

LANGUAGE ATTRITION AND LEXICAL GAP ACROSS GENERATIONS: A CASE STUDY OF SARAIKI COMMUNITY

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**NATIONAL UNIVERSITY OF MODERN LANGUAGES
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COMMUNITY**

By

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Candidate of **Master of Philosophy** at the National University of Modern Languages do hereby declare that the thesis **Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community** submitted by me in partial fulfillment of MPhil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

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ABSTRACT

Title: Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community

Language attrition and the emergence of lexical gap across generations have become a critical concern within minority language communities, as the exposure to the dominant languages has caused the shift in sociolinguistics dynamics, influencing the flow of intergenerational communication. This study aims to examine the attrition of Saraiki and the emergence of lexical gap across the generations of Saraiki community emphasizing aspects such as intergenerational language transmission and intergenerational communication. A mixed method approach combining quantitative and qualitative methods has been used for this study. Questionnaires and semi-structured interviews were employed as research tools in the present study. The reliability and the validity of the questionnaire have been checked. The data collected through questionnaire was analyzed by using SPSS software. For the interviews, the thematic analysis has been conducted. The theoretical framework adopted in this study comprised the Dynamic System Theory (DST) by Biot, Lowie and Verspoor (2007) and the Ecology of Language Framework by Hornberger & Hult (2008). With the help of these theories, this study has explored and discussed both the external (social) and internal (cognitive) factors playing hard behind the attrition process of Saraiki. However, this research mainly contributes to sociolinguistics as it has dealt with the social issue of language attrition and intergenerational communication affected by language attrition. The findings of this study have revealed that in Saraiki there are various lexical gaps occurring other than innovation and cultural gap. This signals towards the vast range of attrition in Saraiki. Other findings have unveiled that the usage frequency of Saraiki among younger generations has been diminished to the level near to no usage at all. This adversely impacts both the intergenerational communication and transmission of Saraiki that in turn, gives birth to the lexical gap. Few suggestions regarding preservation of Saraiki language have also been provided in the last chapter of this research

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CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Many linguists and dialectologists believe that languages naturally evolve over time, living through phonological, structural, and lexical modifications because of socio-cultural changes and generational shifts (Labov, 1994: Trudgill, 2003). These alterations could be advantageous for language development and evolution, but if they spread over several generations, they could seriously impede successful inter-generational communication and lead to linguistic discontinuities (Holmes, 2013). Linguistic gaps, also known as lexical lacunae, refer to these shifts spanning many generations. There are plenty of possible shapes for these gaps. Yet, when a gap of any type occurs, communication between people of different generations within a particular language community must struggle. One such gap is the lexical gap, which appears across several generations among many others like syntactic gaps, phonological gaps, etc., though the lexical domain is more visibly affected.

The term “lexical gap between old and new generations” refers to the facts that as generations change through time, language also changes because it is a living, dynamic process. This may arise from sociolinguistic influences such as urbanization, media exposure, education, and language contact, especially with dominant global languages (Fishman, 1991). The younger generation of a particular linguistic cohort, therefore, comprises many alternative words adopted or borrowed from various language cohorts because of these dynamics. This could lead to major communication breakdowns between the older and younger generations as the older generation might not understand the new or borrowed words and because they are unfamiliar with them. Such communication breakdowns occur particularly in multilingual societies where language preferences or choices reflect shifting identities and power dynamics (Gumperz, 1982; Romaine, 2000).

If the persistence of lexical gap is not addressed, it may contribute to further patterns of language shift especially when younger generations prefer second language

over their native or local languages (Crystal, 2000). One of the most extreme implications of lexical gap may be the slow death or lexical erosion of the language in which it occurs, or at the very least, the point at which the language becomes endangered. This gradual erosion or loss of traditional vocabulary of any language not only weakens the language's expressive capacity but also cultural specificity (Edwards, 2009). This effect leads the generational difference to deepen as the lexical gap increases. Moreover, the uniqueness and virginity of a borrower language begin to wane, much of its vocabulary starts to disappear, and more new words start to emerge as borrowed ones that are incomprehensible to older members of the language community in question. This may does not directly equate the sudden language death or lexical loss, but it may lead towards that direction if intergenerational transmission of the language in question is disrupted.

Lexical changes can result from both conscious and unconscious alterations. Changes can be classified as either creating a new meaning, modifying the meaning, or losing the meaning (McMahon, 1994). In the case of this research, the key factor is the borrowing of words from one or two languages and merging the borrowed terms into a particular language. Language interaction is the cause of this borrowing. The speakers sometimes take words from the dominant or prestigious language when they encounter a superior and most prestigious language and normalize the usage of borrowed terms (Thomsason & Kaufman, 1988). With the passage of time, this borrowing tends to become embedded within the speech patterns of a community and results into widened generation gap, and diverging vocabulary of older and younger generations that may cause hampered and obstructed communication across generations. There are numerous societal elements that can be blamed for the formation of linguistic gap between the young and the old. Age, gender, prejudice, education, social class, and exposure to global media are examples of these socio-cultural factors (Chambers, Trudgill, & Schilling-Estes, 2003). These variables affect not only the extent of language borrowing but also the perceived value of the native language in relation to dominant ones existing in society.

Studies on lexical gap in different multilingual communities unveil that some of the young people's original language terms begin to be lost and eliminated from their lexicon as they acquire the borrowed words from the prestigious language out of prejudice for their own mother tongue and tend to lean towards other more prestigious

languages. As a result, they are unable to effectively converse with elder members of their own language cohort. This is a crucial factor in the gradual demise of a language going through such lexical changes. But this loss of language is neither instantaneous nor a loss in the fullest sense of the word.

In this study, the researcher has attempted to analyze the lexical changes and lexical gap in the Saraiki community, as well as the effects of the lexical gap on communication, the status of the Saraiki language, and the widening of the generational gap. This study has also looked into the factors that contribute to the lexical changes and generational gap in the Saraiki community. The Silent generation, Gen Z, and Gen Alpha are the three generational cohorts of the Saraiki community that were examined for this study.

The observations of the researcher showed that the lexical gap between the Silent generation, Gen Z, and Gen Alpha has been growing in the Saraiki community as Gen Z and especially Gen Alpha are abandoning Saraiki in favor of other languages like Urdu and English, respectively. Because of this, the original or pure Saraiki language is on the edge of extinction and becoming endangered.

Also, there is not enough research on the Saraiki language of District, Mianwali particularly from this perspective e.g., generation-based studies of language attrition and lexical gap. As a result, it is research of its kind. This study raises awareness among the Saraiki community about potential dangers to the status of their mother tongue that may arise as they work to forge new identities and gain acceptance in the sophisticated and advanced linguistic communities.

1.2 Definitions of Key Terms

One needs to be familiar with a wide range of vocabulary used in this research that is utilized in sociolinguistics with various meanings in order to fully understand it and to avoid any ambiguities. In this section, a few terms are defined that are used in this research. The following are these definitions:

1.2.1 The Silent Generation

Although the name "Silent Generation" primarily refers to Americans, persons born during this period also share many of the same traits and habits in several other countries due to conflict and economic hardship (Yurtseven, N. 2020). They also go

under the name "traditionalists" (Çelik & Gürcüoğlu, 2016). The years 1928 to 1945 are frequently cited as the silent generation's birth years (Dimock, 2019). It was a time of Muslim independence war in the sub-continent. So, those who were born between 1928 and 1945 share the same traits and tendencies as those who experienced comparable war and economic hardships. In 2023, the Silent generation's average age ranges from 75 to 95.

1.2.2 Gen X

The parents of Gen Z are in Gen X. In jest, they are often referred to as the middle child or latchkey generation. They range in age from 43 to 58 in 2023 and were born between 1965 and 1980. The Gen X generation was the first to have some exposure to personal computers while growing up, making them tech savvy (Patota, Schwartz & Schwartz, 2007).

1.2.3 Gen Y

Generation Y is also known also as 'Millennials'. This generational cohort refers to the individuals who were born roughly between 1981 and 1996. Their social media engagement, familiarity with digital media and their preference for work-life balance are the major characteristics of this generation. Their behaviors and values are highly influenced by the rise of globalization and internet (Dimock, 2019).

1.2.4 Gen Z

The generation after the millennial is referred to as Gen Z, often known as Zoomers, and was born between 1997 and 2010. Their age ranges from 13 to 26 years in 2023. They were raised on the internet and social media. This generation has observed the astonishing development in technological domains and has witnessed the globe evolving into a global village. They are also the world's largest generation and are more ethnically varied as a result (Seemiller & Grace 2019). They developed alongside technology, the internet, and social media, which have led to stereotypes about them as tech-dependent, anti-social, etc.

1.2.5 Gen Alpha

The whole generation Alpha was born in the twenty-first century or in 2010. Already, this generation is poised to bring about the greatest changes. Alpha have been

fully involved in technology since birth, not simply having grown up with it. These kids are accustomed to using voice assistants and swiping on smartphones at a startling young age. They view technologies as deeply ingrained components of daily life rather than as instruments for completing tasks (Tee. 2018, Williams. 2015).

1.2.6 Language Attitudes

A person's attitude towards a language is made up of their beliefs, biases, affiliations, and opinions which collectively make up their linguistic preferences (Garrett, 2010). There are both good and negative linguistic attitudes (Baker, 1992). If someone wants to learn a language, they can do so more easily and successfully if they have a positive attitude about it. People occasionally also adopt features of other languages towards which they have favorable sentiments. Good language attitudes are associated with other beneficial outcomes, such as believing that language can advance your career or increase your chances of success or rewards.

Those who have negative language attitudes or who see their native language as a stigmatized and less valued one in a broader societal context may speak extremely differently to remove themselves from that language resulting into language avoidance, accent suppression or reduced use (Holmes, 2013). For instance, some people try to hide their accent to distance themselves from negative attitudes or prejudices associated with it.

1.2.7 Language Shift

Language shift happens when a group of speakers "shifts" or replaces one language with another, often over the course of several generations (Fishman, 1991). Although language change can and does happen at the level of the individual speaker, widespread language replacement and loss are more often connected with change at the level of an entire community. In contrast to language maintenance, which refers to continued usage of a language, shift is a specific type of language loss.

Programs for language maintenance and revitalization are undertaken by communities who feel that their language is in danger of disappearing due to a decline in usage and reduced intergenerational transmission (Grenoble & Whaley, 2006). These initiatives are responses to language shift. Linguistic change is pervasive and can be found in communities that speak a majority or a minority language. A community may

decide to stop speaking its native tongue and switch to the language of the majority, which is typically the political elite, because of a confluence of historical, political, social, and economic circumstances that consequently produces broader patterns of marginalization and cultural erosion (Nettle & Romaine, 2000). Linguistic change is thus a societal issue and typically accompanied by other symptoms of social suffering. Linguistic shift leads to language endangerment, which is really caused most frequently by shift.

Since the 1960s, there has been a growing desire among linguists and speaker communities to work to support opportunities for minority language learners and users to counteract shift and to record speakers in areas at risk of shift.

1.2.8 Language Attrition

According to Köpke (2004), language attrition is the reduction in a given language's language processing skills in typically bilingual people. Similarly, according to Thomason (2001), language attrition is the process by which a language gradually deteriorates when speakers use domains, and structural elements are lost.

Language attrition is defined as "the (complete or partial) forgetting of language by a healthy speaker...which takes place in an environment where that language is only used seldom" (Schmid, 2011). So, language attrition is encouraged in conditions of language contact where speakers are unable to maintain optimal exposure to and usage of their language. A speaker's linguistic system is directly impacted by language attrition. A person's capacity for language processing declines, language attrition becomes visible, and many linguistic gaps take birth, e.g., lexical gap. It has potential to lead the language towards death. The language death (McMahon, 1993:285), is the transition of a population's allegiance from a language that was once native to the region to a more recent language in which the native population has developed bilingualism. The less prestigious language completely vanishes in favor of the dominant one due to this "transfer" of allegiance. The dominant language is referred to as the "killing language" by Crystal (2000) and Fishman (1991).

1.2.9 Generation Gap

The term "generation gap" describes the discrepancies between generations that lead to arguments and make communication difficult. Across generations, especially

between young people, their parents, and their grandparents, there may be a difference in values and views. The biggest problem, however, arises because of the conceptual disconnect between traditional ways of thinking and modern tendencies. These differences may be especially observable in lexical choices of the older and the younger generations of the community and are shaped by individual experiences, education levels, and exposure to other languages (Chambers, Trudgill, & Schilling-Estes, 2003).

1.2.10 Lexical Gap

When a language is unable to adequately express a certain idea or object, there is said to be a lexical gap. In other terms, it is a phrase that is lacking in a language's lexicon (Leech, 1981; Aitchison, 2001). For speakers of that language, it can be difficult to communicate and express themselves when there is no term for a particular notion or subject. To close these linguistic gaps, new words or phrases may occasionally be created.

There are some conceptual differences in the lexical gap between distinct linguistic cohort generations. A linguistic cohort, which refers to a group of people who share the same language and cultural background, might have a lexical gap between various generations. When language and cultural practices evolve through time, new words and expressions may emerge that are unfamiliar to older generations, contributing to this gap. For instance, younger generations may employ lingo or acronyms that are unfamiliar to or difficult for older generations to understand. In a similar vein, emerging technology or cultural fads may usher in novel terminologies or ideas that earlier generations might not be familiar with. This may lead to misunderstandings and poor communication among various generations belonging to the same language cohort. Lexical gap takes birth when language attrition occurs which is a result of language shift and according to commonly adopted view (e.g., De Bot, 2000; Schmid, 2002; Köpke, 2004a; De Leeuw, 2008; Zarrtsky and Bar-Shalom, 2010), language shift refers to a sociolinguistic aspect of usage, whereas language attrition indicates changes occurring at the cognitive/ psycholinguistic level. There is a variety of lexical gaps such as cultural lexical gaps, technological, generational, borrowed, environmental lexical gaps, etc.

1.3 Introduction to Saraiki

Saraiki is an Indo-Aryan language, spoken in Pakistan. The Saraiki speakers are spread across Pakistan. The significant locales where Saraiki is regularly and generally spoken are Punjab, Sindh, Baluchistan, and Khyber Pakhtunkhwa. It was assessed that something like 20 to 26 million Saraiki speakers were there in the mid-21st century and is positioned just fourth in Pakistan (Shackle, 2001). As expressed before, the Saraiki language is a language of Indo- Aryan gathering of the Lahnda part of the Indo-European group. It is one of the authorities' common vernaculars of Pakistan like

Punjabi and its set of experiences trace all the way back to 4500 years in the Indus civilization. It was alluded to as the lingo or dialect of workers from the North and to the Baloch clans who settled there from sixteenth to nineteenth century. In the reign of British Raj, Saraiki was thought of as one of the vernaculars of Punjabi as it shares the enormous piece of its vocabulary and grammar with Punjabi. Nonetheless, Saraikis generally dismissed this idea and called it a language in its own privileges. As it has altogether different phonology from the Punjabi. During the 1960s, development constructed content and advanced the language. Additionally beginning around 1981, the nation arranges and tabulates Saraiki speakers.

Also, in Sir George Grierson's (1903-28) powerful semantic overview of India, Saraiki was independently grouped with Punjabi. Also, the Bhawalpuri holy saint writer Khwaja Ghulam Farid's (1845-1901) verse keeps on being a significant motivation of present-day Saraiki Literature.

As of now numerous organizations are showing Saraiki as a subject. To that, the Allama Iqbal Open University and the Al-Khair University at Bhimbir offer MPhil and Ph.D in Saraiki. Likewise, the Associated Press of Pakistan has sent off a Saraiki form of its site. However, many native speakers of Saraiki now feel ashamed of their identity as being Saraiki speakers for some sociocultural reasons. Even though many poets and writers have written in the language, Saraiki does not have a particularly strong literary heritage. Yet, because the Pakistani government does not recognize it as an official language, it does not have the same amount of support and respect as other languages in the nation.

Saraiki is currently being promoted on different platforms, but no remarkable results are being observed. To preserve and promote the distinctive cultural history of

Saraiki, some academics and activists are also pushing for the designation of the language as an official one.

1.4 Statement of the Problem

There are several linguistic gaps that appear across the generations. The lexical gap which develops over many generations because of language attrition is one such gap that distorts intergenerational communication and language transmission across generations of a particular linguistic group. The linguistic landscape of the Saraiki community is also marked by a pronounced lexical gap across the older and younger generations, presenting a formidable obstacle to effective intergenerational communication. The lexical gap in the Saraiki language has grown over time and is causing a slow death of Saraiki language. Saraiki's original and pure dialects are disappearing because of the positive language attitudes and shift towards Urdu and English, on the part of Gen X and Gen Y of Saraiki community who did not prefer Saraiki for their children. Therefore, language attrition is occurring in Gen Z and Gen Alpha, and with the passage of time the Saraiki language is becoming a lost and forgotten language among these youngest generations of Saraiki community.

Despite the evident impact of the lexical gap on the Saraiki community, there is a dearth of comprehensive research that delves into the lexical lacunae, their causes, and the subsequent implications for intergenerational communication and transmission of Saraiki. So, the present study attempts to examine the lexical gap, language attrition, intergenerational communication, and transmission of Saraiki within the Saraiki community.

1.5 Objectives of the Study

The objectives of this study are:

1. To critically examine how lexical gap between different generations of Saraiki community influences the intergenerational communication within Saraiki community.
2. To identify and describe specific lexical gaps that exist across generations within the Saraiki community.

3. To investigate how intergenerational language transmission within Saraiki families contributes to the lexical gap between different generations of Saraiki community.

1.6 Research Questions

1. How does the lexical gap influence intergenerational communication within the Saraiki community, particularly as younger generations increasingly rely on English in place of Saraiki?
2. What specific lexical gaps or differences in vocabulary usage emerge across generations within the Saraiki community as a result of English influence on everyday language use?
3. How does intergenerational language transmission within Saraiki families contribute to the lexical gap, particularly as younger generations adopt English vocabulary in daily communication?

1.7 Significance of the Study

It is high time to realize the facts about linguistic gaps that how widening of the linguistic gaps affects the cultural inheritance and the history of a particular linguistic cohort overall. The significance of this study is that it tends to raise awareness of the grave threats to the Saraiki language's existence and the way that native Saraiki speakers' home domains are being lost to it. This also tends to aid in educating people about the generation gap and how it is growing wider every day as a result of linguistic differences. The native Saraiki community would likely become more aware of the necessity for Saraiki language's revival as it is their legacy, culture, and way of thinking, as well as the actions required to achieve this. This study tends to be unique in that there is no detailed study of the Saraiki language regarding this aspect particularly in the area of Mianwali. Furthermore, this study tends to help linguistic teachers and linguistic students to understand the issues of lexical changes and miscommunication with new insights, and it may also help the policy makers to understand the generational lexical gap within the Saraiki language and may help in empowering them to craft informed language preservation strategies, adapt education policies, foster social cohesion, promote cultural identity, allocate resources effectively, ensure social inclusion, and

support multilingualism, all of which contribute to the well-being and unity of Saraiki-speaking communities.

1.8 Delimitation of the Study

Only the linguistic disparity in Saraiki language and the Saraiki community of main city Mianwali and its periphery Musa Khel, Punjab, is the subject of this study. Moreover, this study has only focused on the lexical gap, its impacts on intergenerational communication, and the impact of intergenerational language transmission and language use patterns on the lexical gap across the generations of the Saraiki community and on the status of Saraiki language in detail. Therefore, these are the delimitations of this study. Other researchers can focus on, for example, other linguistic gaps or other factors like gender, etc.

1.9 Relevance to English Linguistics

This study, though primarily focuses on the language attrition of Saraiki language and lexical gap across the generations of Saraiki community, is situated within English linguistics because the lexical gap (between old and young generations) identified results from English dominance i.e., replacement, borrowing, and code-switching into English, giving birth to lexical variations and reshaping of lexical reservoirs across generations of a linguistic cohort. This demonstrates that lexical gap investigated in this study are not isolated phenomena but the result of English influence on a minority language in an English-dominant multilingual setting. Moreover, this study draws upon theoretical frameworks that are well-established frameworks in English linguistics and applied linguistics. In other words, this study situates Saraiki language attrition within English linguistic frameworks contributing to English linguistics by demonstrating how interference of English language reshapes local linguistic ecologies and affects intergenerational communication and regional languages.

1.10 Chapter Breakdown

- Chapter 1 Introduction:

The first chapter is the introduction. In this section some major terms of this study have been discussed briefly. The background of the targeted language in which lexical gaps and generation gap are taking place, has also been given. Moreover, the research

questions, significance of the study and delimitation of the study have been briefly discussed to give an idea of the purpose of the study.

- Chapter 2 Literature Review:

The second chapter of this study is of literature review. For this chapter, the researcher has gone through some research works relevant and related to the topic of this study. Out of those studies, a research gap has been found.

- Chapter 3 Research Methodology:

The third chapter is research methodology. In this section, the methods, research design and the research instruments that have been used in this study have been discussed. This chapter has also elaborated the sample chosen for this study. Also, the theoretical framework of the study has been discussed in this section of the study.

- Chapter 4 Data Analysis:

In this chapter, the researcher has analyzed the collected data extensively and has shown the results of the research study.

- Chapter 5 Findings and Discussion:

Discusses the data obtained in chapter 4 and identifies patterns, trends, and gaps, namely, the intergenerational differences in language use and lexical knowledge among Saraiki, Urdu and English.

- Chapter 6 Conclusion and Recommendations:

This is the synthesis of these insights that offers the general conclusions, practical implications, and strategies that would help to fill the identified lexical gaps and educate towards the promotion of multilingual competence. It fundamentally outlines the section of the thesis in which the results are drawn on, and practical conclusions are made.

CHAPTER 2

LITERATURE REVIEW

Among all the human evolutions that have ever taken place throughout history, language is one of the most highly contested. Every argument in the world begins with language and ends with language. Without language, communication is impossible, and without communication, the world is meaningless. It is a fundamental tool for intellectual expression. It is an arbitrary method of expressing thoughts and feelings through voice symbols. The fact that language is dynamic is one of its most crucial qualities. It evolves over time. Yet, a language can occasionally lose its distinctive flavor and virginity as it evolves over time. Such dynamics have the potential to widen communication barriers between affected linguistic communities. The challenges caused by generation gaps get significantly worse if they appear in different generations of a particular language cohort. Among other gaps, lexical gaps in particular have grown significantly over generations of the same language groups. As a result, the generational divide is getting wider and wider.

2.1 Lexical Change

Lexical change occurs naturally in language. Language loss has been connected to the loss of self-identity and culture. It is now frequently associated with the generational gap. In the context of language change and language evolution, the lexical gap phenomenon has been thoroughly investigated. The growing generational gap is a new and intriguing issue relating to lexical differences.

Since languages are constantly evolving and changing, according to Peirce (1995), it has been observed that many words are now rarely or never used and have been replaced by new ones. The vocabulary used by the younger generation, which is different from the elder generation, is novel and frequently borrowed. Along with making communication harder, it might lead to the elimination of outdated terminology. Language changes because of societal factors hastening changes and a prestige surrounding a method of speaking. This can be viewed as a "conscious alteration" (Labov, 1996) that is an illustration of overt prestige (towards the standard). However, the only lexical modifications that these changes address are arbitrary ones. The

changes that take place in many languages are too similar to be random, and not all aspects, such as grammar, change, according to Hockett's (1963) Random Fluctuation Theory Assessment. The generation difference between two or more generations can, however, expand even with such arbitrary lexical changes.

Mahdad (2012) conducted research on lexical variation among youth in the Tlemcen speech community. This study employed a mixed-method approach combining questionnaires and interviews to compare vocabulary use between adults and adolescents. The findings of this research indicated clear patterns of word loss and replacement of outdated words among younger speakers. This study also highlighted that the major motivation behind the language change in youth are sociolinguistic factors such as identity construction, urbanization, group belonging and peer influence. One of the interesting responses of a young speaker interpreted in this study was that they frequently use or adopt alternative lexical items distinct from adult usage because they want to sound fashionable and to reflect modern identity.

