen bazen kar kuthag rikshaw walahan, dukkaan walahan. Mana hosh kanth ma shirt e zoraga shuthan guda may gappa che justhy kuth ke shuma Pathan ith, ma gushth Balochi, gushy shumay accent a cha mara lagithag. Ame gappa pad mard e tab kammo mat both o ma shirty justh kuth mara sak bazy gushth ke ame shirt ma sastha zurthaga.

Mani mathlab agan ida kamo bizan an ke tho ide mardum nahy, tai posth e janag tayaren gom. O ma gesh cha zubana pajjarag banth.'

'I have been for three years and pursuing my B.S (Hons). Ever since my arrival till today, I have faced the challenge of language and linguistic competence. The difference now only is that I am used to laughs, satires and all this, the reaction is same when you speak. Classmates are now used to my tone and accent, but the world outside the class still gives the same impression of strangeness. Upon listening to your accent, they start behaving with us in a way that we are illiterate and have no knowledge of anything. This has mostly happened with rikshaw wala and shopkeepers. I remember buying a shirt from a shop. When he listened to my accent, he asked whether I was Pathan, I told him that I was Baloch. Then, I felt a change in his behavior. Afterwards, asking the price of shirt, he raised the price so unevenly. Frankly, if they happen to know that you don't belong here from your accent especially, you will face something.'

[10]

'Ame 'karta karti' a yar sak masla kuthag. Man wathi batach a awali atkag athun uni a, guda mara department a letter e dath ke media wala mara bozoran, baly ame zuban e fluency o accent e masla e wajaha. Aa dega sangath asthan amdega, ahan 10 hazar dathag o kaar kuthag, mara mufta parmahagy, bly ahani Urdu gap vsh bothag o may English, angath aa wad mara priority narasthag. Eshi e asar dega chon both kanth ke may dema rawag e ama rah asthen, aa band bith.'

'This 'karta karti' (referring to gender assignment) has seriously affected so much. I was the topper of my batch, therefore given a letter of recommendation to work any media authority without any further reference. However, due to the problem accent in Urdu, I was not

academically entertained. Other friends of mine even paid for the experience or work an amount of ten thousands; I was free because of the letter. Their Urdu communication was much better than me and I had good command over English. This was the reason that I was not prioritized. What other impacts it has upon me that it closed the ways for my advancement in field.'

[12]

'Mani wastha accent sakken balaen maslahy bothag. Man bazen janikkani goma chat kuthag ahani reaction normal bothag o ich justh nakhuthagy. Ame ke phone a gap bothag aa pora shocky lagithag ke o justh kuthag ke 'ap khan ho'. Aye justha pad o phone a gappa pad ama ke may relation bothag ahsta ashta dega reason naboaga ham halas bothag. Awali sara wa man realize nakuthag ke choshen, baly randa maloom bothagun ke waqai ame maslahen, parcha ke mani goma aye baaz randa bothag. Baly dega gappy asth mani classmates goma cho naboathan, both kanth ke ahani goma mani yak academic relationy bothag o aye chezan ahani wastha matter nakuthag, pada ham ahan kalag basthag.'

'For me, accent was a very big problem. I have chatted with many girls and their reaction was normal to my chat. As soon we talking over phone, they asked me the question 'khan ho?' (are you khan?), and this thing really did something strange, because gradually that relation died. I came to realize this after long time when this happened four and five times. On the other hand, my classmates, even females, didn't bother about my accent, that is because we share formal and academic relation. However, they made fun of my Urdu.'

[13]

'Inna, aye ich masla naenth. Bus may mardum ke hoda cha kahan, ahan tab sakthen taby ame wastha bardashth kuth nakana. Agan bichary aye inchoken balaen gappy naenth. Aa mazaq kn an, tho ham mazaq bikan. Gap halas bith, agan tho serious zory o aye cheza sochy wa allam asar danth. Man beh nazurthag serious o man ahani goma share hawarun. Mani sara eshani asar nesthen ham. Man taniga danna ad nakuthag, mani interaction gon classmates a bothag, ahani goma mani relation sharran o ma tet yak ma yakken o her jaha rawen. Garden. Enjoy kan en. Mana beh feel nabi ke zuban e mana masla asth. Baly eshi e yak wajahy aye ham both kanth ke mani mazanen bahry Karachi a gwasthag gon Urdu walahan ame wastha zubana mani wastha beh masla nakhuthag. Man even ida class programa drama direct kuthag o trip a gana jathag o dega baaz cheez kuthag. Mani dila wa masla nesth, degrani goshth nakni.'

'No, they are not issues at all. Our people are somehow strict to such things, therefore, the take it seriously. They joke, so you have to joke in return. Everything ends here. But if you keep thinking about it in bad terms, then you are going to suffer. I never took them too seriously and I am one of them. They have no impacts on me, the linguistic challenges or their laughs. I never felt the challenge of language; the reason may be that I had already experienced Urdu during my stay in Karachi. Even, I have directed dramas for my class and sang along with people during our trips. I don't think they are challenges for me; however, I can say the same for others.'