Avelino (2019) investigated phonological variation and attrition within Otomanguean through ecological linguistics perspectives. This study sought to compare early 20th century descriptions with contemporary recordings using acoustic analysis. The researcher concluded that the structural changes in the vowel system and the sound patterns of the language in question are the result of broader sociocultural and demographic pressures. The key findings of the study unveiled the vowel loss and the striking differences of the phonological system of contemporary Otomanguean with respect to older descriptions. This study is not specifically about lexical change, but it serves the area of language evolution/change.

Nykyporets, Stepanova, and Herasymenko (2023) conducted a diachronic, corpus-based analysis of lexical changes in English language. This study focused on the influence of a variety of sociolinguistic factors on lexical evolution. The researcher employed mixed-method design for examining a diverse corpus including written and spoken texts- from newspapers and historical literature to personal letters, online media texts like blogs and transcripts of spoken discourse. These texts were taken from different historical periods, sociolinguistic contexts, and geographical regions to track neologisms, semantic drift, archaic word loss, and shifts in word frequency. This study revealed that lexical change is potentially shaped by extralinguistic factors such as

social class, ethnicity, gender, and region. Most importantly, the researcher also assessed the impact of recent sociocultural and technological developments that are driven by global exposure, language contact and social media. The findings of the study showed that English language has been in the process of lexical change/evolution because of specific sociolinguistic factors that are driving the introduction of new words the disappearance of the old words, word usage frequency alterations, and semantic shifts.

2.2 Reduction

Reduction, in accordance with Sasse (1992), is the phenomenon that causes language deterioration. Only a portion of a dying language is lost, such as vocabulary, which makes communication easier and reduces its functionality. In other words, only a portion of the language is lost. It resembles a sort of transformation of i.e., Greek and Latin, as McMahon (1994) noted. In other words, a language doesn't just completely vanish; rather, it evolves into a new or modified form. This is a result of interactions between various languages, or more accurately, between languages with various social statuses. Nonetheless, when compared to one another, the original or virgin language and the modified form of the original language are two entirely distinct and unique languages. This is backed by the fact that older generations are unable to recognize and understand the altered form of their language. This not only skews communication but also widens the generational divide, creating more serious problems. But it also lowers the language's standing and turns it into an endangered one.

2.3 Major Factors

Many linguists believe that language attitudes, language shift, and language attrition are some of the main factors harming many languages. According to Ravindranath (2009), colonization in a certain region of the world is somehow responsible for the demise of any indigenous languages there. As most of the people have favorable opinions about the colonialists' language, they are more likely to switch to it, which results in linguistic death and attrition.

According to Erwin (2001), bilingualism is employed as a utilitarian strategy, and language shift is mostly carried out to obtain specific social or authoritative rewards. This idea of language shift has been the subject of numerous studies in various

languages. According to Nazir, Aftab and Saeed (2013), who have studied the Punjabi language shift in the Sargodha area, the reasons for the shift are a lack of institutional support, a lack of status, a lack of power, and linguistic humiliation. The linguistic shift is the initial step towards language endangerment and has a major influence in bringing languages to the point of attrition. According to Abbasi and Zaki's (2019) research on Gujrati language, urbanization and multilingualism are to blame for language shift and loss. Language attrition results through contact with speakers of various languages and is caused by linguistic diversity in a social environment (Park, 2018). Bilingualism, which arises due to specific linguistic, psychological, and social factors, according to Schmidt and Kopke (2007), is the main cause of language attrition.

They base this argument on a psycholinguistic model of speech production and the idea of Universal Grammar. The intersection of the brain, cognition, and society is essentially where language attrition occurs, according to Kopke (2007). Socioeconomic and educational variables are the main causes of language attrition since speakers prioritize these criteria over their ethnic and linguistic identities (Rabbani & Lohat, 2020).

Moreover, several sociolinguistics research have focused on language changes, particularly lexical changes, which are of particular interest to sociolinguists.

Using corpus-based data, Grondelaers & Geeraerts (2009) investigated lexical variances and alterations brought on by sociolinguistic variables. Language and dialect changes, especially lexical ones, can be brought on by social variables such "social class, age, race, religion, and other factors" (Trudgill, 2000; Bordin, 2009). Age difference is a frequent method for identifying language change (Nagy, 2011)

By splitting the age variable into two categories, historical change and age grading—Eckert (1997) provided a thorough explanation of the age variable.

Moreover, White (2018) discovered that concrete noun judgments vary across older and younger generations. In categorizing household containers, elderly people rely more on conventional materials like glass, while young speakers heavily rely on new materials like plastic (White et al., 2018). According to Banagbanag (2018), the age gap between the younger and older generations has resulted in considerable differences. According to Downs (2019), texting is preferred by the millennial

generation above verbal or in-person contact. Attrition in the language is what causes these lexical alterations or gaps.

The main finding of numerous studies is that globalization has altered people's perspectives on the globe. The phenomenon of language shift has become the norm in the scenario of Earth becoming a global village. One of the issues that is still being studied is the attrition of language, which occurs when the younger generation stops using or teaching the language to its future generations (Wright, Boun & Garcia, 2015). Parents now only educate their children Urdu and English instead of their mother tongue, as is the case with the Saraiki language. Hence, it should go without saying that sociopolitical and socioeconomic issues may be the main ones causing the Saraiki language to lose lexicon. Bilingualism and multilingualism, which are now necessary due to globalization as the globe has become a global village, are the primary cause of this problem. The promotion of bilingualism and multilingualism under the influence of globalization results in the loss of regional languages, which in turn widens the generation gap between the older and younger members of the community of a given linguistic cohort.

The increasing digital media consumption has changed the conventional idea of language contact; now, speakers with different language backgrounds do not necessarily have to live in the shared neighborhood to have language contact. Unlike the older days, they can interact through social media and interact while living in their own countries and societies, miles away (Bhatia & Ritchie, 2013; Hoffer, 2002). In this way, "...the internet and social media have...contributed to increasing the opportunities of contact among speakers of different languages" (Cenoz & Gorter, 2017). However, in such contact of languages, dominant language is always at the benefit as compared to the minority languages; that is why, "when groups are in contact, they both value their own language, but typically the less powerful group learns the other group's language, not vice versa" (Myers-Scotton, 2006). This makes minority language speakers- bilinguals. This media-mediated bilingualism further strengthens the dominant languages as "...new media, including broadcast media and the internet, usually serve only to expand the scope and power of the dominant languages at the cost of endangered languages" (UNESCO 2003). This kind of linguistic dominance covers the language use in every domain of life. Also, this linguistic dominance leads the minority languages towards attrition.

2.4 First Language Attrition

Language attrition is the product of language contact where bi/multilingual speakers belonging to minority language group choose the dominant language for their daily life affairs based on its effectiveness for jobs and other affairs (Cholakova, 2015; Austin & Sallabank, 2011; Romaine, 2010; Miyaoka, Sakiyama, & Krauss, 2007; Mufwene, 2002).

The first language attrition is a term that refers to a change in the native language system of the bilingual who is using and acquiring the second language (L2). During this process, the L2 interferes with the L1 functions on all levels (phonetics, lexicon, morphosyntax, pragmatics). This leads towards a variety of phenomena such as simplification or impoverishment of the L1, or insecurity on the part of the speaker, manifested by frequent hesitations hedging strategies or self-repair. To demarcate the attriter from the non-attriter has proven a daunting task in the past (Kopke & Schmid, 2004). This might indicate that the influence of L2 on L1 is a natural result of the competition between more than linguistic system in the same mind/brain. In the situations where L2 is used for an extensive period, its influence on L1 is even more clear and vivid.

Furthermore, the process of L1 attrition can be influenced by two factors: the first one is the presence, development and (eventually) dominance of the L2 system. This factor indicates the increased interference of L2 across all linguistic levels, but it is something, most probably, almost all the bilinguals or multilinguals experience to some extent. The aftermaths of this interference, on the part of L2, can be observed in the L1 system and has been labelled *externally* induced language change (Seliger & Vago, 1991), as it is dependent on cross-linguistic competition and influence.

The second factor is related to the dramatically decreased usage or input of L1, leading to *internally* induced language change (Seliger & Vago, 1991). Because of reduced input of L1, the L1 system undergoes a structural reduction and simplification. However, the point to be noted is that neither factor alone can conspire with the attrition in the L1, it is only when both work together.

2.4.1 Attrition and the Lexicon

The lexicon of any language is often considered the most vulnerable or sensitive part of any linguistic system to get affected by L2 influence. It is where the attrition manifest itself first and most extremely (Andersen, 1982; Kopke, 2002; Weinreich, 1953; Weltens & Grendel, 1993). Though, attrition influence can be seen across every domain of individual's linguistic knowledge and use, but lexicon has been the predominant interest for the researchers to study the L2 influence on L1.

The lexicon, a much larger system, of any linguistic system is the system that is most tolerant and flexible among other systems of the language. For example, it can bear a certain amount of change, loss and interference. This certain amount of flexibility displayed may be the intrinsic characteristic of open-class systems such as the lexicon. It may be because the lexicon is a network of lexical items that are far less densely connected and interdependent than, for example, phonetic and morphological items. Whereas phonological and morphological systems can have far-reaching ramifications which lead to overall restructuring and changes.

Another interesting perspective on vocabulary loss is Paul Meara's (2004) study that explored the process of vocabulary attrition using computer simulations. He used Boolean network model to stimulate how vocabulary is lost over time. All his findings provide food for speculations on language attrition in real life. However, the claims such as, that attrition affects lexicon of language first, and that lexicon is the most dramatically affected system of a language, are unwarranted, as there are no such longitudinal studies to charter the chronology of language attrition or there is no such measuring stick to measure the most affected system (by attrition) of a language.

2.4.2 Types of Lexical Attrition

One of the most common misconceptions in L1 attrition research is that any sign of cross-linguistic influence on L1 in the domain of lexicon is considered as evidence of language attrition. However, in this respect one should be cautious of the fact that what is attrition and what is not, in order to distinguish the influence of L2 on L1, which is commonly experienced by all bilingual or multilingual minds and ecologies, from the actual L1 attrition, which is aggravated by internal restructuring as a result of a lack of

input or lack of usage frequency. Pavlenko (2004) offers a very helpful taxonomy, proposing five categories of cross-linguistic influences.

1. **Borrowing:** It is about borrowing L2 components and incorporating them either morphologically or phonologically into the L1 system. This is a very common phenomenon especially in immigrant languages (see Ben-Rafael & Schmid, 2007, for examples from the spoken French of immigrants in Israel who had joined a Kibbutz). This kind of cross-linguistic influence is primarily a semantic enrichment of the system that cannot be interpreted as proof of attrition as it is not about the loss of previously accessible lexicon.
2. **Restructuring:** In restructuring, the meaning of the item is changed according to the corresponding semantic scope of L2, while the item itself remains the part of L1 system.
3. **Convergence:** It is about the convergence of L1 and L2 concepts in such a way to create one single concept that is different from both the concepts of L1 and L2., as quoted by Pavlenko, for color categories (Pavlenko, 2004).
4. **Shift:** Shift describes the changing of L1 items to meet the standards set by L2 such as in area of emotion terms (Pavlenko, 2005).
5. **Attrition:** Attrition (unlike the above 1-4) is not about extension or enrichment of L1, but it is about the '*shrinkage*' and '*simplification*', to some extent. For example, restructuring the language system in terms of analogical levelling of grammatical features, an overall reduced complexity and loss of vocabulary (see Schmid, 2004).

The terminologies discussed above can be somewhat misleading such as that it implies that 1-4 are not the attrition but only 5. However, they all contribute to the attrition of language system if they like, shift or convergence or restructuring results into the shrinkage or diminished usage frequency of a L1 lexicon. All the actual research practices usually include all of them (1-5) under the broad title of 'attrition'.

2.5 Lexical Gap

Lexical attrition (refers to the loss of vocabulary over time) paves way for lexical or linguistic variations in different generations of the same linguistic community. In the context of the Jizani dialect, the study by Hakami (2022), how younger

generations exhibit a display of lexical gap as compared to older speakers because of social media influence and the preferences for more prestigious vocabulary.

- a) **Obsolescence Gap:** This gap refers to the terms or words that totally fall out of the active use, often because they are no longer relevant in the modern context or culture (Harrison, 2023).
- b) **Conceptual Gap:** This gap emerges when a language lacks vocabulary for a particular abstract concept or idea due to experiential and cultural differences (Zaho, 2023)
- c) **Cultural Lexical Gap:** *Cultural* differences can lead to lexical gaps where certain concepts have no direct equivalents in another language (Wierzbicka, 1997).
- d) **Borrowing-induced Lexical Gap:** Borrowing words from other languages can result in gaps, making original terms redundant or pushing them out of usage (Matras, 2009).
- e) **Language Shift Gap:** This gap occurs when speakers' language preferences and language use patterns get shifted from one language to another, leading to abandonment of vocabulary in the original language (Fishman, 1991).
- f) **Functional Lexical Gap:** This gap emerges when a language lacks the vocabulary for specific functional domains like some objects or things (Lyons, 1977).
- g) **Innovation Gap:** The new terms or concepts coined often due to technological or cultural advancements (Saeed, 2009).
- h) **Generational Lexical Gap:** A gap caused by differences in vocabulary usage between older and younger generations (Milroy & Milroy, 1997).

2.6 Relevant Researches

Datta (2010) investigated the neurological basis of L1 lexical attrition among Bengali-English bilinguals. In this study the researcher examined the relationship between language-immersion patterns and language-use frequency and that how they affect L1 and L2 performance in Bengali-English speaking multilinguals whose L1(Bengali) is very different in structure from L2 (English). A picture-word task and verbal fluency measures were used to measure language performance in both Bengali and English. This study showed that reduced L1 use predicted L1 attrition in Bengali-

English speakers. Thus, findings of this research revealed that frequency use is significant for a language to be maintained and that the earlier the individuals get immersed into L2 setting, it is more likely for their L1 to suffer attrition.

Flores (2015) conducted a longitudinal study to investigate L2 attrition in a bilingual child who was raised in Germany (L2) and moved back to the country of origin- Portugal, at the age of nine. The researcher collected data from three weeks after the child's immersion into L1(Portugal) setting till 18 months of her return to Portugal. This study investigated the attrition of L2 in case of dominance shift from L2 to L1. The findings of this research presented first effects of attrition of German-L2 after five months of reduced exposure to L2 and after 18 months the informant showed severe word retrieval difficulties and inability to produce complete sentence in L2. This study thus confirmed the strong effects of attrition in case of loss of contact with the target language especially if it occurs in childhood.

Abdulkadir & Abbas (2017) investigated the lexical attrition in Hausa kinship terminology. This study highlighted the decline in use of traditional familial terms on the part of elite and non-elite Zaria speakers. The researcher classified the participants into two age groups (7-20 and 35-55). This study employed sociolinguistic methods of analysis for language attrition discussion and contact frameworks by Gumperz and Wilson (1981) to discuss its findings. The findings of this study revealed the replacement of the native terms for kinship like siblings, grandparents, uncle and extended family with the borrowed terms from English and Arabic-with the more pronounced attrition in elites. This study highlighted the lexical change within social strata.

Yuka and Bayodele (2017) conducted research on lexical attrition and language shift within Uneme community. This study employed a mixed-method design, and the data was sourced through questionnaires, wordlist elicitation, storytelling tasks, and through observations made in the field. The researcher discussed lexical attrition in relation to the location and generation of the speakers. The findings of the study suggested evident lexical attrition in the younger generations as compared to the older generations. These findings revealed the relation between language shift and generation of the speakers, highlighting the high preference for the native language exhibited by the old generation in communicative domain than the younger ones who have replaced

Uneme with English as the language of choice in all communicative domains except with their parents.

White et al. (2018) conducted research to examine the generational differences in lexical categorization of everyday artifacts. This study employed lexical category judgments for pictures of storage containers. The data was collected from over 400 monolingual Dutch and 300 French-speaking Belgian adults, and the data was analyzed via Mixture-IRT analysis. The findings of the study revealed that older adult participants relied heavily on traditional containers such as cardboard or glass in their judgements, whereas younger adults prioritized new and contemporary materials like plastics suggesting that semantic elements such as word meaning may shift or evolve over relatively short period. These findings presented that such lexical shifts cause larger scale variations and meaning evolution that widens the generational differences. This study helps to understand how lexical shifts result in a lexical gap that leads towards language attrition.

Aouimeur & Mansour (2019) conducted research on lexical innovation among Algerian younger generation speech. This research is a gender-based study. It employed a mixed-method approach integrating questionnaire having both open-ended and close-ended questions, with a word-list designed to collect a list of new coined words. The sample for this study was taken from the English student population of Ibn e Khaldun University. The findings of this research revealed that males are good at innovating new words and the innovative words used by males are not similar to those used by females. Moreover, it revealed that young speakers coin new words because they want to be fashionable in order to cope with today's globalized world. Furthermore, the findings of this study suggested that social media plays a pivotal role in not only bringing new words to a language, but it is also a platform to spread these new words. This study is also relevant to the topic of language attrition and lexical gap as it supports the lexical variation and lexical change that is the first step towards the beginning of language attrition.

Luthin (2020) explored the attrition of nature-related or ecological vocabulary among younger English speakers in a Montana English speech community. This study developed a survey to gather data on the loss of nature-related vocabulary and aimed to gauge attitudes about language and environment and to assess the diversity of nature

related vocabulary. The demographic profiling was conducted to analyze the trends in the data (collected through survey) based on community, age, attitudes towards nature, personal experiences, and other features of the participants. The analysis of the data was based on UNESCO's (2013) Language Vitality Assessment model. Moreover, the findings of this study suggested that intergenerational transmission of nature-related vocabulary among Montanans is in decline because the new generations have been distanced from the natural settings and environments due to many factors like urbanization, use of technology, industrialization, and de-natured childhood thereby, contributing to attrition of nature-related lexicon. This study sheds light on how vocabulary attrition and intergenerational transmission of language may be compared to the language change.

Schmid & Karayayla (2020) investigated that how age at onset (AaO), frequency of use, and language attitudes predict first language attrition in Turkish-English bilingual adults. The sample of this research was 92 bilingual participants with different ages of onset (0-42 years). This study employed structure equation modeling to examine productive command of L1 features across morphological, syntactic, and lexical domains. The findings of this research suggest that earlier L2 exposure, usage frequency and attitudes play a potential role in weakening L1 proficiency but for later onset bilinguals, the exposure related factors matter less. This study highlighted the context-specific interplay between sociolinguistic and biological factors in L1 maintenance.

Cai (2022) conducted research on sentence-level processing in first language (L1) attrition among Mandarin-English late bilinguals. This study mainly focused on the influence of bilingual experience and cognitive load on L1 comprehension. It employed a mixed method design and used speeded acceptability judgement and comprehension tasks to target structures such as reflexive *ziji*, and wh-topicalization beside cognitive assessment of attention and working memory. The researcher revealed that elongated immersion in L2 setting leads to decreased sensitivity to L1 syntactic-discourse cues-performance that corresponds with the cognitive ability of an individual.

Hakami (2022) conducted a study to explore the lexical gap between old and new generations in a Jizani dialect and the cause behind it. This was a sociolinguistic mixed method study that employed 20-item questionnaire and interviews as its data

collecting tools. The sample of this research was 104 participants to whom questionnaire was administered and 12 participants for interviews. The researcher relied on SPSS for quantitative analysis of the data collected through questionnaires whereas interviews were analyzed qualitatively based on age and gender factors. The findings of the research suggested that there exists a lexical gap between Jizani dialect of old and new generations and that the gap is larger among young females and old generation than young males and old generation. The data analysis revealed that some old Jizani words may disappear in the future. The researcher argued based on findings that social media is a time-consuming and word-borrowing medium for young generations and is one of the major reasons for the existence of lexical gap among old and new Jizani dialects alongside females' tendency to use prestigious words.

Kim & Kim (2022) investigated the potential sources of L1 or heritage language attrition. This study evaluated the influence of two factors on heritage language attrition i.e., age of L2 acquisition and ongoing language experience in L2 setting. For this purpose, the researcher sampled out 68 sequential bilinguals (ages 11-14) in South Korea and employed a real-time word-naming task along with regression analysis. The findings of the study suggested that the active language experience but not critical period of language acquisition, is the most influential factor in even heritage language attrition.

Zingaretti (2022) explored non-pathological first language attrition among two types of late bilingual speakers-UK-based classroom learners and long-term residents in Italy. This study combined corpus analysis, picture-naming tasks, and spoken discourses to investigate the attrition of L1-English in three different language domains such as lexicon, prosody, and syntactic interfaces. The findings of the study revealed that non-pathological attrition of L1 is a natural by-product of bilingualism. Moreover, this study also showed that the extent to which attrition may be experienced varies with respect to the language domain and the structure under investigation.

Al Fraidan (2023) conducted research to explore the role of social media as a new predictor for vocabulary attrition. This study investigated a sample of EFL Saudi English major learners. The sample was taken from two different Saudi Universities over three different periods during and after the completion of formal education period. Initially, the participants were taught through traditional teaching methods. However,

upon completion of their formal educational period they were added to the WhatsApp and Telegram groups to engage them in bimonthly language activities especially activities related to English vocabulary. The findings of this research demonstrated that social media such as online games, movies, WhatsApp, telegram other than college courses; is an effective platform when it comes to retaining productive vocabulary.

Hu (2023) examined L1 attrition and backward transfer in Mandarin-English bilinguals. This study employed a mixed-method design and used Dynamic Systems Theory as its theoretical framework, along with the Multi-Competence model to assess whether one's L2 could influence their L1. The researcher in this study conducted the comparative analysis of participants in L1 Vs L2 dominant settings. The study combined attitude and usage questionnaire with lexical proficiency assessments in order to determine the influence of language use patterns and language attitudes on attrition of Mandarin language. The findings of this study showed that language attitudes affect the language attrition more than the actual-use frequency does.

Gallo et al. (2024) conducted research on lexico-semantic attrition in adult Russian-Hebrew bilinguals. This study compared Russian-Hebrew immigrants with Russian monolingual controls. The major findings of this research demonstrated that attriters show reduced lexical retrieval accuracy, but it is L2 interference that majorly impairs precise word access and not the disuse or reduced language usage frequency, alone. Moreover, it also revealed that language identity plays a protective role such as attriters attitude towards their L1 mark their performance.

Rajik (2024) investigated lexical attrition across four generations within the Southern Sinama minority speech community of Philippines. In this study, the researcher used a mixed-method approach integrating word-list translation task with semi-structured interviews among 28 participants evenly selected from generational cohorts. The findings of this research indicated the 1.54% attrition rate in the old generations and the rising attrition rate-8.56% among the younger generations. This study displayed an accelerating loss of minor language's vocabulary and attributed this loss to globalization, shifting family dynamics, and technology.

Ma & Vanek (2024) conducted research on L1 attrition in a L1 setting. This study used a mixed-method approach and integrated time-sensitive word decision task with a video retelling. The sample of this research were Chinese teachers of English

and non-English Chinese teachers. The findings of this study showed slowed response times to common Chinese words and reduced lexical sophistication among Chinese teachers of English highlighting the influence of L2 exposure on L1 attrition in a L1 setting.

Masatu & Elisifa (2024) investigated lexical attrition of indigenous cultural terms among young adult Kara speakers in Tanzania. This study used a qualitative case-study design with 30 participants sampled out purposively, across two age groups. The researcher held oral performance tasks and thematic transcription to demonstrate the lexical attrition within cultural terms of Kara speakers. The findings of this study revealed that body-part terms and core kinship vocabulary remained intact and stable, but vocabulary related to traditional or cultural terms like wind types, native flora, tools, etc. showed to be inaccessible, if not entirely lost. The researcher attributed this selective lexical attrition to the dominance of Sawahili, reduced use of context and shifting cultural practices.

2.7 Research on Attrition of Regional/Minority Languages of Pakistan

The dominance of Urdu and English over Saraiki language within the rich linguistic landscape of Pakistan is shaped by a complex interplay of cultural, social, and economic factors. These elements affecting the linguistic system of Saraiki range from the home language practices, feedback loops, and motivational strategies to the controlling influence of language policies and the status of Saraiki itself (Javaid, 2004; Khan, 2020). The stigma attached to Saraiki speaking as being perceived as less prestigious than Urdu and English, nurtures the feeling of shame among its speakers while socially interacting. This factor of shame highlights the negative social attitude towards Saraiki or language preferences and is detrimental for the status of Saraiki (Hashmi, 2014; Raza, 2022). The ongoing challenges Saraiki is dealing with for its survival in a society where the growing prominence of dominant languages reflects the barriers in maintaining its relevance and vitality (Gill, 2021).