[14]

'Social inclusion e agan matlab eshen ke chagrid e toka shar jaga bikny, ame chez ide marduman rasan o tara birasn guda mani nizza man aye wad taniga jaga nakuthag. Zubaan e yak dashty maan aye cheez e toka baly tahna zuban gushag nabi. Culture o dega bazen cheez ham hawaran. Baly zubaan cho ziada gindag bith o zanag bith ame wastha zubaan e base a bazen cheez kanag bith, cho ke mana ame wastha joby nadathaga ke mani Urdu fluency shar na ath o communication masla ath, interesting e gap eshen ke communication e jind nestha aye job e toka. Pada ham aye balken ama job walahani lot bothag, man dega jaha apply nakuthag. Teacherani behavior may goma shar bothag o mara encourage kuthag, ao lahten teacher o mardum banth ke ajeeb behave kan an, baly geshtren bahr shar bothag. Agan imapcts e gappa bijny guda impacts wa allam banth, yakky zubana shar zanth o yakky nazanht, ahani toka balaen farqy bith. Man Urdu shar nazani ame wastha mani goma ide local mardum shar convince nabanth parcha ke mani gap ahan sar nabi o communication jind fail bith. O ida social inclusion masla atk kanth.'

'If social inclusion means to be included in society fully and gets what natives gets, then I would probably say I have not been included so yet. Despite language factor involved in social inclusion, there are cultural and other factors as well. However, language is more prominent; therefore, it can be targeted easily compared with other factors. I was rejected a job because I lacked good fluency. Anyhow, that can be requirement of that company or employer, so I can't exactly relate it and I have not applied elsewhere. On the question of the behavior of people, I must say I had a good time, teachers behaved lovingly and also classmates, except some, which is natural. It is likely to experience it if one is equipped with good language skills and one is not,

then of course, the one with good skills triumph over it. I have less command over Urdu, thus my message takes time to be delivered with difficulty leading to failure in communication. This may cause sense of social inclusion.'

[15]

'Ao zubana sak masla kuthag, zubana abaid mana nalaggi mani goma dega choshen maslahy bothag. Mani drustha masthren jeda ame bothag ke man nazanthag man wahti gappa teachera ya wathi goshdaroka sar bikni. O pada zuban e radiyan aye masla ganter kuthag. Yakky wa mardum nazanth gappa cho sar bikan, domi nemaga radi mara daran ke radi a pad yak anchen reactiony tara rasi ke tho wath halas by. Mana hosh kanth ke teacher gappa ath topicy e sara ke mani favorite topic ath. Gap gap e toka teacher justh kuth ke kassy chezy gushag loti aye babta, guda man pa war o jizai himmat kuth k man chezy gushen. Naboth gushag e, sajjaen classa mani Urdu e sara kandith o ama cheez ka mana gushagi ath, aa baren kuja gar both. Man ham ahani hamarah kandy gon, gap halas both, baly mani zehna jahy na jahy aye chez nishth ke gap janag e injaam kandag ham bith. Zahira balken aye choshen gappy naenth, baly andara aye cho warok e wada marduma warth. Sak baz randa aye marduma jazbathi kanth o mardumy gappy janth o sajjen kaar arab banth. Ame wad randy sangathy e mani Urdu e mazaq udaenth, man sangatha ra zaah dath o gap door shuth taky may sangathi halas both. Mani nizza aye masla agan bichary guda social inclusion naboth balken masla gesh arab both.'

'Language has done so much damage. Despite language, I cannot find other reasons for it. The biggest problem of mine has been that I have been failed to convey my message to listener. Linguistic challenges have just aggravated the already worst situation, because they create severe reactions. I remember once teacher was talking on my favorite topic and after

completing the lecture he inquired whether anybody wanted to add something. I raised my hand after mustering up courage, but all in vain when entire class laughed at my broken Urdu instead of focusing what I was saying. I also laughed along with them so as not to feel so ashamed, but something remained in my mind that the only response you get from your talking is laughing. It may not seem so serious apparently, but it eats like a worm within. It is one the causes of anger and getting aggressive. Similarly, I fought with a classmate when he kept laughing at my Urdu and our formal relation broke. I think certain things hurdle in social inclusion.’

[16]

‘Sak eshan kandithag, sak man insult feel kuthag. Parcha ke ame gap e sara ‘jata hai’ o ‘jati hai’. O khas kar zuban e eshan mani sak mazaq urhaentag o aye cheza mana sak dard dathag.’

They have laughed so much and I have felt insulted especially when I committed mistakes in gender agreement. This has hurt me so much.

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