Some other studies are also conducted on the attrition of regional languages such as Punjabi, Pashto, Baltistan's local language, etc. A study found that Punjabi in the region of Sargodha is losing its native speakers day by day, posing the danger to its existence in the linguistic ecology of Sargodha region (Nazir, Aftab, & Saeed, 2013). Another research titled "From Linguicism to Language Attrition: The Changing

Language Ecology of Gilgit-Baltistan”, explored the impact of digital media consumption, education and linguistic imperialism on the attrition of ‘Balti’ language and the shift towards Urdu and English. This also discussed the attitude of feeling ashamed when speaking Balti. It is based on a survey revealing a severe threat to the region’s local language (Sering & Gill, 2023). Yet another study titled “Pashto-English Contact: A Study of Intergenerational Lexical Variations” by Israr Ahmad, Liaqat Iqbal, and Irfan Ullah (2023), revealed that younger generation display significant lexical variations from their older generations due to extensive borrowing of words and phrases from English. This also highlights the role of media, education and modernization. Moreover, it reflected that older generations tend to retain traditional Pashto whereas, young generations tend to integrate English lexicon in their daily communication, signaling the intergenerational lexical variations (Ahmad, 2023). A study by Bukhari and Dilshad (2020) investigated the language preferences and proficiency of Punjabi and Saraiki speaking students in English and Urdu. This study found out that Saraiki speaking students preferred Urdu even outside the educational settings as they reported to feel ashamed of speaking Saraiki with their fellows even outside classroom while Punjabi speakers did not associate the stigma with Punjabi. This demonstrates how hard the negative attitudes and stigma attached to Saraiki are playing in its attrition and diminished frequency.

Ahmed, Iqbal, & Ullah (2023) investigated Pashto-English contact and intergenerational lexical variations within Tehsil Kabal, District Sawat. This study used a descriptive and qualitative methodology. The data was sourced through unmonitored interviews with 60 participants (30 younger aged 15-30years and 30 older aged 50+) sampled out via purposive and snowball sampling technique. This study drew framework from Variationist Theory. The findings of the study revealed that younger speakers frequently use hybrid or borrowed terminology whereas older generations maintain their traditional Pashto. Moreover, the analysis of the uncontrolled interviews also demonstrated that lexical variations among younger and older speakers of Pashto are driven by borrowing, modernization, word loss, loan translations, and schooling system.

Amin & Khan (2023) explored linguistic behavior and linguistic preferences of Gen X and Millennial speakers of Azad Kashmir to determine their degree of shift and Urdu language attrition. This study employed a mixed-method approach and gathered

quantitative data by administering questionnaire to 112 speakers (52 females and 60 males- equally split by generations, respectively) and qualitative data through in-depth interviews of 10 informants from the adult generation. These in-depth interviews helped researchers to analyze sociological and psychological factors responsible for Urdu language attrition. The findings of the study revealed that even though the speakers of Azad Kashmir have positive attitude towards Urdu, there are clear signs of Urdu attrition among Kashmiri community residing in Azad Kashmir. This study argued that in the context of Azad Kashmir, a high socio-economic significance is attached to English and that keeping it in view, it is expected that the attrition of Urdu may get completed in 4 to 5 decades.

Ahmad (2025) examined the lexical change, borrowing patterns and language status in the Torwali lexicon in order to assess the threat and influence posed to it by predominant languages like Urdu. This study employed a mixed-method approach. The data was sourced through field work and sociolinguistic interviews conducted with Torwali speakers from different age groups - selected through stratified sampling techniques. The researcher translated interviews manually whereas the Latin transcription was facilitated via digital tools such as ATLAS.ti. The quantitative data was gathered through creating age-group-specific wordlists for quantitative analysis of basic vocabulary. The findings of the study revealed that while the Torwali lexicon is intact and well-maintained, Urdu is gradually replacing Pashto as the L2 and donor language for young Torwali speakers. The researcher argued that though the replacement of the native Torwali lexicon is minimal, there is a strong correlation between exposure to world, education, media, and the influx of loanwords. Moreover, the study showed that though most of the Torwali speakers do not speak English but both predominant languages and Torwali language have been incorporating English words in their lexicon.

Tehseem et al. (2025) conducted research to explore the causes for language attrition among Punjabi speakers in multilingual Pakistani context. This socio-linguistic study adopted a quantitative approach and used statistical methods like frequency, mean and correlation to analyze the dataset. The data collecting tool of this study was a questionnaire with 100 Punjabi lexical items and 11 questions about the status of Punjabi in a multilingual context of Pakistan. SPSS was used for statistical analysis i.e., descriptive statistics. Moreover, a word recognition test including 100 Punjabi words-

nouns, verbs, and adjectives, was used to measure lexical attrition in Punjabi whereas the neurological and socio-psychological causes of language attrition was analyzed through Lickert scale. The sample of this study was comprised of 100 Punjabi speaking participants (50 males, 50 females) within the age range of 22-23 years. The findings of the study revealed significant differences in the retention of various lexical items. For some lexical items attrition rate shown by females were more than that exhibited by males while for some other lexical items males showed more attrition. However, overall, although both female and male respondents showed lexical attrition (not consistent across all terms) but female respondents tended to exhibit retention more effectively (still exception for some terms was shown by males, as well). Moreover, the findings of this research explored that the attrition of Punjabi is driven by a preference for Urdu and English, on the part of the Punjabi speakers, in social and professional contexts, which reduces its perceived value. Also, that social embarrassment and a collective belief that Punjabi is not important for the success in life further discourages its use among the younger Punjabi generations. The results also unveiled that young people (both males and females) mainly speak Punjabi only with older family members. Consequently, due to reduced use of Punjabi and reduced exposure to it, there has been shown a sharp decline in the ability to speak or to understand Punjabi over time, on the part of both males and females.

2.8 Conclusion:

Most of the above-mentioned studies have explored language attrition and intergenerational lexical variation, focusing either on the dominant languages or the minority languages other than Saraiki. Where research on Saraiki has been conducted, it is centered on the varieties of Saraiki spoken in cities other than Mianwali and Musa Khel-a region with distinct linguistic identity. Moreover, no existing studies on attrition of Saraiki language have investigated intergenerational transmission of Saraiki language. The proposed study is distinguished in a way that investigates the attrition and intergenerational transmission of Saraiki spoken in Mianwali and Musa Khel. This study aims to contribute to governmental and educational language policy while advancing the scholarly discourse in dynamics of minority language loss within multilingual societies.

CHAPTER 3

RESEARCH METHODOLOGY

This chapter builds in the theoretical framework, research design, research methods, data collection and procedures employed in the present study. This study deals with the investigation of lexical gap and attrition of Saraiki language (L1) within the multilingual Saraiki-speaking community of Mianwali and Musa Khel (L1 setting). Hence, the researcher has applied Dynamic System Theory (DST) along with the Ecology of Language Framework to the data for the analysis. In addition, this study adopts a mixed-method approach, combining both qualitative and quantitative methods of data analysis have been employed.

3.1 Research Design:

This study employed a mixed-method approach, combining quantitative and qualitative research methods. The researcher specifically used a convergent parallel design in which both quantitative and qualitative data are collected and analyzed simultaneously yet independently, and then the data is merged to interpret the overall findings (Creswell & Plano Clark, 2018). This research design aims to provide a comprehensive, in-depth and holistic understanding of the targeted data. Combining the two types of research approaches means one benefits from both the detailed, contextualized insights of qualitative data and the generalized, externally valid insights of quantitative data. The strength of one type of data often mitigates the weaknesses of the other.

3.1.1 Nature of Design

The research design of this study is both descriptive and exploratory in nature. The descriptive aspect of the study involves providing a detailed description of the language attrition, lexical gap and generation gap within the Saraiki community, including language use patterns and lexical variations, frequencies, trends and its extent contributing to language attrition. It is descriptive in nature as it showcases an exact profile of a phenomenon (Nassaji, 2015). Furthermore, it is exploratory in nature because it involves exploring new ideas and insights related to language attrition, such

as the lived-linguistic experiences of the participants, their personal narratives, attitudes, beliefs, intergenerational communication and perceptions about Saraiki language, its intergenerational transmission, its attrition and the sociolinguistic factors behind it. The exploratory research is most useful when a problem is not well-defined and the pre-existing literature on it is scarce (Stebbins, 2001), such as the case of present study where there is no prior research in the specific regional context of Mianwali.

By combining these approaches, this study aims to provide a comprehensive and nuanced understanding of language dynamics within the Saraiki community.

3.1.2 Case Study

This research is a case study because it investigates the linguistic landscape, its changing dynamics, and their influence on Saraiki language within a bounded and context-specific setting, namely the Saraiki community of Mianwali District. Case study research is particularly suited for investigating contemporary linguistic and social phenomena in depth within the real-life contexts (Yin, 2018). Additionally, rather than aiming for broad generalizations, this study emphasizes contextual richness and the lived experiences of participants, which are hallmarks of a case study methodology (Creswell & Poth, 2018). Moreover, the use of questionnaires and semi-structured interviews also aligns with the case study's reliance on multiple sources of data ensuring triangulation and validity (Yin, 2018). Furthermore, situating intergenerational language transmission patterns, intergenerational communication and lexical attrition within the everyday ecology of Saraiki community, this study reflects the contextual grounding and interpretative depth that is central to case study research (Stake, 1995).

3.1.3 Quantitative Method

Quantitative research involves systematic collection and analysis of numerical data to measure variables, patterns, and to identify their relationships or causal effects. It depends on structured tools such as questionnaires, surveys, etc. to give generalizable findings (Cresswell & Creswell, 2018). The quantitative data of the present study has been collected via administering close-ended questionnaire that focused on the lexical variation, and lexical gap among older and younger generations of Saraiki community. The quantitative data has been analyzed via SPSS's descriptive statistics to describe

intergenerational lexical variations, frequencies, and to explore the trends, extent and nature of lexical usage and loss among Saraiki speakers of different generations.

3.1.4 Qualitative Method

Qualitative research emphasizes providing in-depth insights into real world issues by exploring and explaining the relationship between lived-experiences, perceptions, emotions and behaviors of the participants (Corner et al., 2019). According to Miles & Huberman, (1994) the researcher is the main measuring device in qualitative research. The qualitative component of this study involves the thematic analysis of semi-structured interviews with 30 participants from 05 different generations of Saraiki community.

3.1.5 Integration

As per the mixed-method design employed in this study – convergent parallel mixed-methods design, the quantitative data through close-ended questionnaire and qualitative data through interviews have been collected simultaneously yet, have been analyzed independently. However, during the phase of interpretation, integration occurred such as, the generational frequency of specific lexical items and statistically identified lexical gap among older and younger generations of Saraiki community have been contextualized and compared supplemented by qualitative insights provided by semi-structured interviews. This not only enhances understanding but also the credibility and validity of the research by approaching the problem from multiple angles (Denzin, 1978; Johnson & Onwuegbuzie, 2004).

The convergent parallel design has been chosen because both the datasets intend to address research questions concurrently but from different dimensions such as quantitative data intends to provide scope and scale, and qualitative data intends to offer sociolinguistic depth – a process where both breadth – from quantitative tools and depth – from qualitative insights are required (Creswell, 2014; Johnson & Onwuegbuzie, 2004). This balanced combination aids a more holistic and rich understanding of the phenomenon of language attrition, not only statistically grounded but also socially and culturally significant.

3.2 Data Collection

In this study, data has been collected using two research tools i.e., close-ended questionnaire and semi-structured interviews. The questionnaire has been administered for the second (2nd) research question whereas for the first and third research question semi-structured interviews have been conducted.

The questionnaires were distributed by hand. However, for interviews 13 of the participants had home visits, while the remainder had undergone phone interviews.

3.3 Sampling

This study employed a multi-phase sampling approach tailored to the needs of the data required as per the objectives of the study.

3.3.1 Initial Selection of Families

A sample of this study has been taken from the main city-Mianwali, and its periphery, Musa Khel. For the present study, initially the families have been selected using purposive sampling technique based on specific characteristics that align with the research objectives. The characteristics are as follows:

- Locals/natives of Mianwali and Musa Khel
- Likelihood of exhibiting observable signs of language shift or lexical variations across different generations
- Have all age groups required for this study

Purposive sampling allows the researcher to intentionally choose sample rich in information relevant to the research focus (Palinkas et al., 2015). For this study, the families were purposively identified with the help of local informants. The purposive sampling allows for the selection of participants based on the characteristics relevant to the research question, making sure that each age group is adequately represented (Fishman,1991; Romaine,2000). The selection of participants was based on the need to explore inter-generational differences across Saraiki community in terms of language use patterns and language preferences, particularly focusing on the language attrition and lexical gaps.

3.3.2 Sampling for Questionnaire

For the data collection through questionnaire, the researcher employed the random sampling techniques for the second research question's data collection. First, purposive sampling has been applied to identify the relevant subgroups such as different generations who are exposed to multiple languages of the linguistic ecology of Saraiki community and show observable signs of lexical variations. Then, within those subgroups random sampling has been applied to ensure representativeness.

For the second research question/ quantitative data, 90 people were taken as participants in this research. Participants have been divided into groups based on their generation or age, as follows: 30 participants have been from the silent generation, 75+ in age, 30 from Gen Z, ranging in age from 20 to 26, and 30 from Gen Alpha, 12 to 14 years old in age. The gender ratio of females and males for questionnaire was kept equal (1:1).

Gen X and Gen Y have been removed from the study of the first question since they are familiar with both the vocabulary of older and younger generations.

3.3.3 Rationale for Sample Size

In a small-scale sociolinguistic study, this much sample (90) keeps the dataset manageable for descriptive statistical analysis. For descriptive statistics in the research of both descriptive and exploratory nature, a minimum sample size of 60-100 participants is generally considered acceptable (Mackey & Gass, 2016). Dornyei (2007), suggests in his acknowledged work on research methods in applied linguistics, that sample size within the range of 50-100 is sufficient for quantitative studies that employ descriptive statistics and exploratory design.

3.3.4 Sampling for Interviews

In this study, the convenience sampling for collecting data through interviews has been employed to select families already selected through purposive sampling in the initial phase of sampling (each family had five predefined generational cohorts).

Convenience sampling is one of the non-probability sampling techniques where participants are selected on the basis of ease of access to the researcher, availability, and their willingness to participate. Convenience sampling is often adopted in qualitative

and sociolinguistic research studies that prioritize in-depth and context rich insights over generalizability (Etikan, Musa, & Alkassim, 2016). Additionally, the convenience sampling technique allows researchers to collect data quickly, especially when communities are hard to reach (Creswell, 2014; Battaglia, 2011). Sampling technique adopted for gathering data via interviews in this study, therefore, aligns with the recommendations of Etikan et al. (2016) and Creswell (2014).

As Hatch and Lazaraton (1991) suggested that the sample size for qualitative data analysis be at least 30 participants, for the examination of the first and third questions/ qualitative data, 06 families (total 30 participants) have been conveniently interviewed. 5 participants from each family or 6 participants per generation (5 generations \times 6 families =30) i.e., the Silent Generation, Gen X, Gen Y, Gen Z and Gen Alpha, respectively from city-Mianwali and its periphery Musa Khel have been taken for the study of the first and third questions. They have been selected from the researcher's friends and family. For interviews, the gender ratio of females and males was kept 5:1 (such as 5 females and 1 male per generation), because the first caregivers are the females who are usually the ones in charge of choosing or setting the language preferences and language use patterns.

This research has been conducted on the native Saraiki speakers of Mianwali, the main city and its periphery, Musa Khel, Punjab i.e., half participants of the study have been from the main city of Mianwali, and half have been from its periphery, Musa Khel.

3.4 Rationale for Choosing Families

The rationale for selecting these specific families for this research is that they show diverse socioeconomic backgrounds, varying levels of education, observable language shift and most importantly they have all concerned generations as per this research.

3.5 Data Analysis Procedure

Semi-structured interviews with participants have been conducted to collect the qualitative data, which have been subsequently recorded, transcribed, analyzed, and interpreted. The deductive thematic analysis of the interviews has been carried out. In

this study, the researcher constructed codes manually. The recordings of the interviews have also been provided.

The data gathered from the questionnaire have been quantitatively examined. The latest version of SPSS software, that is SPSS Statistics 23, has been used for quantitative analysis to determine the kind of lexical gap that exists between the Saraiki community sample and the larger population. It has also been used to evaluate the questionnaire's reliability.

3.6 Development, Validity and Reliability of the Questionnaire

The questionnaire constructed for this research includes the lexical items divided between the old and modern lexicons so that people from all generations may readily grasp and interpret the questions. These lexical items for the questionnaire have been carefully chosen by consulting the native Saraiki speakers of Mianwali main city and its periphery, Musa Khel.

It constitutes twelve (12) different categories of functional vocabulary in three languages such as Saraiki, Urdu and English, used in daily life in order to provide a comprehensive analysis for the second research question. The purpose of the questionnaire is to ascertain what kind of and to what extent there is a lexical divide within the Saraiki community.

The validity of the questionnaire has been assessed by administering it to 10 professors from English faculty of NUML. Their feedback and suggested changes were incorporated into the questionnaire accordingly.

Then these responses were coded, and SPSS (version 2023) was used to assess the reliability of the questionnaire. For this purpose, Cronbach Alpha was used. The questionnaire had three parts, the categories of Saraiki vocabulary, the categories in Urdu vocabulary and the categories in English vocabulary and showed a reliability of 0.98, .78 and .96, respectively, which was a high reliability and thus suggested that the obtained numeric scores were reliable. This was how the reliability and validity of the questionnaire were determined, and they were finally administered.

3.7 Rationale for Using Individual Lexical Items

Lexical choice is a potential index of linguistic competence that can reveal borrowing or innovation, and patterns of attrition within a linguistic cohort (Pavlenko,

2009). The questionnaire employed in this study has used individual lexical items related to variety of domains from daily life. This approach has facilitated the assessment and comparison of direct and measurable lexical usage across older and younger generations of Saraiki community. This method is markedly relevant in attrition and sociolinguistic research studies as it aids researchers to document the replacement and disappearance of lexical terms within a language and whether these gaps exhibit semantic domain-specific loss or functional borrowing (Schmid & Kopke, 2007). Additionally, this method supports broader qualitative findings from interviews to get supplemented by quantifiable data from questionnaires.

3.8 Interviews

With a convenience sample drawn from the individuals of the Silent Generation, Gen X, Gen Y, Gen Z and Gen Alpha; within Saraiki community of Mianwali and Musa Khel; semi-structured interviews have been conducted to address the other two questions. The researcher developed an interview guide, which is attached to appendix 2. It contained a total of twelve questions with flexibility for one or two follow-up questions. These questions turned the interviews into natural conversations, offering the researcher a great deal of information related to Saraiki community, in terms of Saraiki language and culture.

Before taking interviews from the participants of this study, the questions on the interview protocol were checked for validity and reliability by an experts' panel of Board of Advance Studies and Research (BASR) at the National University of Modern Languages, Islamabad and the researcher's supervisor. They maintained that interview questions were consistent with the research objectives and that the data intended to be collected with these interviews would triangulate the data gathered through the questionnaires.

3.9 Rationale for Employing Semi-Structured Interviews

Semi-structured interviews have been used in the qualitative phase of this study to offer a balance between flexibility and structure. Semi-structured interviews not only allow for guided questioning but also allow participants to amplify their experiences and researchers to probe deeper into emerging ideas (crucial in thematic analysis) while

maintaining a structure all across (Braun & Clarke, 2006; Cohen, Manion, & Morrison, 2018).

3.10 The Procedure of the Interviews

First, the researcher prepared an interview guide or protocol. The guide for the interview has been produced carefully, keeping in sight the nature and need of the research questions. The interview started with a brief introduction from the researcher, as well as the interviewee. The researcher keenly listened to the views of the interviewee without interrupting him/her. Additionally, the interviews were conducted in a calm environment.

Interviews ranged from approximately 10 to 20 minutes, depending on the participant's comfort and richness of discussion. The interviews were recorded on the cellphone and were transcribed soon after their completion.

The researcher transcribed interviews manually shortly after data collection ensuring accuracy in capturing regional vocabulary and context-specific expressions in Saraiki. The automated tools may not process minority or regional languages like Saraiki, reliably. The transcribed interview transcripts were cross-checked by the interviewee, themselves, to establish the validity of the transcripts, assuring them that no amendment was made in the content of the interviewees. The older generation's participants, who did not know how to read, for them the researcher read aloud to them their responses right after transcribing them. Later the researcher manually translated the transcripts into English, taking great care of the intent and meaning. This approach also allowed the researcher to get familiar with the data supporting meaningful thematic analysis (Braun & Clark, 2006).

The recordings of the interviews have also been provided; however, the ethical considerations of the interview have been strictly followed. The identity of the participants has been kept anonymous, and confidentiality has been ensured throughout the research process.

3.11 Generalizability of Data

This study does not aim for descriptive generalizability as per its objectives, rather than it tends to seek contextual generalizability and for the same reason, samples

are taken from two sites of Mianwali district - the main city of Mianwali and from its village area Musakhel so that the findings can be contextually generalized to the Mianwali district and can provide contextual representativeness. But this also offers insights that are transferable to similar settings i.e., to similar multilingual settings suffering evident lexical attrition in minority language (Lincoln & Guba, 1985). However, quantitative data also provides observable lexical use frequencies or changing generational linguistic patterns that support descriptive generalizability (Creswell & Plano Clark, 2018). The mixed-method research approach overall builds in the applicability and relevance of findings of this study beyond the immediate case study under question.

3.12 Theoretical Framework

The Dynamic System Theory (DST) by Biot, Lowie and Verspoor (2007), and the Ecology of Language Framework (Hornberger and Hult 2008) have been employed in this study as its theoretical framework.

Dynamic Systems Theory (DST), also known as Dynamic Systems Approach by Biot, Lowie, and Verspoor's (2007) lends support to this research. According to DST, language is a dynamic system in every way. This theory primarily examines the system of SLA and L1 attrition. According to DST, SLA always results from social interaction with other members of society, and socioeconomic variables are the primary elements that encourage this learning. As a result, socioeconomic, socio-political and socio-demographic factors are important in the attrition of language skills and in turn pave a way for L2 learning.

In the context of language attrition, DST considers language as a dynamic system subjected to continuous change. It emphasizes that language attrition is a result of dynamic interactions i.e., it is determined by a combination of internal factors (e.g., cognitive decline), and external factors (e.g., language use, social context, and cultural factors).

According to DST, language attrition within generations may follow non-linear trajectories. For example, it suggests that a change in the individual's social environment might trigger significant shifts in language proficiency. It also emphasizes the significance of contextual factors, such as social networks, cultural influences, and personal experiences, in shaping language attrition which in turn results in the

emergence of lexical gap within different generations of a linguistic cohort. Moreover, in this context DST uses the terms “attractors”, and “bifurcations”, to describe specific patterns or points of change. In the context of language attrition and lexical gap’s occurrence among different generations of a particular linguistic community, attractors represent words, linguistic features, or language behaviors that tend to be consistently favored or adopted by certain generations. These attractors guide language usage in a particular direction and can be associated with cultural, social, or linguistic factors that make them more prominent in a specific generation’s language. On the other hand, bifurcations represent instances where language usage or lexicon significantly diverges between generations. These mark a clear split or fork in the path of language development, indicating that different generations are adopting distinct linguistic features or patterns. These bifurcations can be the result of feedback loops (e.g., where changes in language use or proficiency can influence other aspects like motivation) or butterfly effect (e.g., demonstrates the sensitivity to initial conditions in language attrition).

The second theory that would be employed as a theoretical framework of this study is the Ecology of Language Framework conceptualized primarily in Einar Haugen’s 1971/72 work. This framework has its foundation in the work of sociolinguistic and linguistic anthropology. Many modifications have been made in this framework till the present time. It examines language as a dynamic and interconnected system within its sociocultural and environmental context. In this framework, language is seen as a dynamic system that interacts with other languages, cultural practices, societal norms, and environmental factors. These interactions can lead to language change, adaptation and even language loss. It explores how different generations of a particular linguistic cohort interact with each other, with the changing linguistic landscape and in different contexts (social or cultural contexts) in which the language is used for example, it analyzes the specific domains and situations where one generation prefers a language over another language.

An ecology of language framework focuses on the power relations reinforcing language use and on the interaction between one language and “other languages in the minds of bi- and multilingual speakers”, and “its interaction with the society in which it functions as a medium of communication” (Haugen, 1972; Hornberger & Hult, 2010). Also central to this framework is the idea that languages change in social and cultural

contexts in relation to the choices and attitudes of individual speakers (Mufwene, 2001). Additionally, it considers external factors that impact language retention and language loss contributing to lexical changes and lexical gap, such as societal changes, globalization, and technology. This would help in identifying and classifying the different lexicons used by each generation. It would also determine the functions and domains where specific lexicons are employed i.e., how each generation uses language in various contexts, such as home, school, work, and other social settings.

Most importantly the ecology of language framework offers a comprehensive analysis of the dynamics within a language community, including intergenerational interactions, language transmission, and the role of community institutions by determining how these dynamics influence lexicon preferences. The analytical emphasis of the ecological conceptual framework of language drawn on in this study would be relationships among languages, relationships between speakers and their languages, and relationships among social contexts of languages (Hornberger & Hult, 2008, as cited in Spolsky & Hult, 2010).

3.13 Rationale for using these Theories:

The rationale behind using DST and the Ecology of Language Framework as the theoretical framework of this study is to provide an extensive and comprehensive study on the topic of this research i.e., these theories discuss both the cognitive and social factors behind the lexical gap between the different generations of a Saraiki community. Lexical gap takes birth when language attrition occurs which is a result of language shift and according to commonly adopted view (e.g., De Bot, 2000; Schmid, 2002; Köpke, 2004a; De Leeuw, 2008; Zarrtsky and Bar-Shalom, 2010), language shift refers to a sociolinguistic aspect of usage, whereas language attrition indicates changes occurring at the cognitive/ psycholinguistic level. Therefore, the theories covering both the aspects whether cognitive and social have been useful in this research.

DST has given insights into the language dynamics within the Saraiki community and how language attrition occurs and why lexical gap may exists between all three generations of Saraiki community whereas the Ecology of Language Framework has provided insights more into external factors e.g., domains of usage and their functions, media influences, intergenerational interactions and language transmission.

3.14 Operationalization of Theoretical Framework:

In this research study titled “ Language Attrition and Lexical Gap across Generations: A Case study of Saraiki Community”, an analysis through “Dynamic Systems Theory (DST) and the Ecology of Language Framework,” has been aimed to investigate the lexical gap, the consequence of language attrition, existing among different generations within the Saraiki community, providing insights into the dynamic nature of language change and the ecological factors influencing language use patterns.

Within the framework of DST, this study has examined for example, that the lexical items like *daj*, *ghabroo*, *mela*, *sadda*, *sada*, etc., consistently appear as “attractors” in the lexicon of what generation out of three generations being observed, and where, how and why the lexical choices like *dowry*, *groom*, *fair*, *invitation*, *forever*, etc., bifurcate the three Saraiki generations. Furthermore, it has also investigated that for instance, when a child tries to speak Saraiki words in his/her conversation i.e., *bhookrna*(Saraiki word for balloon) and gets an earful from his/her caregivers, how this initial conditioning affects overall language use patterns of the child, language shift and language attrition in Gen Z and Gen Alpha in a larger picture.

Regarding language development and transmission, intergenerational language transmission has been studied through the thematic analysis of interviews, documenting how lexical features are passed down. The cases of the “butterfly effect” in language transmission has also been examined, focusing on instances where minor changes in language use patterns within families have led to broader transformations, and that how frequency of use of language i.e., Saraiki, and minor changes in lexical choices have served as “bifurcations” resulting into emergence of lexical gap among Saraiki community.

Within the Ecology of Language Framework, this study has identified lexical “attractors” in social language practices by observing specific lexical items gaining prominence in social contexts of the Saraiki community e.g., what lexical item the three concerned generations of Saraiki community use for “a bride” in a wedding context, what lexical item out of *bride*, *dulhan* and *kuri*, has been intergenerationally transmitted to Gen Z and Gen Alpha by Gen X and Gen Y what are the social and cultural factors behind it. It has investigated the “bifurcations” in family language practices influenced by social norms and community dynamics e.g., how and why the expression like

“*jashan manao*” has changed into “*party karo*”. Additionally, it has explored language attitudes and perceptions by examining that how “attractors” in language attitudes influence language change by studying their impact on individual language choices and that how the concept of “more” has changed the category of attractors i.e., more prestigious, more beneficial, more opportunity giving, more empowering etc. Participants’ responses have been helpful in revealing “bifurcations” in language preferences and perceptions across generations within the Saraiki community. It has investigated how individual attitudes influence broader community language dynamics and that how changed intergenerational language transmission patterns have accelerated language attrition e.g., storytelling has been evolved into story reading in which either Urdu or English is given as input language changing the language use frequency.

3.15 Thematic Analysis

The ‘*hybrid thematic analysis*’ has been employed in this study to analyze the qualitative data collected through interviews. Thematic analysis is a systematic approach commonly used for identifying, analyzing, interpreting and reporting patterns(themes) within data (Braun & Clarke, 2006). It is widely adopted to analyze qualitative data, such as interviews, by grouping complementary responses into themes that represent key findings.

Thematic analysis can be applied both deductively (theory-driven) wherein themes are driven by prior research, specific research questions and existing theory (top-down approach) and inductively (data-driven) wherein themes emerge from the data without pre-defined categories (bottom-up approach), admitting flexibility in approach (Braun & Clarke, 2021); unlike other qualitative methods that are usually tied to particular theoretical frameworks.

Braun and Clarke’s (2006) six phases of thematic analysis have been systematically followed in this study such as familiarization of data, generation of initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the report. The approach employed in this study is primarily deductive, as the phase of searching themes has been guided by research questions, existing literature review and the theoretical framework comprised of Dynamic System Framework and the Ecology of Language Framework. However, while deductive thematic analysis

framework structured the analysis, room has been allowed for critical themes to emerge from data as well. During the phases of coding and theme development, unanticipated insights from the side of participants, particularly those foregrounding communication challenges, language transmission, and sociocultural dynamics have also been critically analyzed and allowed to embody the analysis. This balance established the final themes grounded in theory while still being reflective of the lived realities of the participants.

3.15.1 Types of Thematic Analysis

There are various approaches to thematic analysis, relying on the researcher's involvement in the analytical process and the level of structure of analysis and data.

However, the two most commonly employed types are:

- **Reflexive Thematic Analysis (Data-driven analysis)**

It is a flexible approach that depends on the researcher's interpretation, requiring involvement with the data throughout the analysis. This method deals with the emergence of themes from the data without a predefined coding framework.

- **Codebook Thematic Analysis**

It involves using a structured framework with predefined codes to categorize data systematically, and to facilitate structured comparisons across groups (Braun & Clarke, 2021). It also enhances the consistency in data interpretation.

3.15.2 Steps of Thematic Analysis

The six phases of thematic analysis framework as proposed by Braun and Clarke (2006), have been applied in this study as follows:

- **Familiarization with the Data**

The first step of thematic analysis is the familiarization with the data that involves the transcription of the data, reading it multiple times and noting first observations. In other words, it assists the researcher in developing an understanding of the datasets as a whole before getting to coding (Nowell et al., 2017).

In this study, the researcher - in this phase – manually transcribed all interviews, read them repeatedly, then made initial codes to gain in-depth understanding.

- **Generating Initial Codes**

In the second step, the researcher identifies the meaningful features in the data and systematically codes the dataset. Coding can be of two types such as *semantic (explicit content)* and *latent (underlying/inferred meanings)* (Clarke & Braun, 2013). Moreover, this coding step can be conducted manually by the researcher or by using qualitative data analysis software such as NVivo.

In this study, it has been conducted manually. Secondly, primarily the codes have been generated deductively, informed by the research questions, theoretical framework and existing literature while allowing room for unanticipated insights from the lived experiences of the participants. Further for this study, both the explicit content and inferred content have been considered for the analysis.

- **Searching for Themes**

After identifying codes, the researcher has grouped them into potential themes based on conceptual similarities. These themes display the patterns of meaning that showcase significant aspects of the data (Braun & Clarke, 2006). Additionally, while this phase some sub-themes may also have appeared to represent variations inside broader themes.

- **Reviewing Themes**

At this stage of reviewing themes, the researcher has refined and validated themes by cross-checking whether they accurately showcase the dataset. In this phase, if some themes do not have enough verifying evidence, they are combined, split or discarded (Nowell et al., 2017). This secures the coherence and meaningful interpretation of the data through providing final themes.

- **Defining and Naming Themes**

In this step, the researcher has defined each theme and has given it a descriptive yet concise name. In this phase, a detailed explanation of each theme is provided to ensure the well-articulation of the differences between them (Braun & Clarke, 2021).

- **Writing the Report**

The integration of the themes into a structured narrative is the last step of thematic analysis. The report comprises a detailed explanation of each, and every theme supported by relevant examples from the dataset and linked back to the theoretical

framework. This final phase verifies the findings being effectively communicated and their contribution towards answering the research questions.

Conclusively, it is a versatile and effective approach that helps in identifying patterns or themes in qualitative data.

3.15.3 Rationale for using Hybrid Thematic Analysis Approach

In this study, hybrid thematic analysis approach has been employed i.e., combining both deductive and inductive strategies. A hybrid framework has been chosen because deductive thematic approach allows a theory-driven and focused analysis where codes have been developed before data analysis (Braun & Clarke, 2006) that is suitable for exploring known constructs (such as language attrition and lexical gap) within new contexts (Fereday & Muir-Cochrane, 2006) while inductive approach allows themes emerging directly from the participants lived experiences. This hybrid approach is chosen for this study because it strengthens the depth and validity of findings by providing a systematic way to integrate theory-driven coding with data-driven insights (Fereday & Muir-Cochrane, 2006). Furthermore, it also guarantees structure and flexibility across the critical analysis.

CHAPTER 4

DATA ANALYSIS

The analysis of the present study, conducted critically, is presented in this chapter along with the findings based on the analysis. Since the researcher has employed the mixed method approach to this study i.e., quantitative and qualitative methods, the data were collected through questionnaires and interviews. These data collecting tools were designed, developed, and administered to the different generations of Saraiki community of Mianwali and its periphery, Musa Khel. The data were analyzed by taking into account the research objectives and research questions outlined in Chapter 1, and the theoretical framework discussed exhaustively in Chapter 3.

The data collection tool of interviewing was employed to analyze and explore firstly, that how the language attrition and lexical gap influence the intergenerational communication and secondly, how intergenerational language transmission and language use patterns contribute to the language attrition and lexical gap across different generations of Saraiki community. Moreover, the interviews provided the researcher with data that helped to compare the data collected through the questionnaires administered to the three generations of the Saraiki community.

The data collected through questionnaires and the data collected through interviews supplemented, supported and confirmed each other's findings. The researcher resolved to interview the five different generations of the Saraiki community i.e., the Silent generation (75-80years old), Gen X (43-58years old), Gen Y (27-42years old), Gen Z (20-26years old), and Gen Alpha (12-15years old) within the Saraiki community of Mianwali and Musa Khel. The researcher contacted the participants and interviewed those who showed their willingness to give the interview. A total of 6 families (6 participants from each of 5 generations or 30 people) were interviewed.

4.1 Analysis of Interviews for First Research Question

Having collected the data through the interviews, the researcher first transcribed the audiotapes of interviews. The researcher read the transcripts of the interviews and wrote notes in the margins and highlighted the significant portions of the text. These

notes helped the researcher to record her first impressions. However, the researcher read and re-read the transcripts later and many *themes or patterns* emerged, which provided her with valuable information regarding the process of attrition, emergence of lexical gap, intergenerational communication, and intergenerational transmission of Saraiki, across the Saraiki community.

The total three major themes emerged for the first research question. These were - *language shift and intergenerational communication, technology and education, generational differences in language uses.*

These themes were further divided into the minor themes and grouped into five categories such as “*lexical loss*”, “*communicative barriers*”, “*shifting attitudes*”, “*technology and education*”, “*adaptation strategies*”. The interview guide is given in Appendix 1, and the interview transcripts are attached with the thesis in Appendix 3.

The analysis and the discussion of the data collected through the interviews is given below in the form of minor themes.

4.1.1 Lexical Loss

Lexical loss refers to the phenomena through which certain words, expressions and vocabulary are forgotten within a language community over time and over generations. This process is often influenced by generational shifts, language contact, and changing social environment. The older Saraiki generations had monolingual linguistic ecology with less or no contact with other languages at regional levels. Whereas young Saraiki generations have a rich linguistic ecology that has been fueled by the global language trends exposed through digital media platforms. This dynamic reflects the broader patterns of language change and attrition within the Saraiki community. Moreover, this lexical loss in Saraiki language and the intergenerational communication within Saraiki community has direct relationship, as lexical loss gives birth to lexical gap that impedes the smooth communication across generations.

Having taken the introduction from the interviewees, the researcher asked about whether they have noticed changes in language use patterns or language preferences, such as the use of Saraiki, Urdu, and English within their families over the years or not. All the participants responded that they have noticed the changes in language use patterns and language preference including changes in vocabulary choices. The data

collected through interviews demonstrated many instances of lexical loss of Saraiki language among younger generations. Many respondents talked about some words that young generations totally do not know about. For instance, a respondent said, “I remember my mother used to call ‘kainchi (scissors), *nikraz*’ but even she, herself in her late ages now call it ‘*kainchi*’. Now my children can’t even imagine this term ‘*nikraz*’ that what this term was used for or even that a term like this ever existed in Saraiki, at some point of time. Similarly, nowadays children don’t know what is ‘*nuqul*’. Same goes with the words like *kalhoka*, *parsoka*, *aghera*, *chaukha*, *khand*, *laltain*, *ajhaoka*, *gawandi*, *bhanday*, and many more, all these words are also nearly extinct now”. This demonstrates how lexicon of Saraiki is withering away with the passage of time, over the generations because of the generational linguistic shift. Now these terms’ attrition has nothing to do with any cultural change, but it is only due to the contact with other languages in the linguistic ecology of Saraiki community, and with the usage frequency of these languages. Furthermore, many other participants from different ages mentioned some words that they now do not understand and do not hear frequently in their language practices (see interview transcripts, appendix 3). Other examples given by the participants include, “As with the passage of time, some cultural things have been worn out. For example, in our parents’ time there was a culture of giving gifts (*specifically called naindra-sugar, soji, clothes*) as a wedding gift but now this culture has almost come to an end. Now people mostly gift crockery, tea-set, cake-set, clothes or just money. So, now our children don’t know what is *naindra* and this particular term ‘*naindra*’ has also been lost. Similarly, there was a dessert called ‘*boli*’, that was made from colostrum – the first milk of cow. As the dish became rare so the word *boli* disappeared and now children mostly don’t know about it. Same goes with the culture of ‘*dararian*-a culture of bringing home-cooked food by the neighborhood women to the dead’s family’. But this culture has completely died out and so is the term ‘*dararian*’. Now all such stuff is arranged by the bereaved families, by themselves. Moreover, another one maintained, “yes, the language has changed so much. Now there are many words and things that our children don’t know about, nor do they understand. For example, yesterday, we were having a discussion on gas load-shedding and I told my son that my mother used to use ‘*kakh/kanay*’ for fire and there used to be ‘*chuli*’ made of clay and ‘*laltain*’ for when light used to go off and then when sui gas came then we had ‘*globes*’ that we used to lit during electricity load-shedding and all these

things and these words were all new for her. He asked for every term that what it was. Now children don't understand these terms as maybe these are not the things of today's world. So yes, the language has changed with the time". These responses are a perfect representation of how the culture and traditions of old and native Saraiki folks have been dying out over the passage of time because the world has become so busy and fast to keep up with such cultural norms. In simple words, globalization and urbanization have led to a gradual detachment from old traditions like *dararian* and *naindra* i.e., people now have moved mostly to new and global cultures and traditions or most appropriately to the cultural norms that are more convenient for them to keep up with. Therefore, the vocabulary related to old cultures has also faded away. In simple words, the advancement in digital communication has let people make a total shift towards digital technology, increasing their exposure to global cultures. Therefore, the local cultures like Saraiki culture and its vocabulary have got subjected to death because of reduced usage frequency in modern contexts.

Furthermore, some others maintained, "The other day, I told my granddaughter that I forgot to bring chocolates for her. I spoke in Saraiki, '*visur gya han*', and she didn't understand what I said. Then I told her that in Urdu", " my father asked my mother to cook '*geetay ali daal*' and for me it was the first time I heard such a dish name", "Similarly when they recite the names of, you see, '*desi months*' , it is something like Sanskrit to us," " my grandmother was telling me a story and she said a word '*bashahdadi*' , that I didn't know. I asked my mother about the word, and she explained to me that it is a Saraiki word for a princess. My grandfather usually says weird words that seems not good like '*bohalian, dharokri la, dharowo, vit*' (*while telling this the young interviewee laughed and felt ashamed) and tati*", another Gen Z interviewee told about an incident when she used Saraiki word for balloon that is '*bhookna*' and got scolded by her mother and then she told that she never ever have used that word again in her life because she now subconsciously, thinks of it as a slang"(see interview transcript, appendix 3). All these responses or the lost words discussed by the participants demonstrate that Saraiki has already been in the process of attrition, from a very long time ago. Some words are lost because of changes in the culture, and some are lost due to decreased usage frequency because of contact with other modern and globally approved languages. This loss or attrition of Saraiki is giving birth to the lexical gaps. For example, there is no first word in English against i.e., *kakh*,

boli. Moreover, most of the young generations, Gen Z and Gen Alpha, said to have proficiency in Urdu and English and to prefer using more Urdu and English vocabulary to hybridize or to dilute Saraiki, for the reason that they feel ashamed and uncomfortable for speaking Saraiki such as, a Gen Alpha member laughed and felt ashamed while telling about Saraiki words her grandfather speaks. This is why they are more inclined towards using words like, '*cheeni/sugar, washroom, fasla/distance, bhag/run, gubara/balloon, parson/kal/yesterday/tomorrow, etc.*' instead of '*khand, tati, vit, dharokri, bhookna, kalhoka/parsoka,etc*'. For example, one of the respondents said, "Many changes have happened in Saraiki. Nowadays, our children or young children do not speak Saraiki that we used to speak, means their vocabulary has been totally changed. Even if they speak Saraiki, they use more English and Urdu words, most of the times".

This borrowing of words from Urdu and then mostly from English (as the findings of the questionnaire also showed that higher percentage of young generations of Saraiki community tend to use more of English vocabulary in their daily life communication) creates a lexical gap across older and younger generations affecting the communication quality between them. For instance, older generation who solely rely on Saraiki would not understand when his/her child would ask to buy him/her a balloon(*mjy balloon ly dain*) or if ask about distance (*ithu Islamabad da distance kitna ay/ yahan sy islamabad ka distance kitna hy/ what is the distance from here to Islamabad*) or to add more sugar to milk(*thori aur sugar dalain*) as similarly, a respondent told about his granddaughter who could not understand the Saraiki phrase '*visur gaya han*' and then he had to explain it to her. Likewise, another respondent explained, "if our elders used to say like '*bua vala cha*', now almost all our family's young children say it like, '*darwaza band kr*' or some would even say, '*door band kr*'. Similarly, last week we had a night stay at our grandmother's place, and we were playing ludo late at night and our grandmother said, '*q jagraata katainday pay hao.waly unneendray hoso wat (q itni dair tk jag ry ho.phr Subha neend a ri hogi--why are you staying up late at night. You will be sleepy tomorrow)*' and our 14 years old cousin couldn't understand it, at all". This response also demonstrates another example of lexical loss i.e., *jagraata* and *unneendra*, that caused failed communication between older and the youngest generation of the Saraiki community by making them alienated from each other's language use patterns.

The data analysis has revealed that there are some cultural Saraiki terms (i.e., boli, dararian) that do not have alternative words in Urdu or English and there are some English terms that have no vocabulary against them in Saraiki, for instance, privacy, bridal shower, etc. The data from interviews has also revealed that there are many Saraiki words that have been partially or totally lost or forgotten from the lexicon of younger generations (i.e., Gen Z or Gen Alpha) of Saraiki community. As the analysis demonstrates, it is because old and young generations of Saraiki community have settled into different attractor states i.e., older generations are settled into Saraiki language as their stabilized and stronger attractor state whereas, younger generations have English as their stronger attractor state while Saraiki as a destabilized attractor. Urdu is a kind of transitional attractor for both generations but none of the generations use pure Urdu i.e., older people use simple or easy Urdu whereas young speakers hybridize it with a heap of English vocabulary. This has reduced the shared vocabulary between old and young generations. This unveils that Saraiki community is developing lexical gap across generations because of innovation (or cultural changes) and lexical loss of Saraiki language among young generations, with lexical loss/attrition forming the major and fatal component of the gap. Lexical loss constitutes the major component contributing to lexical gap because old generation may accommodate a few new words related to cultural changes but resists to replace a huge amount of established Saraiki lexicon whereas young generations are significantly shifting to English vocabulary.

The lexical loss in Saraiki language is adversely affecting communication among older and younger generations causing many cases of failed communication across different generations of the Saraiki community because when such lost words are used by older members of the Saraiki community while interacting with younger generations, they are unable to process them, or when young speakers use English vocabulary, the older speakers of Saraiki community are unable to understand.

4.1.2 Communicative Barriers-Intergenerational Communication Breakdown)

Communicative barriers refer to the obstacles that impede communication between individuals or groups, often arising from differences in language, cultural norms, or generational gaps. In multilingual communities such as the Saraiki speaking community, the communicative barriers can emerge because of lexical gap across generations- a product of varying levels of language proficiency, shifts in vocabulary,

or the differential language preferences. Such barriers not only affect everyday interactions but can also contribute to misunderstandings, weakened intergenerational relationships. The data collected through interviews of different generations of the Saraiki community also showed the communicative barriers emerging between old and younger generations. The Gen X and Gen Y demonstrated less challenges and communication barriers because they know pure Saraiki and Urdu very well and a little bit of English, as well. The Silent generation's participants, almost all of them, responded that it is sometimes difficult for them to communicate smoothly with the Gen Alpha members. One of the participants from Silent generation responded, "Sometimes, communicating with younger generations or our grandchildren is bit a challenging thing. They mostly use English words that we do not get easily. Therefore, we have to ask them what they mean. But communicating with our children is not difficult as they mostly use Saraiki language, so it is easy communicating with them", another one maintained, "I speak Saraiki with everyone in my family. My children and grandchildren understand me and reply to me in Saraiki. But the little kids nowadays, often struggle with Saraiki and reply in Urdu and sometimes, they use some English words that I don't understand. That's why they sometimes avoid talking to me and this makes me felt left out at times". These responses strongly show that older people of Saraiki community feel distant and face challenges especially when communicating with Gen Alpha of Saraiki community because of language differences. Another one added, "They (young kids) do not understand pure Saraiki and they laugh at stuff like Saraiki proverbs". Another one told to interact in Saraiki with two of his grandsons but with other three he has to interact in Urdu. These responses clearly demonstrate the struggled communication between different generations due to different language preferences and different language use patterns. Moreover, the response about the phrase 'visur gaya han' (discussed above under subtheme-lexical loss) also displays communication barrier due to different language proficiencies.

Moreover, one of the participants from a middle generation- Gen X also said, "I haven't had any issues communicating with any of generation in my family. But yes, sometimes while interacting my youngest child, she sometimes uses such words like English words that I need to be explained to me though, I am a teacher, myself". On the other hand, almost all the participants from Gen Y also responded that they did not face any communication barriers while interacting with any generation of their family.

Moreover, one also maintained, “For me it is very easy to interact with any of the generation within my family. As for the younger kids, I also learn new things with them while tutoring them. So, it is not something hard to interact with either whether they are older people or youngest kids of my family”. This shows that the middle generations don’t have to deal with much of the communication barriers as they know all three languages of Saraiki community’s linguistic ecology. Whereas, on the other hand, the participants of Gen Z talked about communication barriers and challenges. For instance, one of the respondents said, “Talking about family interactions I believe that there is a lot of variety if we talk about languages. Like my grandmother and my mother, they talk in Saraiki. They can talk in such a pure Saraiki with ease while I and my siblings, we kind of struggle to understand what they mean. We are more inclined towards talking in Urdu and use you know English phrases here in between. But if we talk about Saraiki I am not sure if I can grasp even half of it. So, it is kind of difficult for me to understand what they are talking about if they use Saraiki. So yes it is kind of a struggle”, another one maintained, “though I have been given Saraiki language environment as my first language, still I sometimes I am unable to process the conversation that is held in like a pure Saraiki”, yet another one said, “Similarly when they recite the names of, you see, “desi months”, it is something like Sanskrit to us. So yes sometimes, it is a bit challenging to socially interact or to communicate without any understanding barriers. And this thing is also drifting oldest and youngest generations apart, you know, these differences of language use and language preferences”. All of these responses demonstrate that vocabulary of Saraiki is not a thing of younger generations. They see it as something out of use and dead as Sanskrit posing the challenges and barriers that hinder their intergenerational communication.

Furthermore, Gen Alpha showed more challenges and communication barriers within Saraiki community. The reason is that this generation, who is exposed to the world through digital media consumption since their birth, has a diverse and rich linguistic ecology due to vast exposure. Therefore, they have different language preferences and language proficiency. Also, most of them have been given a very low or no usage frequency of Saraiki in their home language practices. For instance, almost all of them said that they struggle while communicating with older people as they interact in Saraiki, though some of them said that their grandparents interact with them in Urdu. When two generations of a linguistic community use different languages

(different attractor states, as per DST), and struggle to understand each other's vocabulary, either because of total absence (due to reduced language input) or loss (due to partial or total forgetting) of lexical terms from the lexicon of a speaker, the lexical gap emerges and damages the flow of communication. Moreover, the adaptation strategies demonstrated by Gen Alpha also indicate that most of them do not adapt the communication medium or environment but interact in Urdu whosoever the generation is in the communication process. For example, one interviewee responded, "I talk in Urdu with everyone whereas with my siblings, fellows and parents, I also use a lot of English words... I do not speak Saraiki, at all... When I interact with my grandparents, I barely understand the Saraiki they speak. For example, the other day my grandmother was telling me a story, and she said the word "*bashahdadi*", that I didn't know. I asked my mother about the word, and she explained to me that it is a Saraiki word for a princess". This response not only shows a struggled communication due to lexical gap (i.e., child was unable to understand a Saraiki term used by the grandparent because of differential linguistic proficiencies and needed explanation) between older and younger generations, but it also shows that lexical gap between older and younger generations of Saraiki community is further leading towards the loss of Saraiki lexicon because of steep decline in its usage. For example, because of lexical gap Gen Alpha does not understand pure Saraiki vocabulary therefore, ironically it is being displaced by Urdu and English vocabulary for explaining Saraiki terms to Gen Alpha (reduced Saraiki usage). As, according to DST, reduced use of language means reduced input that results in the loss of words from lexicon of a speaker. Moreover, the rigid adaptation strategies on the part of Gen Alpha also demonstrate many instances of struggled communication because communication requires negotiations not rigidness. But in case of Saraiki community, rigid communicative strategies have been displayed i.e., most of the Gen Alpha uses Urdu hybridized with a lot of English vocabulary, although most of the oldest generation, on the other hand, interacts in Saraiki- mostly in its virgin version- and does not know English terms. This lexical gap damages the quality of interaction among the two generational cohorts of Saraiki community when they interact within these rigid communication patterns.

4.1.3 Shifting Attitudes – Accommodation

Another sub-theme that emerged after reading and re-reading of the interview transcripts was *attitude towards Saraiki and preservation*. Under this minor theme the researcher analyzed the interviews' data to investigate the attitudes of different generations of Saraiki community towards the Saraiki language, and preservation. Their attitudes towards the Saraiki language can be determined by analyzing their language preferences, language proficiency, and attitude towards preservation of Saraiki, they mentioned in their responses. This helped in analyzing that if people have negative attitude towards Saraiki language, they will not prefer using it, accelerating the attrition of Saraiki that ultimately results into the struggled communication among older and younger generations. The first bifurcation between the older and young generations can be seen through the differential lingual proficiency and different language preferences across Saraiki community.

Moreover, differential lingual proficiency across different generations of any language community highlights varying levels of language fluency and usage frequency (butterfly effect) among different age groups. This kind of generational gap in language proficiency can lead towards challenges and barriers in intergenerational communication and the gradual erosion of linguistic heritage. The factor of proficiency also reflects the exposure to the globalized world, attitudes and language preferences of the speakers and their parents. The data collected through the interviews shows that all of the participants from the Silent generation said to have proficiency in Saraiki, only. A very few of them showed proficiency in Urdu, whereas all of the participants from generation X showed proficiency in Saraiki and as well as in Urdu. Meanwhile, most of the participants from Gen Y told to have proficiency in all three languages, i.e., Saraiki, Urdu and English but most of them told to understand a simplified version of Saraiki only. On the other end, almost all the participants from Gen Alpha and Gen Z said to have proficiency in Urdu and English only. Some participants from Gen Z, also told that they use simplified Saraiki with the elders, but Gen Alpha totally showed a complete reliance on Urdu and English, i.e., almost all of them told that they interact in Urdu regardless of the setting and regardless of the generation they interact with, (see interview transcripts, appendix 3). This signals the struggled communication across different generations of Saraiki community i.e., two different generations, one

monolingual and the other multilingual, with two different languages proficiency make a struggled communication as, the data collected through interviews showed.

Further attitudes of Saraiki community towards Saraiki according to the data collected through interviews showed that most of the people of Saraiki community feel shy or ashamed using Saraiki and consider it less prestigious than other languages in the linguistic ecology of Saraiki community. For instance, as one of the interviewees mentioned, people judge those who speak Saraiki and see them as backward and ill-mannered. For instance, some interviewees responded, “The children nowadays, most of them, do not use Saraiki and some don’t even get Saraiki at all. They are very different and intelligent”, “to avail the better education and job opportunities and to excel in life, advance and modern languages are compulsory. Saraiki won’t benefit them. Also, in our society interaction in Urdu and English is seen as a symbol of being the children of well-mannered and well-educated parents”, “There is no room for Saraiki. If they hear it from elderly people of the family”, “So, the new generation I think prefer speaking Urdu and English because it sort of sounds politer and softer on the tongue and that’s what they want for their children”, “Yes. I prefer Urdu and English over Saraiki because people see Saraiki speakings as backwards”, “However, the kids of my grandchildren, they don’t understand most of the times when I speak Saraiki. They cannot even speak pure Saraiki. They don’t know many Saraiki words and they don’t know a single Saraiki proverb. They laugh on stuff like Saraiki proverbs”, “I think the complexity and the complex words of Saraiki, they have started to just eradicate from the common spoken language that these days is being used as Saraiki, it is interchanging of Urdu words and Saraiki words as it is easier to communicate your message in this way. So, it is alright”, “I think it is good to know multiple languages, and I think, changes are done for the better if not that why are they done even in the first place”, “we speak a kind of hybridized Saraiki at home. Also, when it comes to our youngest sister, she has been provided with an Urdu language environment even at home since birth. Even me and my brother are not allowed to speak with her in Saraiki, either it is at home, or it is outside, “It is considered a kind of intelligence scale at least in our Saraiki community. So, our generation feels good, or I would say elevated using English within Saraiki community. As far as Urdu is concerned, it is something very ordinary or I would say a household language these days. Now, like most newborns are introduced to Urdu since birth, rather than Saraiki. So, I feel like it is OK to move

towards the global language on this day and date. Every time has its on essence and I consider the English as the essence of the current global times. That's why it is important to go with the flow in order to thrive in the life of our modern times and to survive in this era, even though it comes at the cost of our native Saraiki language”, “Yes, it is easy to speak Urdu and English. I find Saraiki difficult. There are many Saraiki words that I don't understand. Also, my parents do not like it when I speak Saraiki. They always say it is not good thing to speak Saraiki”. All these responses display a *prejudiced attitude of native Saraikis towards Saraiki language* and the attitude of the respondents that they don't need Saraiki because according to their words, Saraiki cannot do any better to them because it is less prestigious hence, cannot give them opportunities for good jobs and higher education. These also show that most parents do not even like to intergenerationally transmit Saraiki down to their children because they find it crude and impolite in its nature. Whereas they find English speaking as an intelligence scale but Saraiki a laughingstock. This also causes the youngest generation to not to adapt Saraiki as their adaptation strategy for easy and flawless communication. While they were asked to explain that how they personally adapt their intergenerational communication and that how often they use Saraiki in various settings, almost all of the Gen Alpha told that they do not use Saraiki at all and even with their grandparents they interact in Urdu and also they reported to use English vocabulary to a great deal, in their daily life. This also shows their negative attitudes towards Saraiki.

Moreover, when they were investigated about their attitudes towards code-switching or shifting within Saraiki language, they showed neutral or positive attitude for it. For instance, some of the interviewees responded, “I think it is neutral. Whatever helps you understand something better, it does not matter, including another language. It is all about understanding what other person is saying”, “I would be more on the neutral side because I was never that connected to Saraiki I believe one of the reasons is that the newer generation does not prefer Saraiki language for their children because it leave a sort of crude image or sounds crude so, they want their children to be more polite and soft spoken”, “we speak a kind of hybridized Saraiki at home. Also, when it comes to our youngest sister, she has been provided with an Urdu language environment even at home since birth. Even me and and my brother are not allowed to speak with her in Saraiki, either it is at home, or it is outside”. Even though some of participants

from the Silent generation also responded, I like it. This is progress or development. It is positive. I like it. It is a positive change leading towards progress”, “But there is no issue with going towards other languages. We are OK with it unless it is compulsory for being our children to be successful”, “I don’t feel good about it. Though for a successful life kids need Urdu and English, but they should not abandon their Saraiki language, at all”. All of these responses demonstrate that almost all the participants and all five generations are fine with the fact of shifting towards Urdu and English even at cost of their own local language- Saraiki. They find this shift as for betterment and for comfortable communication and do not find Saraiki dying out as something bothersome.

Furthermore, the data from the interviews also revealed that the middle aged or young participants who speak Saraiki in some informal settings, that also is a diluted, hybridized and simplified Saraiki with heaps of Urdu and English words in it. Furthermore, when the participants were asked about their generational attitudes towards preservation of Saraiki, most of them maintained, ‘No. I don’t think so we are doing anything like that. There are not any specific things going on, anything on T.V., anything about poetry. No Saraiki writers, for example, are extending this or working on the preservation of Saraiki language. I do think Saraiki will die out with elderly people like it is kind of changing, being replaced slowly so, definitely it is dying out slowly”, “So, I think in this busy and fast life, you know, why would we be wasting our time on preserving Saraiki that can give us not a single opportunity in our life towards progress. And moreover, when the people of my generation, most of them feels ashamed to own our native language-Saraiki, then why would they do something to preserve it, and the reason behind this is the society itself and educational institutions as well , I would say, who look down on the languages like Saraiki”, “No, because I don’t speak Saraiki and I don’t like it”. All these responses demonstrate that young generations are not interested in preserving Saraiki signaling the stopped intergenerational transmission of Saraiki down into new generations. Even a Gen Alpha participant said that I don’t like Saraiki indicating a extremely prejudiced view of Saraiki in younger minds. On the other hand, the Silent generation and Gen X responded, “We should do something to preserve Saraiki language. It reminds us of our culture and our true roots. But no one is doing anything to save Saraiki language. Everyone runs away from it”, “Yes. Saraiki should be rescued. It holds our values, culture, and traditions. But I don’t think that

anyone is doing something to preserve it. Most of the parents themselves want their children to not to speak pure Saraiki”, “Though we prefer Urdu and English for our children, but we should also rescue Saraiki as it is disappearing. It is our heritage so we should preserve it, as well”. This shows that older people want to preserve Saraiki because they consider it their heritage. Whereas most of the Gen X and Gen Y showed the shift in their preferences towards Urdu and English, for their children. Such attitude towards Saraiki on behalf of native Saraikis signals towards the accelerated attrition of Saraiki that affects communication across different generation within Saraiki community.

The shifting attitudes of the interviewees demonstrate that the Saraiki community is shifting towards its “new attractor state” and instead of mitigating the impact of lexical gap within Saraiki community, it has been accommodating and facilitating it by giving it positive feedback. For instance, young children are not expected to interact in Saraiki to compensate the failure in intergenerational communication, but the elderly people of Saraiki community are expected to interact in diluted or oversimplified vocabulary and even in Urdu in some cases for compensating lexical gap’s impact on communication across generations. Therefore, shifting language attitudes within Saraiki community reflect accommodation of lexical gap by the community. This accommodation of lexical gap on the part of community also strengthens the rigidness in adaptation strategies making intergenerational communication even more rigid and impeded.

The problem here is the one-way accommodation of lexical gap across generations, on the part of Saraiki community because it results into the promotion of linguistic iconization across the generations of Saraiki community which shapes the changing language preferences of the younger generations. The distinct language preferences in turn result into distinct language proficiencies as discussed above and interrupt intergenerational communication. This picture of Saraiki community reveals how it is accommodating and facilitating the emergence of lexical gap across generations through injecting negative attitudes towards Saraiki language and iconizing Saraiki as a backward language. This one-way accommodation of lexical gap across generations demonstrated through community’s negative attitude for Saraiki directly poses challenges for smooth intergenerational communication. For instance, except older generation, almost all other generations preferred their children to speak in Urdu

hybridized with a lot of English vocabulary in their daily life. This makes the older people (who are monolinguals or at maximum who understand Urdu, also) hard to understand a conversation with a lot of English vocabulary. At same time, it also makes communication a challenge for the Gen Alpha (multilingual with different linguistic proficiency and preferences) to understand Silent generation's pure Saraiki, as discussed under the sub-theme-communicative barriers. The youngest generation don't speak Saraiki, also because of less or no Saraiki lexicon in their cognitive domain whereas, most of the older generation like Silent generation only know Saraiki.

4.1.4 Technology and Education- Materializing/Manifestation of Lexical Gap

Another minor theme that emerged was "*technology and education*". Under this sub-theme, the data collected through interviews has been analyzed to foreground the stand of social media and education in intergenerational communication within Saraiki community. Social media is a platform that sets trends and social standards and marks the acceptance criteria for a globalized world transcending geographical and cultural boundaries. Education is a way to manifest this acceptance by developing a more inclusive and empathetic worldview.

All five generations of Saraiki community agreed that technology and education play a crucial role in the attrition of regional languages such as Saraiki and thus create a disconnect among older and younger generations of the Saraiki community.

The Silent generation participants were mostly untouched and less influenced by contemporary technology. They complained that younger generations spend most of their time on their phones. This indicates their individualized activities rather than community based social activities. For instance, one of the participants from Silent generation responded, "I don't know much about internet, but I see young kids spending a lot of time on their phones. Even when a newborn cries, the mother makes him watch cartoons to comfort him rather than making efforts to comfort him herself. Also, this is where the kids are learning the foreigners' language. Also, schools don't let children speak Saraiki. Yes, all these factors have created a disconnect between us and our younger generation. We cannot speak and understand English, and the younger generation don't speak Saraiki and most of the times they do not understand some Saraiki words. And due to this gap, our young kids now don't spend much time with us due to such struggled communication".

These responses show younger generations being deeply engaged with the technology and their phones reflecting the individualized nature of modern digital activities, contrasting with the community-based social interactions that are valued by older generations. The example of new parenting practices like comforting a child with cartoons rather than putting personal efforts signals a shift in parenting practices as well. This also signals that the mother-child interaction has decreased impacting the inter-generational or mother-child communication and language transmission. This gesture on the part of mother exposes child to languages such as Urdu and English instead of Saraiki and does the part in giving birth to lexical gap and differential language proficiency that influences the communication quality, in turn.

Also, the comment on educational institutions not allowing students to speak Saraiki points to educational policies and factors that significantly contribute to the erosion of local and regional languages, as well as cultural practices, that aggravate the generational divide, significantly in terms of language preferences and language usage patterns.

Moreover, the latter part of the response demonstrates that younger generations' excessive indulgence in social media has polluted Saraiki, especially its vocabulary widening a gap between them and older generations. Because they pick vocabulary from digital media platforms that does not have alternate vocabulary in Saraiki thus nurturing the lexical gap appearance. This makes communication between older and younger generations a real task. Another respondent said: "I don't know anything about internet. I only know that we watch dramas on TV. I cannot even receive a call on the phone. I only know how to use PTCL. But nowadays children have big phones, and I see them playing weird games on phones and looking at photos. This is where, I think, they are learning English, and from schools as well...Yes, due to all this they do not speak Saraiki much and they cannot understand pure Saraiki." Another maintained, "the internet and phones have spoiled the young kids a lot. They play on phones, they study on phones, they watch shows on the phone. They are learning all this English from their phones and from their schools. Their schools also don't let them speak Saraiki at school. So, they are forgetting Saraiki language", another interviewee responded, "I don't know much about internet but from the kind of cartoons and shows they watch, they obviously learn English language from there, a lot. Also, schools and colleges nowadays, strictly ensure that students speak English or Urdu at least. Yes, this has created a disconnect

between us and our young generations" (See the interview transcriptions, Appendix 4). The terms like 'weird and spoiled' used by older generation in the context of technology and social media demonstrate their negative perspective regarding technology. They are of the point of the view that technology is the reason behind decreased community based or face to face interactions causing disruptive intergenerational transmission of Saraiki that would be possible through more community based social interactions and this, in turn, affects communication and language use patterns and language preferences among younger generations. Another one maintained, "A lot. I would say a lot. A lot. The reason why elderly people are still using Saraiki as their primary source of communication or primary language of communication is because they didn't have access to modern languages and they had not experienced bigger and better institutes and social media. That is why they are still using Saraiki". This response demonstrates the monolingual ecology of older generation that bifurcates them from multilingual young generation. Such differences in linguistic ecologies give way to lexical gap and create significant communication struggles. This gap often leads to misunderstandings, and the gradual erosion of traditional linguistic practices thus underscores the complexities in maintaining effective communication within the community.

Gen Z responses also aligned with the minor theme under discussion. "Well, I would say that the technology plays a huge- a huge role in changing of the language patterns and differences in languages also started with the use of mass media such as I would say T.V. programs and books as well. Because I believe you speak what you hear so, children start speaking whatever they hear and if we talk about technology, even children listen to cartoons and start to speak in that term. For example, when I was a child there used to be some cartoons with a Hindu context and I sort of started using those words, but my parents had a change because I started speaking in Hindi context but now that my parents had changed it to more like English cartoons so, I started speaking in English, as well. So, I believe if the media, whatever media you choose, affects your language use, most importantly, the children because they learn a lot, a lot from their surroundings. So, if you use Urdu media for your child, they will start speaking Urdu because whatever they cannot learn from their parents or siblings they learn from the use of technology like small children watch cartoons and stuff. So yes, I would say that use of technology has created a fundamental difference in language use".

This response demonstrates the respondent acknowledging that mass media i.e., TV programs, books, and cartoons have great influence on language use patterns. The incident shared by the respondent that how watching Hindi cartoons influenced her language choice aligns well with established linguistic theories such as, activated threshold hypothesis that suggest language acquisition is heavily influenced by exposure to linguistic inputs from one's environment particularly in children who are in their formative stages of language development. Furthermore, today, kids spend most of their time immersing themselves in social media as they are restricted to play outdoor games due to the existence of many social evils in our societies. Therefore, social media is their ultimate platform for entertainment and studies, as well, where they are exposed to a language ecology with many international, national, regional, dominant and minority languages. This has made available different attractors (language/vocabulary) to even minority language communities like Saraiki community.

Another interviewee maintained, "Role, I would say is a smaller word. All of these have a great, great, great impact on language use patterns and language preferences. All these changed language use patterns and changed language preferences are the doings of this mentioned list in your question. Technology, social media, and digital communication are some of the biggest causes, I would say, of why our most of older generation cannot blend in with us as this is the technology and digital communication that has evolved the concept of, you see, "taar" into " e-mails, FaceTime, skype and video calls" and what not....As far as educational institutions are concerned, they also are you know, a base or a background color of this canvas. An educational institution is, you know, where a child spends most of his life or I would say, a social life. It is where a child learns more than he does at home. And a child speaks what he listens to or what he is made to speak and nowadays school/colleges are very strict about their medium, you see this medium has become a thing. In the present day, the Urdu-medium school/colleges are often looked down upon because of the perception that they cannot offer children a wealth of opportunities. If I talk about my own college, it was strictly monitored that even during recess time, students should not speak in Urdu with their fellows even in the playgrounds, you see, otherwise we were used to getting fined. So, it is obvious that all this had made us run very away from the Saraiki language because you see, all of it imprinted a kind of prejudiced image of Saraiki in our minds since our childhood, like a language if we speak, we will get

punished. So, yes all this play a big, a huge role in all of it". This response highlights how technology has been the game changer, how it has coined not only new innovations but also new vocabulary. For instance, how "taar" had been evolved into "e-mail and video calls". Now for terms like e-mail, video calls, facebook, insta, snaps, streaming, viral, ant etc, Saraiki doesn't have any vocabulary against this list. This is what also creates disconnect between older and younger generations when young generations cannot find Saraiki vocabulary for today's modern world daily life domains, they naturally shift towards the international lingua franca.

Moreover, the role of educational institutions is also clearly stated in this response. The statement that school/colleges monitor the language use patterns of students even in the playground demonstrates the influence of educational influence on language preferences. Moreover, educational institutions are where children spend their time equally as at home and, it is where almost all of children's social interactions take place, therefore, whatever the language ecology is provided and nurtured at school is always reflected in children's language preferences and their language use patterns. In short, educational institutions shape the linguistic sculpture of younger institutions. For instance, the language usage and that how much especially English words, a children use while communicating tells the school medium they are studying. This is why the older people are still into the pure Saraiki as their schools used to use a mix of Saraiki-Urdu language whereas now it is Urdu- English or just English medium. Additionally, a respondent also said that their college used to fine the students who would speak even in Urdu with their fellows, and this made them run away from Saraiki more. This not only shows the attitude of school/colleges towards Saraiki but imprinted a prejudiced image of Saraiki on young minds in the name of education, civilization and mannerism.

Another interviewee maintained, "You see, all of the language on social media is mostly English. So, it is the most widely spoken language in the world apart from I think, Mandarin. So, social media, everyone is using social media and then they must follow the trends, basically. And as the trend setter is currently English so, that is widely popular. So, definitely the role of technology is significant in all this. And the same goes with the schools and colleges". This response demonstrates the trend setting feature of social media and educational institutions and highlighted the compulsion to follow the trends of new world and then claimed English language as the trend.

Gen Alpha was also investigated whether they use social media or not and for what purposes they use it. All of them said that they use social media for educational purposes and for entertainment as well. One of the interviewees said: "Yes. I use social media. I use WhatsApp and YouTube. Using social media have helped me in speaking English more frequently. Also at school, we mostly talk in English. In classroom, we are not even allowed to interact in Urdu", another interviewee maintained, "Yes, I use social media. I don't have extra coaching, so I study from YouTube. Also, I watch cartoons and movies on an app HiTV. I also use WhatsApp as my teachers have made study groups for each subject. We chat in Urdu on WhatsApp. When I message my teacher, I text in English. In school, we interact in Urdu", another one responded, "Yes, I use social media. I use it for my study purpose and also, I watch dramas on phone as well... I watch Pakistani dramas and some English movies, also... We interact in Urdu at school". All these responses demonstrate the dependence of Gen Alpha on technology and social media. The covid-19 has aggravated the situation even more. The online coaching apps and usage of YouTube for study purposes at such a young stage has become a new normal during Covid times. Now international tutors and their YouTube channels are at the tips of this young generation. This means that the media is influencing the language use patterns and languages preferences of the young generation directly or indirectly, from an early age. Therefore, where it has facilitated the educational world, there it also has accelerated the process of attrition of local minority languages such as Saraiki, by promoting Urdu and English. The student not only study on YouTube or other educational apps but they also subconsciously pick up the medium language's vocabulary. As watching content in both Urdu and English suggests that the participants are exposed to multiple language ecology, but the pondering point is that in this ecology Saraiki is nearly absent. Such absence of Saraiki (specifically in terms of lexical gap) makes it harder or impossible for older generation, i.e., grandparents, to participate in the learning and entertainment activities with younger generations. This also accelerates the attrition of Saraiki and creates a void between older and younger generations of the Saraiki community such as, for monolingual or bilingual old generations of Saraiki attractors are different but for multilingual young members of the same society have different attractors due to vast exposure and rich linguistic ecology. When two groups, older and younger, have

different attractor, there they bifurcate their ways, and this affects the quality of intergenerational communication among them.

Furthermore, they were also asked about storytelling. Because storytelling serves as a critical site for observing the dynamics of language retention, loss, change and communication barriers. It is through storytelling that practical application of language adaptation strategies, intergenerational language transmission, and the interaction between languages within a community's ecological system can be seen. The digital media has also affected the method of storytelling and created a divide among old and young generations. For instance, most of the participants said that now children are more interested in reading books or watching things on their phones (see interview transcript, appendix 3). This demonstrates that even a beautiful connection, that through storytelling, older and younger generations used to share is even not spared by the influence of digital media that has bifurcated the older and younger generations within Saraiki community reducing conventional story telling. Now here comes the lexical gap and it plays its part to reduce intergenerational communication such as older generation cannot share media spaces (that have been displacing conventional storytelling) with their younger generations because of lexical gap between them as media spaces use languages as per attractor states of younger generations only, therefore, this displacement reduces overall communication across generations. Interestingly, this communication discontinuity and reduced interaction frequency among different generations within Saraiki community due to lexical gap also accelerates attrition of Saraiki i.e., lower usage frequency of Saraiki in younger generations' linguistic environment. Therefore, lexical gap is indirectly accelerating the process of attrition in Saraiki language.

The discussion above shows that the stand of media and education in intergenerational communication is not just as amplifiers, but these are the manifestation sites for lexical gap. These are platforms where lexical gap between older and younger generations demonstrates how it is adversely affecting both the quality and the quantity of the interaction across generations of the Saraiki community such as grandparents cannot tell stories to their grandchildren because of lexical gap between them and their grandchildren or cannot teach them basic subjects like language and Math (in English). Similarly, grandchildren cannot sign English poems to their grandparents, because of presence of lexical gap between them. In this way lexical gap

further reduces the interaction between grandparents and grandchildren within Saraiki community. This depicts that in the domain of media and education there is no part for the older generation to play in intergenerational communication due to lexical gap.

4.1.5 Adaptation Strategies

The next minor or sub-theme that emerged was “adaptation strategies”. All five generations were asked how they personally adapt their intergenerational communication within their family and community. Adaptation strategies demonstrate the real picture of struggled intergenerational communication as through them it can be highlighted that how the generation related unique vocabulary or language choices/language use during intergenerational communication or code-switching can confuse the other generation’s interlocutors.

The participants from the Silent generation responded that regardless of the nature of setting, they speak in Saraiki. Most of them reported that they know only one language and that is Saraiki. Some of them who were well qualified of their times said to use a mix of Urdu and Saraiki while interacting with their grandchildren, if needed. Moreover, as far as the storytelling is concerned, most of them said to use Saraiki language for storytelling, meanwhile, some of them said that their grandchildren were not interested in their stories as they like to read books or to watch things on their phones. This also demonstrates the disconnect created between older and younger generations. One of the respondents said, “Only with elder ones, in any kind of setting. The children nowadays, most of them, do not use Saraiki and some don’t even get Saraiki at all. They are very different and intelligent. Yes, some children understand us easily when we talk to them in a mix of Urdu and Saraiki. Therefore, regardless of the setting, with younger ones we mostly use Urdu”, the same respondent said to use Urdu when telling stories to her grandchildren. Here the factor of education also played its role as she used to serve as a teacher, hence knew Urdu as well.

On the other hand, other respondents from Silent generation maintained, “we only speak our Saraiki language regardless of any setting”. This demonstrates that how most of the Silent generation of Saraiki community solely depends on the Saraiki and the word “our” shows that the older generation owns the Saraiki language. Moreover, another respondent talked about how they adapt language choices for storytelling, “when I used to tell stories to my children, I used to do so in Saraiki. We have many

Saraiki stories, but they are not in books, we used to tell those orally. But now our younger generation don't like this way. They enjoy reading books or watching things on their phones. It has had been a long time since I told my children a story in night. And I miss those times badly", also another interviewee maintained, "I only speak Saraiki. I don't know any other language. Yes, I can understand Urdu, but I cannot speak Urdu. That's why when someone talk in Urdu with me, I understand, but I reply in Saraiki...Now kids do not listen to our stories. They are more interested in watching different stuff on their phones and TVs. My children used to wait for the night so that at night I would tell them different stories about prince and princess. I used to tell stories in Saraiki". Another participant said, "I only speak Saraiki. If I go to doctors, there also I speak in Saraiki, and they understand and they also try to explain things to us in Saraiki or otherwise they talk to our children. And in weddings we all speak Saraiki". These responses clearly signal that whatever the setting is, formal or informal, most of the older people chose Saraiki for communication because most of them only know Saraiki. This indicates their monolingual ecology. Whereas rarely some of them can also interact in Urdu. As one of the participants said, "I don't tell my grandchildren stories much. But when I tell them some kind of anecdotes or some religious things, I use Saraiki and sometimes Urdu". Additionally, due to less understanding and less use of Saraiki or in other words, due to changed language preferences and changed language use patterns, now mostly youngest generations like Gen Alpha enjoy reading books or watching stuff on phones. This is enormously creating a communication gap between them and their grandparents.

Gen X was also interviewed for the same question. Their responses showed a kind of well knitted adaptation into ecology of multilingual communities. Most of them responded that with their parents and children they interact in Saraiki in informal settings but in formal settings like outdoor settings they use Urdu with their children. One of the interviewees gave an interesting response, "With my parents I always speak in Saraiki whether at home or outside the home. For my children... I have three children. I use Saraiki with my first two children but with my youngest daughter I speak in Urdu and if we are outside home like at some family gatherings or some events I speak in Urdu with my elder children, as well... Yes, I used to tell my children stories. I used to tell stories to my elder children in Saraiki but to my youngest daughter I used to tell bedtime stories in Urdu". This single response can demonstrate not only the

adaptation strategies and struggles of communication among a Saraiki community across older and younger generations but also the changing language preferences and language use patterns. Even parents have to navigate through different language choices and preferences for their very own children under a single roof but generation afar, making intergenerational communication a real complex thing. This also signals a complex and intricate dynamics of linguistic ecology emerging across Saraiki community that is causing not only generational gap but a communication gap among older and younger generations of Saraiki community. This can be justified by the fact that every generation of the Saraiki community that has been interviewed is inclined towards different and more advanced language of the time leaving the previous language behind.

Furthermore, the data collected through interviews shows that as swimming up to the surface, the language preferences and language use patterns change significantly from a monolingual ecology of Silent generation to the bilingual ecology of Gen X and then to the multilingual ecology of Gen Y, Gen Z and Gen Alpha.

The Gen Y participants' responses showed the appearance of English adding into the language ecology of the Saraiki community further diminishing the use of Saraiki in the natives' daily life. One of the respondents said, "Actually there are multiple languages going on within inter-generational society. We meet elderly people; they are more inclined towards speaking Saraiki as they are more comfortable to that and then the people of our age communicate mostly in Urdu and then the youngsters are into English very much these days. So, it is kind of a mix between all these languages. And the people you meet you adopt according to what they understand and you kind of mix all these three languages for them to understand and for yourself to comfortably communicate", This response shows that Gen Y being in multilingual ecology still speak Saraiki if required for adapting the communicative environment. Some other respondents said to use only Saraiki and Urdu for communication in their daily life. But others maintained that they use Saraiki less, that's also only with the older generation. As for instance, one of the respondents when asked that how often they use Saraiki, maintained, "It is rare like not too much. If elderly people like guests come along or if I go somewhere like with them and they strictly speak Saraiki like they they don't have fluency in Urdu and English that is where I speak Saraiki otherwise, I prefer Urdu or English". This response on behalf of most of the Gen Y signals the diminished

use of Saraiki among young generations strengthening the attrition of Saraiki language. Moreover, the same participant's response to storytelling was recorded as, "Most probably English. There is no room for Saraiki. If they hear it from elderly people of the family. That can be from where they will be hearing it, but I don't think that they will be hearing it from me". This response shows how firm most of the Saraiki parents are for not choosing Saraiki for their children in any setting. The story telling is one of the effective methods to transmit a language to the younger generations, but new generations' parents are not ready to give Saraiki even that much room. Most of the Gen Z participants also maintained, "I would say I use Saraiki language a lot, but I do use it a little bit. I mix it up with a bit of Urdu and a bit of English, a sort of code-switching, a code-mixing. I do not speak really fluently in Saraiki but if I would to say that I prefer speaking in English and Urdu rather than Saraiki because I am not really fluent in Saraiki. Other than that, I would say that I do not often really speak in Saraiki. So, no, "I would be honest. I use Saraiki rarely. With my grandparents, I talk in Saraiki-a hybridized one. As far as my parents are concerned, I talk to them in Saraiki when at home but outside home I speak in Urdu even with my parents. Similarly, with my fellows and with my siblings I use Urdu and English phrases like in between. Among my friends and cousins and siblings if we use Saraiki, it is occasionally and it is more like cracking a joke. And while at college or university, obviously it is more English with Urdu", "As a part of Gen Z, I don't have that much experience with the generation that uses Saraiki more. So, I am kind of used to speak a mix of Urdu and English within our generation", "Most probably, Urdu is the common medium for me for my daily life communication". All these responses show that young generations do a lot of code-switching and code-mixing, and this is definitely, not easy to understand and adapt for the monolingual Saraiki speakers of Silent generations, therefore, it hinders smooth and flawless communication. Moreover, one of them said to use Saraiki occasionally like when cracking a joke, signaling how they take Saraiki and how older generation refer Saraiki to as 'OUR' language. This different attitude of different generations towards Saraiki also marks the damaged quality of communication dividing them. Another participant from Gen Z added about the medium of storytelling, "I would rather use the Urdu medium because I want my child to understand me and as I believe my child grows to understand more of English, I would be switching that medium to English because I want my child to speak more English. Even if it is like sad to say as English

is our official language and it is sort of language that most people are like pretty weak in, but our current generation cannot do anything without it. So, I would start teaching my child the English language like at a very young age, so he/she can communicate with the coming times". This response also demonstrates that most of the parents are teaching their children Saraiki. They are inclined towards using Urdu or English as a medium of their story telling. This demonstrates a low or no usage frequency of Saraiki around youngest generations. When they don't know Saraiki well how they can conduct smooth communication in Saraiki with older generations. This can also be justified by the responses of Gen Alpha. Almost all the participants from Gen Alpha said to interact in Urdu and to use a lot of English vocabulary, as well. For instance, one of them responded, "I do not speak Saraiki, at all. I feel shy to speak Saraiki. I haven't ever spoken Saraiki". This response shows that young members of Gen Alpha cannot use Saraiki even to adapt to the communication environment. They have abandoned Saraiki to the extent that they now feel shy to interact in Saraiki. This is how the younger generation is not using Saraiki even as an adaptation strategy. This rigidity has contributed to end the era of traditional story-telling practice among Saraiki generations, as well. Because of lexical gaps, particularly younger generations have a reduced ability to comprehend and reproduce authentic narratives in Saraiki whereas, on the other hand, older generations cannot tell stories in the language their grandchildren interact – Urdu hybridized with a lot of English vocabulary, nor can they watch English stuff with them. This also marks another bifurcation that is resulting into decline of shared intergenerational activities and interactions among generations of Saraiki community. This rigidity is causing an irreversible change in the linguistic ecology.

Thus, analysis indicates that adaptation strategies displayed specifically by older and youngest generation (Gen Alpha) of Saraiki community reflect rigidness not negotiations. If any negotiation has been shown, it has only been shown by elder members of the concerned community. Thus, rigid communication strategies are the materialization of lexical gap across generations of Saraiki community which through manifesting asymmetry and power imbalance damages the real essence of communication between generations.

4.1.6 Critical Reflection on Themes

Having discussed the themes, the following section presents a critical perspective on these themes through the lenses of Dynamic Systems Theory and the Ecology of Language Framework. This section aims to establish the observed lexical shifts within vast theoretical and sociolinguistic contexts and tends to evaluate the influence of these dynamics on intergenerational communication within Saraiki community.

The analysis of the interviews (given above with subthemes) shows that lexical gap across generations within Saraiki community are the signs of vast cultural and social changes, besides being linguistic issues. According to Dynamic Systems Theory, language is dynamic and ever evolving, fashioned by constant interaction between its speakers and their social environment. Different language use patterns, lexical variations and lexical loss across generations of Saraiki community demonstrates the distinct linguistic systems of older and younger generations, where each system is shaped by differing degrees of exposure, identity, and usage frequencies. This divergence in the linguistic systems and language use patterns of Saraiki speakers from different generations have led to a breakdown in shared lexicon, distorting communication among older and younger generations.

Moreover, the Ecology of Language Framework provides additional insights reinforcing that language use is deeply connected to the shifts in sociocultural settings. One of the very interesting and potential findings of this study in the context of Saraiki community is the vivid decline of storytelling practices. Storytelling once used to play a pivotal role in transmitting vocabulary and cultural identity to young generations. But the Saraiki speaking households have replaced storytelling by content like storybooks in either Urdu or English, T.V shows, and mobile apps. Moreover, the shift from outdoor community-based activities to indoor screen activities has further diminished the exposure of children to Saraiki language. This shift limits young generations' exposure to Saraiki and disconnects them from the socio-cultural richness embedded in the language. This demonstrates that in both educational spaces and media spaces the major medium of communication is English or Urdu hybridized with English vocabulary that makes them not only the amplification sites for emergence of lexical gap and language attrition of Saraiki, but these platforms have been the sites for lexical gap to operate and

manifest itself in the Saraiki community to influence intergenerational communication and results in a weakened ecological space where Saraiki used to thrive. This has weakened the intergenerational communication within Saraiki community.

Themes discussed above have revealed that lexical change is greatly influenced by language attitudes, personal choices, and broader social structures. Many young speakers reported to favor Urdu and English because of their perceived value in society, education, and employment. The absence of Saraiki from the school setting and dominant presence of Urdu and English on social media and other social contexts have not only reduced the exposure of younger generations to Saraiki language but it also has shaped the prejudice and negative attitudes towards Saraiki language leading towards language attrition. On the other hand, the older generations of Saraiki speaking community showed to remain rooted in traditional Saraiki vocabulary. This leads to a linguistic disconnect between younger and older generations, what from a DST perspective is a clash of different 'attractor states', with different generations settling into different patterns of language use while giving way to variety of lexical gaps.

Furthermore, the participants of this study displayed varied strategies for navigating the lexical gap such as adaptation and resistance. Some of the old participants of this study resorted to simplifying Saraiki language to bridge the gap i.e., using simplified version of Saraiki or Urdu. But at the same time most of the younger participants from Gen Alpha, unlike most of the old participants, resisted to make adjustments. In some cases, participants from the silent generation also showed resistance to compromise while adapting interaction intergenerationally. The reasons for this rigidity were different for two generations, i.e., the old participants who resisted reasoned that they only knew Saraiki but the younger participants who resisted reasoned that they are not comfortable with speaking Saraiki because they feel shy and ashamed of speaking Saraiki. These choices and reasons reflect communication needs and deeper ideological and social stances, where language becomes a symbol of either pride or prejudice, and resistance or adaptation. This exhibits lexical attrition not only as losing words but also shifting linguistic identities and intergenerational communication breakdowns.

Furthermore, the analysis of the themes has revealed that Saraiki community has developed linguistic iconization (is a butterfly effect of feedback loops) through

one-way accommodation and facilitation for lexical gap across generations (operate as feedback loops). Such elements of society have legitimized the use of Saraiki for younger generations. This not only demonstrates Saraiki community's approval for language loss but also cultural, identity, heritage and emotional loss. This deeply damages intergenerational relations and communication at every level.

Dynamic Systems Theory sees this picture as a period of linguistic reorganization, while the Ecology of Language Framework interprets it as domain shrinkage or ecology shrinkage where Saraiki is gradually being excluded from the linguistic ecology and the key contexts of everyday life of young Saraiki community. Conclusively, the lexical gap between older and younger generations of Saraiki speakers emerges as not merely a linguistic problem but as a symptom and driver of changing socio-cultural and communicative needs.

4.1.7 Findings

Having analyzed the interviews, the following findings are inferred:

- Noticeable lexical variations and reduction in the use and understanding of traditional Saraiki vocabulary has been found among younger generations.
- It adversely affects the intergenerational communication among different generations of Saraiki community
- Prejudiced perception of Saraiki language is shaping language preferences
- Lexical gap in Saraiki community is mostly taking place because of lexical loss of Saraiki lexicon due to changed language preferences and reduced intergenerational transmission of Saraiki rather than due to addition of new words related to innovations
- Education and digital media have exposed new generations to a richer linguistic ecology and are the sites of manifestation or operationalization of lexical gap across generations of Saraiki community
- Young generations' preferences for globally dominant languages contribute to the perception of Saraiki as less prestigious, resulting in prejudiced image of Saraiki and its reduced use in family and community settings.

- Changed language preferences have caused differential language proficiency among older and younger generations of Saraiki community
- Language proficiency disparity leads to miscommunication, especially when older generations use regionally unique words (or pure Saraiki) unfamiliar to the younger ones
- Younger generations frequently code-switch between Urdu and English. This practice confuses or alienates monolingual elders (Saraiki speakers) and creates superficial or struggled communication.
- Saraiki use as an adaptation strategy by younger generations has also been diminished to the level of its non-existence and Saraiki community is accommodating and facilitating young generations in this. This one-way accommodation of lexical gap by Saraiki community poses challenges for the older generations to communicate with younger ones and demonstrates asymmetry, rigidity, and power imbalance in language use across generations
- Lexical gap across different generations of a linguistic cohort leads towards reduced usage of Saraiki and leads towards language attrition of Saraiki
- Media and education are not just amplifiers but also manifestation sites of lexical gap across generations of Saraiki community
- Shifting attitudes of Saraiki community depict one-way accommodation of lexical gap in the Saraiki community
- Lexical gap operates through rigid communication strategies of different generations within Saraiki community
- Younger generations feel ashamed to interact in Saraiki in any kind of setting
- Younger generations are not interested in Saraiki and its preservation. They are neutral about attrition of Saraiki language
- Lexical gap among young generations (i.e., Gen Z) contributes to discontinuity in intergenerational transmission of Saraiki to younger generations i.e., Gen Alpha, Gen Beta. Because young speakers (Gen Z) of Saraiki community demonstrated lack of accessible Saraiki lexicon (i.e., they have hybridized

lexical repertoire). This results in a reduced likelihood of full transmission of Saraiki to future generations (i.e., Gen Alpha).

4.2 Analysis of Questionnaires

The questionnaire has two parts; the first part of the questionnaire contained questions related to demographic information for the participants such as age, gender, education level, mother tongue, daily life language and proficient language; the second part of the questionnaire consisted of the questions related to vocabulary to find out the specific lexical gap existing and occurring within the Saraiki community. The second part was further divided into three parts in terms of language such as, Saraiki, Urdu and English; it was again sub-divided into twelve (12) different categories related to functional vocabulary used in daily life; for each of three languages, respectively.

Table 4.1 Summary of Respondents' Location

Groups	Mianwali	Musakhel	Total
Silent Generation (75–80 yrs)	15	15	30
Gen Z (20–26 yrs)	15	15	30
Gen Alpha (12–14 yrs)	15	15	30
Total	45	45	90

The questionnaires were administered to total ninety (90) participants from three generations i.e., Silent Generation (75-80years), Gen Z(20-26years), and Gen Alpha (21-14 years); within Saraiki community of Mianwali and Musa Khel. The questions of the questionnaire have two options, such as 'yes' or 'no'. They were coded in this way - *yes*' was coded as '1', *no*' was coded as '2'. The data were put in SPSS and were analyzed through descriptive statistics. The cross-tabulation between age and questions has been discussed below.

4.2.1 Demographic Information

For the study purpose of a second research question, participants were divided into three different age groups according to their generational cohorts e.g., 12-14 years old, 20-26 years old, and 75-80 years old. Each group consisted of 30 participants, that

were randomly selected, making a sample size of a total of 90 participants. These age groups were chosen to showcase different generational perspectives i.e., early adolescence, young adulthood, and the elderly population, to observe potential differences in language loss, retention, and usage. The middle age groups, i.e., 30-50 years old, were excluded from the analysis of this research question since they are familiar with both the vocabulary of older and younger generations, which might invalidate the results.

Table 4.2 Summary of Respondents' Age

Gen	Age	Frequency	Percentage
Alpha	12–14 years	30	33.33%
Gen Z	20–26 years	30	33.33%
Silent Gen	75–80 years	30	33.33%
Total	—	90	100%

Since this study is based on generational linguistic differences, the factor of age is an important research variable. For this study, the researcher employed the combination of purposive random sampling techniques for the second research question's data collection. First, purposive sampling has been applied to identify the relevant subgroups such as different generations who are exposed to multiple languages of the linguistic ecology of Saraiki community. Then, within those subgroups random sampling has been applied to ensure representativeness. The purposive sampling allows for the selection of participants based on the characteristics relevant to the research question, making sure that each age group is adequately represented (Fishman,1991; Romaine,2000). For the present research, with the help of purposive sampling technique, participants' selection is done based on specific characteristics (lexical variations) that align with the research objectives. The selection of participants was based on the need to explore inter-generational differences across Saraiki community in terms of language use patterns and language preferences, particularly focusing on the language attrition and lexical gaps. Moreover, this sampling technique is widely used in sociolinguistics studies where the major goal is not to generalize the findings to the

whole population, rather; it is to examine and analyze the specific subsets of a population i.e., in this study the families in which the phenomenon of language attrition and lexical gap have been observed to occur were purposively selected by the researcher. Similarly, Wei (1994), highlighted the importance of purposive sampling in analyzing heritage language retention in bilingual and multilingual settings. Tannenbaum & Howie (2002) also demonstrated the effectiveness of purposive sampling in inter-generational studies, where the focus is on understanding linguistic differences and retention across specific age cohorts.

Focusing on these three age groups for the second research question of this study, the researcher aimed to unveil the generational differences in vocabulary retention and loss within the Saraiki community, contributing to existing literature on language dynamics in minority language communities.

4.2.1.1 *Gender*

According to researchers, both male and female population selection is a significant measure to generalize the actual trends within the community. Gender is, in fact, an important variable in any kind of broad inquiry as it makes its scope well communicative of the data (Best & Kahn, 2006); however, in this study gender has not been taken as major variable.

Table 4.3 Gender Distribution of Participants

Gender	Frequency	Percentage
Female	45	50.0%
Male	45	50.0%
Total	90	100.0%

Table 4.3 shows the equal distribution of both male and female participants i.e., 45 participants from each gender making total sample size of 90 respondents.

4.2.1.2 Education

Education is one of the deciding factors for any society's living index and for its civilization. For the same reason, sociolinguistics studies emphasize the significance of analyzing the educational diversity to understand any community's patterns of language retention and loss (Fishman, 1991).

Table 4.4 Summary of Respondents' Education

Education	Frequency	Percentage
Illiterate	23	25.6%
Middle School	30	33.3%
Secondary Education	7	7.8%
Undergraduate	13	14.4%
Post-graduate	17	18.9%
Total	90	100.0%

Table 4.4 shows the educational profile of the participants displaying a diverse range of educational attainments within the sample population. This helps the study to capture the impact of education on language attrition and lexical gaps across different generations.

25.6% of participants in this study were illiterate. The highest ratio of the participants (33.3%) had middle school education. Participants with secondary education comprised only 7.8%, while the undergraduates and postgraduates made 14.4% and 18.9% of the total sample, respectively.

Another research study shows that education significantly influences individuals' linguistic competence and the likelihood of language attrition

(Montrul,2016). Literacy levels are closely linked with the ability to maintain and transmit heritage languages across generations (Wei,2000).

4.2.1.3 Mother Tongue

The mother tongue serves the foundation for the preservation and the transmission of inter-generational knowledge, cultural identity, and linguistic heritage.

According to Fishman (1991), the mother tongue plays a crucial role in maintaining a community's distinct cultural and linguistic identity, and its erosion often signifies the early stage of language shift and attrition.

Table 4.5 Summary of Respondent' Mother Tongue

Language	Frequency	Percentage
Urdu	30	33.3%
Saraiki	60	66.7%
Total	90	100.0%

According to this frequency *Table 4.5*, 66.7% of respondents named Saraiki as their mother tongue, while one-third of the total selected population (33.3%) named Urdu as their mother tongue. Keeping the fact in mind that the respondents who tagged Urdu as their mother tongue are also Saraiki natives, showcasing a linguistic change in the community. This implies that a considerable percentage of the population identified with Urdu because of its sociolinguistics prestige and national significance (Spolsky,2004). Such duality also highlights the complex linguistic identity of Saraikis which over time, might contribute to lexical gaps in Saraiki, as young generations may lack exposure to some vocabulary and colloquial idioms, preferring Urdu alternatives. As Fishman (1991) argues, such shift is even reinforced more by the influence of education, media, and inter-generational transmission patterns.

4.2.1.4 Language Diversity

Spolsky (2004) emphasized that the no. of languages spoken by respondents shows their ability to adapt to variety of social domains, displaying the functional importance of multilingualism in daily life. Whereas Crystal (2012) argues that

individuals adopt additional, especially dominant languages resulting in a shift in linguistic preference, that consequently weakens the vitality of regional languages.

Table 4.6 Summary of No. of Languages the Respondents Speak

No. of Languages	Frequency	Percentage
1	27	30.0%
2	20	22.2%
3	43	47.8%
Total	90	100.0%

Table 4.6 shows that nearly half of the population (47.8%) of the respondents were reported to be multilingual, followed by 30% who speak only one language. Meanwhile, fifth portion of the population, 22.2%, were bilingual. This data reflects the potential impact of multilingualism on language attrition and the occurrence of lexical gap, influencing the transmission and preservation of the Saraiki language. It is consistent with the patterns discussed by Wei (2000) that how literacy levels and exposure to multiple languages impact inter-generational transmission of heritage languages. Similarly, it aligns with the study of Romaine (2006) that emphasizes that language use in bilingual or multilingual settings, cultural assimilation and generational differences go hand in hand.

4.2.1.5 Variety in daily life languages

Variation in daily language use indicates the shift between languages based on context and functionality. Fishman (1991) proposes that the functional distribution of languages often leads to the dominance of certain languages in particular domains, resulting in gradual attrition of regional languages in favor of dominant languages.

Table 4.7 Summary of Daily life Languages of the Respondents

Language	Frequency	Percentage
Saraiki	28	31.1%

Language	Frequency	Percentage
Urdu & Saraiki	2	2.2%
Urdu & English	17	18.9%
All of these	43	47.8%
Total	90	100.0%

Table 4.7 provides insightful details about the Saraiki community's linguistic behavior, especially in terms of language usage in daily life domains. The relatively low ratio of exclusive Saraiki speakers could indicate the early stages of language attrition, as younger generations may increasingly switch to other languages for vast and broader communicative needs of the day (Fishman,1991). This can lead to the birth of lexical gaps in regional languages, as its native speakers may gradually lose the proficiency in their vocabulary because of reduced use in certain domains (Crystal,2012).

Almost half of the respondents (47.8%) were reported to use all three languages i.e., Saraiki, Urdu, and English. This level of multilingualism is strikingly a high level and raises concerns about the functional dominance of Urdu and English over Saraiki. This trend coincides with the studies on language attrition, showing that when regional languages coexist with dominant languages, either national or international languages, they often lose their vitality (Coulmas,2018) (Spolsky,2004). On the other hand, only 31.1% of participants speak only Saraiki in their daily life while a small fraction 2.2% reported using a mix of Saraiki and Urdu. Meanwhile, 18.9% of respondents were reported to use a mix of Urdu and English in their daily life domains, indicating a multilingual environment.

4.2.2 Analysis of Main variables

Language is the foundation of human civilization and progress and a scale to measure them as well. It is the tool for the transmission of culture, values and knowledge across generations, strengthening social integration and innovation. Sapir (1921) stated that language is the most extensive and inclusive art we know, a huge and anonymous work of unconscious generations. It builds societies. Language serves as a

dynamic and adaptive tool for not only communication but also reflecting changes, either cultural or social, overtime.

In multilingual communities, such as Saraiki community, the interplay among languages often results in phenomena like language attrition and the emergence of lexical gaps across generation (Schmid, 2011).

Language attrition is the process of gradual loss of linguistic proficiency in a particular language, is linked to reduced exposure to a language, especially in bilingual and multilingual contexts (Pavlenko, 2004). This study focused on the differences in vocabulary usage across different generations i.e., the silent generation(75-80years), Gen X (43-58 years), Gen Y (29-44 years), Gen Z (20-26years), and Gen Alpha(12-14years), and on how linguistic shift is manifesting in the Saraiki community.

This study has employed the Dynamic Systems Theory proposed by Biot, Lowie, and Verspoor (2007) and the Ecology Framework by Hornberger and Hult (2008), as the theoretical framework.

The Dynamic Systems Theory proposed by Biot, Lowie, and Verspoor (2007) emphasizes that linguistic systems are influenced by internal factors, i.e., cognitive process and by external factors as well i.e., sociocultural factors. It sheds light on the fluid and ever evolving nature of language acquisition and change. Additionally, the Ecology of Language Framework was developed by Hornberger and Hult (2008). It foregrounds the inter-depending nature of languages within their environmental and sociocultural contexts, specifically in multilingual societies. These frameworks have been significant in understanding language change and phenomena of attrition in diverse or multiple linguistic environments (Larsen-Freeman & Cameron, 2008).

For the purpose of the 2nd research question of this study, a questionnaire was administered to 90 participants who were randomly selected. For this purpose, three generations, i.e., the silent generation(75-80years), Gen Z(20-26years), and Gen Alpha(12-14years). The questionnaire made up of 12 different categories of daily life vocabulary in Saraiki, Urdu, and English, has been used to capture a holistic picture of multilingual lexical variation and attrition.

4.2.2.1 Analysis of Weekdays Responses

Table 4.8 below provides frequency and percentage for usage of vocabulary for weekdays by three different generations. Group 1 stands for the Silent generation. Group 2 denotes Gen Z and group three is Gen Alpha. The total frequency for this category is 210.

Table 4.8 Summary of Responses for Saraiki Weekdays

Saraiki Weekdays	Usage Frequency of Groups		
	Group 1	Group 2	Group 3
	(75–80 years)	(20–26 years)	(12–14 years)
Peer	30	1	0
Mangul	30	7	6
Budh	30	30	21
Khamees	30	0	0
Jumma	30	30	11
Chanchun	30	0	0
Adat	30	0	0
Total Frequency	210	67	38
Percentage	100.0%	31.9%	18.1%

Among these three generation cohorts only Silent generation showed 100 % usage of Saraiki vocabulary for weekdays in their daily life. This indicates that the older generation is strongly holding onto their native language. Meanwhile the younger generation, the Gen Alpha, is the one to display the lowest usage percentage (18.1%) for Saraiki vocabulary of weekdays. Additionally, approximately only one-third (31.9%) of Gen Z showed the usage of Saraiki vocabulary for weekdays. This reflects a potential decline in usage of Saraiki vocabulary for weekdays by the younger

generations, i.e., the Gen Z and Gen Alpha. Moreover, table shows that even this lowest frequency of Saraiki usage for this category by Gen Z and Gen Alpha is made only by the usage of ‘‘Jumma’’, ‘‘Budh’’ and the minimal usage of ‘‘Mangul’’, whereas, the usage frequency for the rest of weekdays vocabulary in Saraiki is zero for both of the younger generations demonstrating a trend of selective usage.

Table 4.9 Summary of Responses for Urdu Weekdays

Urdu Weekdays	Usage Frequency of Groups		
	Group 1	Group 2	Group 3
	(75–80 years)	(20–26 years)	(12–14 years)
Somwar	8	30	16
Mangal	30	30	16
Budh	30	30	16
Jummyrat	4	30	16
Jumma	30	30	16
Hafta	5	30	16
Itwar	15	30	16
Total Frequency	122	210	112
Percentage	58.1%	100.0%	53.3%

For Urdu vocabulary of weekdays, the Silent generation (group 1) demonstrated a moderate but selective usage frequency (58.1%), with ‘‘mangal’’, ‘‘budh’’, and ‘‘jumma’’ having the highest usage (30 each) among this age group. Other terms, such as ‘‘somwar’’ (8), ‘‘jummyrat’’ (4), ‘‘hafta’’ (5), and ‘‘itwar’’ (15), were used less frequently, whereas, the Gen Z (group 2) showed complete adoption and uniform usage of Urdu weekday terms, showing a generational shift towards Urdu. On the other hand, the Gen

Alpha (group 3) made almost half that of the second group, for Urdu weekdays vocabulary.

Table 4.10 Summary of Responses for English Weekdays

English Weekdays	Usage Frequency of Groups		
	Group 1	Group 2	Group 3
	(75–80 years)	(20–26 years)	(12–14 years)
Monday	0	27	29
Tuesday	0	27	29
Wednesday	0	27	29
Thursday	0	27	29
Friday	0	27	29
Saturday	0	27	29
Sunday	0	27	29
Total Frequency	0	189	203
Percentage	0.0%	90.0%	96.7%

For the English vocabulary of weekdays, Gen Alpha (group 3) demonstrated the highest usage frequency(96.7%) showing nearly complete reliance on English weekday terms, whereas the Silent generation (group 1) showed 0% of usage frequency for English weekday terms suggesting that the older generation primarily relies on traditional Saraiki weekday terms, reflecting a notion of generation gap among younger and older generation and also the emergence of lexical gap across the three under discussion generation cohorts. Meanwhile, the Gen Z (group 2) also demonstrated a high usage (90%) of English weekday terms, reflecting a significant amount of integration into their linguistic repertoire.

Table 4.11 Overall Summary of Responses for Weekdays

Weekdays In	Group 1 (75–80 years)	Group 2 (20–26 years)	Group 3 (12–14 years)
Saraiki	100.0%	31.4%	18.1%
Urdu	58.1%	100.0%	53.3%
English	0.0%	90.0%	96.7%

Table 4.11 provides a brief overall and comprehensive summary of weekday vocabulary usage across three generational groups in the Saraiki community, highlighting their preferences for Saraiki, Urdu, and English terms. This shows the decline in Saraiki usage across generation (100% to 31.4% to 18.1%) indicates the gradual attrition and the emergence of lexical gap in Saraiki language. Meanwhile, Urdu, with the peak usage in group 2 (100%), emerges as a bridging language. Whereas the group 3 showed a clear inclination towards English (96.7%) with a lowest Saraiki usage (18.1%) among all three generational groups.

According to the Dynamic System Theory (2007), this data of weekday terms in three different languages, one native-Saraiki, one national-Urdu and the last one official-English, supports that for the Silent generation (75-80years), the Saraiki terms for weekdays stand as the “attractors” whereas on the other end, for Gen Alpha (12-14years), the English vocabulary for weekdays stands as the “attractors”. Meanwhile, for Gen Z (20-26years), Urdu is the primary attractor (100%) and English as the competing attractor (90%). The Saraiki and Urdu tables for the weekday terms also reflect that the Gen Z and Gen Alpha only selected those Saraiki weekday terms that are also in the Urdu weekday vocabulary i.e., “*budh*” and ‘*jumma*’, and the term “*mangul*” from Saraiki that is only the Saraiki pronunciation of Urdu term “*mangal*”.

The rest of the Saraiki weekday terms that are pure Saraiki terms were not selected by Gen Z and Gen Alpha, at all. Therefore, technically the result for the usage of Saraiki weekday vocabulary or the Saraiki attractors in this weekdays category for Gen Z and Gen Alpha is 0%.

Bifurcation, in DST, refers to the critical points where the system shifts from one stable state (attractor) to another, often triggered by stimuli in environmental or social conditions. Table 4.10 suggests the occurrence of two bifurcation points. First major bifurcation has been shown between group 1 and group 2, where bifurcation reflects a transition phase with Saraiki losing its dominance to Urdu. The second bifurcation has been reflected between group 2 and group 3, with a sharp decline in Saraiki and partial reduction in Urdu indicating that these two languages have been losing their roles as stable attractors. This indicates the beginning of attrition and birth of lexical gap across Saraiki community. Schmid (2011) emphasizes that language attrition often occurs when a language is no longer perceived as significant for social mobility.

4.2.2.2 Category of Directions

The tables below display the frequency and percentage usage of vocabulary for category of directions by three different generational cohorts as mentioned in the tables. The total frequency for this category is 120.

Table 4.12 Summary of Responses for Saraiki Directions

Saraiki Directions	Usage Frequency of Groups		
	Silent Gen	Gen Z	Gen Alpha
	(75–80 years)	(20–26 years)	(12–14 years)
Ubhar	30	0	0
Aubha	30	0	0
Lamman	30	0	0
Dhilha	30	5	0
Total Frequency	120	5	0
Percentage	100.0%	4.2%	0.0%

Table 4.12 gives an insight into inter-generational linguistic attitudes and preferences within the Saraiki community. Among three generational cohorts, the Silent

generation(75-80years) represented 100% usage frequency for directions in Saraiki vocabulary for the category of directions reflecting a strong cultural attachment to Saraiki. Whereas, on the other end, the younger generation - Gen Alpha(12-14years) represented totally opposite (0%) in usage frequency for this category marking the observation that for older generation the Saraiki in this category as well, serves as the “attractor” according to the Dynamic System Theory, signifying the stability of traditional language practices. But the complete disappearance of these Saraiki terms for direction from the linguistic repertoire of Gen Z reflects their stabilization around the new attractors. Meanwhile, the Gen Z exhibited only 4.2% usage of Saraiki direction vocabulary, with a total frequency of 5 out of 120, that also is only made by the term “dhila”- a *selective retention*- suggesting some cultural or contextual relevance i.e., Muslims pray while facing this direction.

Table 4.13 Summary of Responses for Urdu Directions

Urdu Directions	Usage Frequency of Groups		
	Silent Gen	Gen Z	Gen Alpha
	(75–80 years)	(20–26 years)	(12–14 years)
Shomal	2	19	8
Junoob	2	17	8
Mashriq	4	11	9
Maghrib	4	11	10
Total Frequency	12	58	35
Percentage	10.0%	48.3%	29.2%

Table 4.13 presents that the older generation -silent generation- demonstrates the minimal usage of Urdu directional terms (10%). This may signify historical resistance to linguistic change or the absence of a need for language other than Saraiki in daily life communication in this generational cohort. Whereas, on the other hand, Gen Z (20-26years) presented 48.3% usage of Urdu directional term. But this is still not

complete half of the percentage suggesting that these are the “weak attractors” for this generational cohort. Meanwhile, the Gen Alpha(12-14years) displayed a moderate decline in usage as compared to Gen Z with 29.2%, suggesting that for Gen Alpha the Urdu direction vocabulary also is not the “attractor”.

Table 4.14 Summary of Responses for English Directions

English Directions	Usage Frequency of Groups		
	Silent Gen	Gen Z	Gen Alpha
	(75–80 years)	(20–26 years)	(12–14 years)
North	0	28	30
East	0	30	30
South	0	29	30
West	0	30	30
Total Frequency	0	117	120
Percentage	0.0%	97.5%	100.0%

No usage (0%) of English direction vocabulary has been reported by the Silent generation (older generation) that presents this group’s reliance on Saraiki as their strong attractor. On the other end, the younger generation (Gen Alpha), showed the 100% usage of this category in their daily life indicating that English direction vocabulary serves as the “primary and strong attractor” for this group rather than Saraiki or Urdu. Moreover, the Gen Z also demonstrated a highest usage of English direction vocabulary (97.5%), suggesting it to be the “strong attractor” for them as well.

Table 4.15 Overall Summary of Responses for Directions

Directions In	Silent Gen	Gen Z	Gen Alpha
	(75–80 years)	(20–26 years)	(12–14 years)
Saraiki	100.0%	4.2%	0.0%

Directions In	Silent Gen	Gen Z	Gen Alpha
	(75–80 years)	(20–26 years)	(12–14 years)
Urdu	10.0%	48.3%	29.2%
English	0.0%	97.5%	100.0%

Table 4.15 provides a comprehensive summary of all three tables discussed above. It presents that for Silent generation Saraiki directional terms stand as the strongest attractor, whereas, in the case of Gen Z, the Urdu emerged as the weak attractor and English as the strong attractor. Meanwhile, for Gen Alpha, English is the only, primary and the strongest attractor. This shows that Saraiki is going into the backdrop as its usage is declining in the younger generations. Moreover, table 4.14 also shows the point of bifurcations as according to DST. The first point is from the silent generation to Gen Z where the stabilization of Saraiki is weakened to the point of non-existence. The second point of bifurcation is from the Gen Z to Gen Alpha where English has taken over the position of strongest attractor instead of Urdu or Saraiki. Here at this point, the usage frequency of Saraiki in the category of directions has been demonstrated to be 0%, solidifying the dominance of English and the disappearance of the residual usage of Saraiki. According to the idea central to Ecology of Language Framework, the languages change in social and cultural contexts in relation to the choices and attitudes of individual speakers (Mufwene,2001). For instance, in the category of directions, the changing choices of the respondents from Saraiki to Urdu to English is visible that towards the end (Gen Alpha), a complete lexical replacement supplanting Saraiki has been reported, putting it in the backdrop and indicating the attrition of Saraiki. This also indicates the break in inter-generational Saraiki transmission.

4.2.2.3 Category of Seasons

The following tables provide a picture of frequency and usage percentage of Seasons vocabulary in Saraiki, Urdu, and English for three generations labeled in the tables. The total frequency for this category is 180.

Table 4.16 Summary of Responses for Saraiki Seasons

Saraiki Seasons	Usage Frequency of Groups		
	Silent Gen	Gen Z	Gen Alpha
	(75–80 years)	(20–26 years)	(12–14 years)
Thadi Mithi Rut	30	0	0
Mein Jhar	30	9	0
Wanphaphor	30	0	0
Putar Kair	30	0	0
Siala	30	7	0
Hunala	30	7	0
Total Frequency	180	23	0
Percentage	100.0%	12.8%	0.0%

The category of seasons in Saraiki terms revealed that in this category also, the Saraiki vocabulary of seasons serves as the “strong attractor” for the Silent generation with 100% usage frequency. This resonates with the idea of linguistic stability in older cohorts (Fishman, 1991). On the other end, the Gen Alpha showed 0% usage frequency for Saraiki vocabulary of seasons suggesting a 100% decline in the Saraiki usage in this generational group. This is consistent with the language death phenomena (Crystal, 2000). Meanwhile, Gen Z displayed 12.8% of usage frequency of Saraiki terms for seasons. It suggests that Saraiki is not the “strong attractor” for Gen Z, as well, aligning with findings on regional language attrition in multilingual societies (Hornberger, 2003).

Table 4.17 Summary of Responses for Urdu Seasons

Urdu Seasons	Usage Frequency of Groups		
	Silent Gen	Gen Z	Gen Alpha
	(75–80 years)	(20–26 years)	(12–14 years)
Mosam	19	30	30
Barsat	15	30	24
Bahar	18	28	27
Khizaan	10	25	20
Sardian	12	30	30
Garmian	13	30	30
Total Frequency	87	173	161
Percentage	48.3%	96.1%	89.4%

Table 4.15 presents that all three generations showed more or less inclination or preference towards Urdu vocabulary for the category of seasons. This indicates a kind of inter-generational transmission of Urdu vocabulary for seasons among the older and younger generations. Still a slight decline in Urdu usage (89.4%)- though less than Saraiki- for this category suggest a generational preference shift towards English terms for seasons. This result is consistent with the studies on English dominance among youth in multilingual societies (Pennycook, 2017). Meanwhile, the highest frequency percentage (96.1%) is shown by Gen Z suggesting Urdu vocabulary for seasons as their “strong attractor”. Additionally, the silent generation showed a moderate usage (48.3%) for Urdu seasonal vocabulary suggesting that in this case Urdu terms for seasons stand as the “secondary and weak attractor”, according to the DST.

Table 4.18 Summary of Responses for English Seasons

English Seasons	Usage Frequency of Groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Seasons	0	9	30
Monsoon	0	30	30
Spring	0	21	30
Autumn	0	27	30
Winter	0	11	30
Summer	0	11	30
Total Frequency	0	109	180
Percentage	0%	60.5%	100%

The Silent generation, the oldest one, showed 0% usage of English vocabulary for seasons reflecting that it not the “attractor” for this age group. Moderate adoption of English seasonal vocabulary (60.5%) shown by Gen Z suggest it to be their “secondary yet strong attractor”. Meanwhile, Gen Alpha showed 100% usage of English vocabulary for seasons, suggesting it to be their “primary and strong attractor” rather than Urdu and Saraiki. Gen Alpha’s exclusive reliance on English seasonal terms demonstrates the dominance of English in the younger generations’ linguistic practices and preferences, insisting its role as a global lingua franca (Graddol, 2006).

Table 4.19 Overall Summary of Responses for Seasons

Seasons In	Group 1	Group 2	Group 3
	(75–80 years)	(20–26 years)	(12–14 years)
Saraiki	100%	12.8%	0%

Seasons In	Group 1	Group 2	Group 3
	(75–80 years)	(20–26 years)	(12–14 years)
Urdu	48.3%	96.1%	89.4%
English	0%	60.5%	100%

The bifurcation trend shown in *Table 4.19* is demonstrated between the Silent generation and Gen Z. The second bifurcation occurred between Gen Z and Gen Alpha where the linguistic ecosystem is primarily bilingual (Urdu and English), with no ecological space for Saraiki. These findings align with the shrinking ecological niche hypothesis, where the role of Saraiki is getting diminished due to the dominance of Urdu and English in daily life domains of linguistic ecosystem (Haugen, 1972).

4.2.2.4 Category of Months

The Tables below show a picture of frequency and usage percentage of Months vocabulary in Saraiki, Urdu, and English for three generations labeled in the Tables. The total frequency for this category is 180.

Table 4.20 Summary of Responses for Saraiki Months

Saraiki Months	Usage frequency of groups		
	Silent Gen	Gen Z	Gen Alpha
	(75–80 years)	(20–26 years)	(12–14 years)
Chetur	30	0	0
Jaith	30	0	0
Sawan	30	0	0
Badhon	30	0	0
Poh	30	0	0
Phagunr	30	0	0

		Usage frequency of groups		
Saraiki		Silent Gen	Gen Z	Gen Alpha
Months		(75–80 years)	(20–26 years)	(12–14 years)
Total frequency		180	0	0
Percentage		100%	0%	0%

Table 4.20 presents a complete decline and nonacceptance (0%) of Saraiki vocabulary for months in the younger generation i.e., Gen Z and Gen Alpha. This demonstrates the linguistic attrition of regional languages among younger generation, consistent with Crystal's (2000) language death framework. Whereas, on the other end, Saraiki vocabulary for months came out to be the “strong attractor” with usage frequency of 100%. This reflects the deep cultural roots of this generation, aligning with Fishman's (1991) proposition of older generations preserving their cultural identity through linguistic practices.

Table 4.21 Summary of Responses for Urdu Months

		Usage frequency of groups		
Urdu Months		Group 1	Group 2	Group 3
Urdu Months		(75–80 years)	(20–26 years)	(12–14 years)
March		30	30	30
May		30	30	30
July		30	30	30
August		30	30	30
December		30	30	30
June		30	30	30

Usage frequency of groups			
Urdu Months	Group 1 (75–80 years)	Group 2 (20–26 years)	Group 3 (12–14 years)
Total frequency	180	180	180
Percentage	100%	100%	100%

Table 4.22 Summary of Responses for English Months

Usage frequency of groups			
English Months	Group 1 (75–80 years)	Group 2 (20–26 years)	Group 3 (12–14 years)
March	30	30	30
May	30	30	30
July	30	30	30
August	30	30	30
December	30	30	30
June	30	30	30
Total frequency	180	180	180
Percentage	100%	100%	100%

Table 4.21 and *Table 4.22* presents the data for Urdu and English vocabulary for months, respectively. Table 4.20 shows that Urdu does not have its own or distinct terms for months but English vocabulary for this category of months. Therefore, this led to same results for both the tables. All three generations have shown a complete reliance (100%) on basically the English vocabulary for months (as Urdu also has

incorporated English vocabulary for months). Even the Silent generation has shown 100% usage frequency along with Saraiki indicating the global standardization of English as the primary mode of communication for universal concepts like calendars (Phillipson, 1992; Graddol, 2006).

Table 4.23 Overall Summary of Responses for Months

Months in	Group 1	Group 2	Group 3
	(75–80 years)	(20–26 years)	(12–14 years)
Saraiki	100%	0%	0%
Urdu	100%	100%	100%
English	100%	100%	100%

Table 4.23 shows a comprehensive picture of usage frequency of Months' vocabulary in Saraiki, Urdu and English. It presents that for the older generation- the silent generation- Saraiki and English, both serve as the "primary and strong attractors". As far as Urdu vocabulary for months is concerned, it is borrowed from English months' vocabulary, demonstrating the presence of Lexical gap. Moreover, for Gen Z and Gen Alpha, it is only English and Urdu's lexically borrowed vocabulary of months from English serve as the "strong attractor" highlighting the functional shift (Phillipson, 1992). Gen Z and Gen Alpha showed a complete generational detachment from Saraiki months (0%) signaling the loss of cultural heritage and indicating attrition of Saraiki language in a linguistically competitive ecosystem. Here in this category the bifurcation only occurred at the point of declined usage of Saraiki vocabulary for months from Silent generation to Gen Z and Gen Alpha indicating towards the emergence of lexical gap in inter-generational communication between older and younger generations. The dominance of English month names is due to their global intelligibility, functional precision, and cross-cultural adaptability that effectively bridge up lexical gaps (Graddol, 2006).

4.2.2.5 Category of Technology

The Tables below presents a detailed view of frequency and usage percentage of vocabulary related to technology in Saraiki, Urdu, and English for three different generational groups mentioned in the tables. The total frequency for the Saraiki vocabulary of technology is 90. For Urdu and English vocabulary of technology, the total frequency is 330.

Table 4.24 Summary of Responses for Saraiki Tech Words

Saraiki (Technology)	Usage frequency of groups		
	Group 1	Group 2	Group 3
	(75–80 years)	(20–26 years)	(12–14 years)
Saneeha/Chithi	30	0	0
Gallan	30	2	0
Tar	30	0	0
Total frequency	90	2	0
Percentage	100%	2.2%	0%

The total reliance (100%) of the Silent generation on the Saraiki terms related to technology reflects a linguistic framework grounded in the traditional, pre-digital communication and a resistance to adopting contemporary technological facilities. This aligns with Fishman's (1991) proposition of cultural-linguistic continuity in isolated or traditional communities. As these terms are not functionally relevant in younger generations' times, creating a lexical gap in Saraiki for modern technological concepts (Crystal, 2000). The absence or nonacceptance of the Saraiki terminology for technology (2.2% in Gen Z and 0% in Gen Alpha) illustrates the Saraiki's diminishes ecological niche, as per Haugen's (1972) Language Ecology framework. The 2.2% that Gen Z made in this category is also from only term 'gallan' that is also a routine word of Saraiki environment apart from technological words, therefore, it doesn't make any difference to be counted.

Table 4.25 Summary of Responses for Urdu Tech Words

Urdu (Technology)	Usage frequency of groups		
	Group 1 (75–80 years)	Group 2 (20–26 years)	Group 3 (12–14 years)
Status	0	30	30
Story	0	30	30
Like	0	30	30
Comment	0	30	30
Tweet	0	30	26
Paigham	4	2	7
Reel	0	30	30
Sms	0	30	30
Notification	0	30	30
Gapain	0	30	10
Daak	20	0	0
Total frequency	24	272	253
Percentage	7.2%	82.4%	76.7%

As previously explained, Urdu can easily accept and incorporate the vocabulary from other languages, when needed. That's why it is often called 'lashkari zaban'. In case of technology, as the *Table 4.25* shows, Urdu does not have its own vocabulary for technology but has incorporated English vocabulary. This, in itself, marks the presence of lexical gap in Urdu language. Furthermore, the 7.2% usage of Silent generation for this category presents their very low adoption that also only for the terms like '*paigham*, *daak*'. This suggests that the older generation only use older and primitive technological

ways, so is the case with this category's vocabulary, as they don't have the vocabulary against these terms.

Similarly, 82.4% usage by Gen Z and 76.7% usage by Gen Alpha of Urdu technological terms, as shown in the table is made by the terms that are taken or incorporated from English vocabulary for this category. The pure Urdu technological vocabulary i.e., *daak*, has 0% usage by both the generations. This indicates the lexical borrowing from English, which facilitates Urdu's and as well as its speakers' adaptation to modern technological needs (Graddol, 2006).

Table 4.26 Summary of Responses for English Tech Words

English (Technology)	Usage frequency of groups		
	Group 1	Group 2	Group 3
	(75–80 years)	(20–26 years)	(12–14 years)
Status	2	30	30
Story	2	30	30
Like	2	30	30
Comment	2	30	30
Tweet	2	30	26
Message	11	30	30
Reel	2	30	30
Sms	2	30	30
Notification	2	30	30
Chatting	2	30	30
Email	2	30	30
Total frequency	31	330	326
Percentage	9.39%	100%	98.8%

Table 4.26 shows the 9.39% usage or the lowest usage of the English technological vocabulary in Silent generation. This reflects the older generation's limit to globalized technology (Graddol, 2006). Meanwhile, the 100% usage by Gen Z and 98.8 % usage of English technological terms by Gen Alpha reflects the dominance of English, indicating its role as the lingua franca of technology (Phillipson, 1992). It also highlights English's lexical standardization in global communication systems (Crystal, 2000). The less use of term 'tweet' in Gen Alpha shows that this younger generation uses more entertainment related social media rather than more political platforms.

Table 4.27 Overall Summary of Responses for Technology Words

Technology in	Group 1 (75–80 years)	Group 2 (20–26 years)	Group 3 (12–14 years)
Saraiki	100%	2.2%	0%
Urdu	7.2%	82.4%	76.7%
English	9.39%	100%	98.8%

Table 4.27 presents that due to the obsolescence of Saraiki for technological terms, Saraiki serves as a repellor for technological communication among younger generations. This also indicates a broader loss of cultural identity of Saraiki, as traditional lexicons fail to evolve with modern contexts (Fishman, 1991). On the other hand, English acts as an attractor, shaping the linguistic trajectory of Gen Z and Gen Alpha (Lowie & Verspoor, 2019). As far as Urdu is concerned, the usage of Urdu is made of all English words adopted into Urdu. This also shows that primitive ways of communicating are also coming to an end, so is their vocabulary. Gen Z and Silent generation bifurcates when Gen Z opted for English technological vocabulary and modern communicative ways rather than Saraiki and primitive communicative ways. There is no bifurcation between Gen Z and Gen Alpha in this case as for both English is the attractor in this case. This indicates the Saraiki attrition due to globalization, posing challenges to minority languages like Saraiki (Phillipson, 1992).

4.2.2.6 Category of Time

The following Tables presents a detailed view of frequency and usage percentage of vocabulary related to time in Saraiki, Urdu, and English for three different generational groups mentioned in the Tables. The total frequency for the Saraiki vocabulary of time is 270. For Urdu and English vocabulary of time, the total frequency is 210.

Table 4.28 Summary of Responses for Saraiki Time

Saraiki (Time)	Usage frequency of groups		
	Silent Gen	Gen Z	Gen Alpha
	(75–80 years)	(20–26 years)	(12–14 years)
Vela	30	0	0
Walla	30	5	0
Dohpaar	30	0	0
Deegur	30	3	0
Jhiki Deegri	30	0	0
Nimashan	30	0	0
Mun Andharay	30	0	0
Khuftaan/Rattein	30	0	0
Dhami	30	0	0
Total frequency	270	8	0
Percentage	100%	2.9%	0%

The Silent generation (75-80 years) is showed to completely rely on Saraiki terminology for time, making up 100% of the group's frequency indicating Saraiki vocabulary of time to be their “strong attractor”. This reflects the group's cultural and linguistic attachment to traditional Saraiki expressions. As per Fishman's (1991)

proposition, this usage reflects a strong linguistic identity tied to traditional and cultural practices. Meanwhile, Gen Z and Gen Alpha showed a sharp decline in usage i.e., Gen Z to barely 2.9% that even with only usage of terms '*walla and deegur*' and Gen Alpha to 0%. This indicates the attrition of Saraiki creating a lexical gap for Saraiki, as younger generations are moving away from their native language- Saraiki

(Crystal,2000). This also reflects a possible loss in the intergenerational transmission of Saraiki (Crystal,2003).

Table 4.29 Summary of Responses for Urdu Time Vocabulary

Urdu (Time)	Usage frequency of groups		
	Silent Gen	Gen Z	Gen Alpha
	(75–80 years)	(20–26 years)	(12–14 years)
Waqt	10	18	11
Subha	5	30	30
Dophair	2	30	26
Asar	0	30	30
Sham	19	30	30
Fajar	24	30	30
Raat	5	30	30
Total frequency	65	198	187
Percentage	24.07%	73.3%	69.25%

With sharp usage of Urdu vocabulary for category of time in Gen Z (73.3%) and Gen Alpha (69.25%), Urdu exhibits a strong intergenerational presence. On the other end, Silent generation showed comparatively modest utilization (24.07%) for the daily use of temporal category. It indicates the bridging role of Urdu between Saraiki and English or in other words, between older and youngest generations. Therefore,

supported by DST, Urdu serves as a “transitional attractor”, mediating linguistic adaptation (Lowie & Verspoor, 2019).

Table 4.30 Summary of Responses for English Time Vocabulary

English (Time)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
	15	30	30
Time	15	30	30
Morning	0	30	30
Noon	0	30	30
Afternoon	0	30	30
Dusk	0	1	17
Dawn	0	1	17
Night	0	30	30
Total frequency	15	152	184
Percentage	5.5%	56.29%	87.76%

Gen Z and Gen Alpha showed 56.29% and 87.76% usage of English terminology for time, respectively. Whereas, Silent gen showed only 5.5% usage of English vocabulary for time, reflecting a limited exposure to the globalized media and education. *Table 4.30* presents that for Gen Z and Gen Alpha, terms like morning, noon, night and afternoon which represent English’s universal application are displacing local terms (Crystal, 2000). This suggests that temporal vocabulary in English serves as the “strong attractor” for Gen Z and Gen Alpha.

Table 4.31 Overall Summary of Responses for Time Vocabulary

Time in	Group 1	Group 2	Group 3
	(75–80 years)	(20–26 years)	(12–14 years)
Urdu	24.07%	73.3%	69.25%
English	5.5%	56.29%	87.76%

Table 4.31 provides overall look of the temporal vocabulary in Saraiki, Urdu and English. It reflects that Saraiki terms for time are being replaced by Urdu and English equivalents for Gen Z and Gen Alpha, creating a functional lexical gap that challenges the intergenerational transmission of the language (Lyons, 1995). This is causing damage to the cultural and linguistic identity of the community tied to language (Fishman, 1991). Moreover, Urdu can be seen as the mediating language, bridging traditional and contemporary expressions for time. Whereas, for Gen Alpha, English temporal vocabulary stands as the ultimate, strong attractor causing major bifurcation.

4.2.2.7 Category of Kitchen

The following tables explore the patterns of language usage and sociolinguistics trends in Saraiki community by examining the usage frequency of Kitchen vocabulary in Saraiki, Urdu, and English across three generations.

Table 4.32 Summary of Responses for Saraiki Kitchen

Saraiki (Kitchen Words)	Usage frequency of groups		
	Silent Gen	Gen Z	Gen Alpha
	(75–80 years)	(20–26 years)	(12–14 years)
Borchi Khana	30	0	0
Bathla	30	0	0
Thaan	30	0	0
Ghraa	30	19	11

Saraiki (Kitchen Words)	Usage frequency of groups		
	Silent Gen	Gen Z	Gen Alpha
	(75–80 years)	(20–26 years)	(12–14 years)
Ponra	30	14	2
Bhaa	30	11	0
Koli	30	0	0
Lhoon	30	0	0
Loonki	30	2	0
Coolur	30	0	0
Total frequency	300	46	13
Percentage	100%	15.3%	4.3%

The total frequency for this *Table 4.32* is 300. Among three generations, the silent or older generation has shown the highest usage frequency (100%) for Saraiki vocabulary of Kitchen. This indicates that for this category as well, the Saraiki vocabulary is the strongest attractor for older generations. The terms like “*bathla, borchi khana, thaan and koli*” are exclusively used by the older generation. This also indicates their bonding with their traditional cultural elements. For example, ‘*bathla*’ is an earthen pot that is not widely used nowadays. Therefore, the term ‘*bathla*’ is also disappearing from the repertoire of younger generation due to culturally induced changes, whereas Gen Z partially retained the words like *thaan, ghraa, ponra* and made upto 15.3% of usage frequency. Similarly, for Gen Alpha the usage frequency declined even more to 4.3% only retaining the words *ghraa* and *ponra*. This reflects that as in modern times the use of *ghraa* is not common and secondly, it is purely a cultural thing. That’s why it is retained also in young geneartions to some extent because of its usage in some household cultures even today but not having any term in English against it.

Table 4.33 Summary of Responses for Urdu Kitchen

Urdu (Kitchen Words)	Usage frequency of groups		
	Group 1 (75–80 years)	Group 2 (20–26 years)	Group 3 (12–14 years)
Bawarchi Khana	5	0	0
Piala	21	0	0
Kafageer	13	3	2
Matka	28	0	0
Chani	25	21	13
Bartan	3	30	30
Piala	21	0	0
Namak	8	30	28
Masalay Dan / Masala Box / Masala Jar	0	27	26
Fridge	30	30	30
Cooler	0	30	30
Total frequency	154	171	159
Percentage	46.6%	51.8%	48.1%

The total frequency for Urdu Vocabulary of kitchen is 330. Moderate usage (46.6%) of Urdu kitchen vocabulary is shown by Silent Generation, indicating familiarity but not dominance. Gen Z showed 51.8% usage frequency whereas Gen Alpha showed 48.1%. The results show that Urdu is not a strong attractor for younger generations but a weak one.

Table 4.34 Summary of Responses for English Kitchen

English (Kitchen Words)	Usage frequency of groups		
	Group 1 (75–80 years)	Group 2 (20–26 years)	Group 3 (12–14 years)
Cup	3	30	30
Spatula	0	13	15
Pitcher	0	0	8
Stainer	0	17	22
Dishes	0	3	16
Bowl	0	30	30
Salt	0	30	30
Spice Box	0	19	22
Refrigerator	0	21	24
Cooler	0	30	30
Total frequency	3	223	257
Percentage	0.9%	67.5%	77.9%

The total frequency for *Table 4.34* is also 330. Lowest usage frequency for English kitchen vocabulary is shown by Silent generation reflecting limited exposure to English in this domain. This result says that Saraiki is a repeller for the older generation. Whereas Gen Z displayed 67.5% English kitchen vocabulary's usage. This suggests that English impacts daily life activities' vocabulary of younger generations. Moreover, the Gen Alpha even surpassed Gen Z in using English kitchen vocabulary in their daily life (77.9%), suggesting that for them English is again their strong attractor, and is causing attrition of Saraiki in youngest generation-Gen Alpha.

Table 4.35 Overall Summary of Responses for Kitchen Words

Kitchen Words in	Group 1	Group 2	Group 3
	(75–80 years)	(20–26 years)	(12–14 years)
Urdu	46.6%	51.8%	48.1%
English	0.9%	67.5%	77.9%

The comprehensive view that a *Table 4.35* is presenting is suggestive of the idea that Silent generation predominantly uses Saraiki and a less or more Urdu as well for kitchen vocabulary in their daily life, with minimal exposure to English. Meanwhile, for this category, Gen Z showed a well-balanced use of Saraiki and Urdu lexical choices. But they still displayed a strong inclination towards English vocabulary that is reflective of changing linguistic dynamics in the kitchen domain. Whereas Gen Alpha signaled a shift towards English bifurcating their linguistic choices from the older generation. Also, the absence of lexical items in Saraiki like fridge also indicates a kind of functional lexical gap.

4.2.2.8 Category of Room

This category deals with the linguistic patterns and preferences in room-related vocabulary across Saraiki, Urdu, and English among three generational cohorts. The total frequencies for Saraiki, Urdu and English Tables are 360, 300, and 330 respectively.

Table 4.36 Summary of Responses for Room (Saraiki)

Saraiki (Room Words)	Usage frequency of groups		
	Silent Gen	Gen Z	Gen Alpha
	(75–80 years)	(20–26 years)	(12–14 years)
Kohtha	30	0	0
Manjha	30	5	0
Peengha	30	0	0

Saraiki (Room Words)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Khaisa	30	0	0
Latreen	30	0	0
Almahri	30	0	0
Sandook	30	0	0
Payti	30	7	0
Bati	30	2	0
Mohri	30	0	0
Dhaeydhi	30	0	0
Kanus	30	0	0
Total frequency	360	14	0
Percentage	100%	3.9%	0%

The Silent generation showed complete reliance on the Saraiki vocabulary for the category of room with 100%. The 100% usage of terms like '*payti*, *sandook*, and *kanus*' showcases the older generation's strong cultural, and culture related linguistic heritage. As these things are not commonly used in most households nowadays because of the dynamics of culture. Minimal to no usage (3.9%, and 0%) of Saraiki room vocabulary in Gen Z and Gen Alpha reflects the declining relevance of Saraiki vocabulary. This suggests the emergence of attrition and lexical gap as younger generation fail to adapt or incorporate the pure and traditional Saraiki vocabulary, consistent with the findings of Crystal (2019) on endangered languages. These findings also suggest the missing inter-generational transmission of pure Saraiki to younger generations such as, the term '*dhaeydhi*' has been completely replaced by the terms

‘*baitak* and *drawing room*’. Therefore, Saraiki vocabulary for room category is the strong attractor only for older generation only.

Table 4.37 Summary of Responses for Room (Urdu)

Urdu (Room Words)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Kamra	13	26	23
Palang/Charpai	5	30	21
Jhoola	7	30	30
Kambal	16	30	26
Ghussal Khana	9	0	0
Almari	12	8	2
Bati	30	6	0
Khirki	5	25	17
Baitak	8	20	13
Karnus	0	0	0
Total frequency	105	175	132
Percentage	35%	58.3%	44%

Table 4.37 presents that Urdu vocabulary for room category serves as the supplemental attractor in their linguistic repertoire. This is reflected by the Silent generation’s moderate reliance (35%) on Urdu term like ‘*kamra*, *kambal*, *almari* and *baitak*’. Similarly, for Gen Z and Gen Alpha, Urdu room vocabulary serves as the transitional attractor with the usage percentage of 58.3% and 44%, respectively. It shows that Urdu serves as a bridge between traditional and global vocabularies. Urdu’s

vocabulary like ‘*palang, baitak and ghussal khana*’ reflects cultural continuity. But younger generations show more inclination towards English vocabulary. This transition is supported by Mansoor (2021) on Urdu’s diminishing role in multilingual societies.

Table 4.38 Summary of Responses for Room (English)

English (Room Words)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Bed	7	30	30
Cot	0	25	25
Blanket	0	30	30
Washroom	5	30	30
Wardrobe	2	30	30
Light	2	30	30
Window	0	30	30
Comforter	0	16	16
Drawing Room	0	28	29
Shelf	0	30	30
Total frequency	18	309	310
Percentage	5.45%	93.6%	93.9%

For English room vocabulary, the Silent generation showed 5.45% usage percentage that also is only made by the usage of term ‘washroom, room, bed, wardrobe and light’. it indicates that English vocabulary for this category as well, is repellor for them. Meanwhile, for Gen Z and Gen Alpha, the usage frequencies as per table 1.37 are 93.6% and 93.9% respectively. These findings signal to English’s strong integration

into daily life domains of especially younger generations (Graddol, 2006; Hasan & Rizwan, 2022).

Table 4.39 Overall Summary of Responses

Room Words in	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Urdu	35%	58.3%	44%
English	5.45%	93.6%	93.9%

Table 4.39 reflects the attrition of Saraiki language and in turn the emergence of lexical gaps as Saraiki room related vocabulary is becoming obsolete in younger generations. It is consistent with the Language Death Hypothesis (Crystal, 2019). Also, the absence of term like ‘comforter’ (also known as AC blankets) in Saraiki and Urdu’s lexical repertoire indicates the presence of lexical gap. This is the instance that with new innovations in the world the new vocabulary is also coined and when the innovation is by English men then the new vocabulary coined is also English. Moreover, it shows that Urdu room vocabulary stands as a transitional attractor for all three generations but is facing huge competition from English, aligning with Mansoor’s (2021) findings on multilingual stratification. Meanwhile, English vocabulary is becoming dominant as a functional replacement for traditional and transitional terms, supported by Lowie and Verspoor’s (2019) Dynamic Systems Theory (DST) framework, because of its fulfilling capabilities in terms of communicative needs of younger generations (Haugen, 1972; Hasan & Rizwan, 2022).

4.2.2.9 Category of Wedding

The following Tables presents the data on usage percentage of wedding vocabulary in Saraiki, Urdu, and English across three generational cohorts of Saraiki community.

Table 4.40 Summary of Responses for Wedding (Saraiki)

Saraiki (Wedding Words)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Parneva	30	0	0
Daj	30	3	2
Kuri	30	3	2
Ghabroo	30	3	2
Mang	30	3	2
Mangeva	30	0	0
Tukur	30	3	2
Sabali	30	9	2
Janj	30	0	2
Naindra	30	0	0
Jashun Manawo	30	3	2
Total frequency	330	27	16
Percentage	100%	8.18%	4.8%

The total frequency of Saraiki wedding vocabulary presented is 330. The silent generation is shown to completely rely (100%) on the Saraiki vocabulary for weddings. This indicates their strong connection to cultural and traditional lexicons. On the other hand, the sharp decline in usage of Saraiki lexicons for weddings by Gen Z and Gen Alpha (8.18% and 4.8%, respectively) suggests that the Saraiki is being marginalized among younger speakers of the Saraiki community. This decline indicates an emergence

of lexical gap where cultural shifts and lack of intergenerational transmission are resulting in reduced familiarity with traditional languages or terms (Crystal, 2000).

Table 4.40 Summary of Responses for Wedding (Urdu)

Urdu (Wedding Words)	Usage frequency of groups		
	Group 1 (75–80 years)	Group 2 Gen Z (20–26 years)	Group 3 (12–14 years)
Jahaiz	3	30	30
Dulhan	0	30	30
Dulha	0	30	30
Mangetar	4	22	9
Mangni	13	12	19
Waleema	21	30	30
Mayon	30	30	30
Shahbali	0	18	13
Barat	0	30	30
Tohfay	2	13	5
Jashan Manao	0	3	2
God Bharai	2	5	0
Total frequency	103	283	258
Percentage	28.61%	78.61%	71.66%

The total frequency for Urdu vocabulary of wedding presented in *Table 4.40* is 360. For Silent or older generation, Urdu's vocabulary of weddings plays a secondary role with 28.61% usage. It suggests that for older people Urdu vocabulary of weddings serves as the bridging attractor. Whereas, on the other end, the Gen Z and Gen Alpha's

usage frequency (78.61 and 71.66%, respectively) of Urdu wedding terminology reflects that for them Urdu in this category as well, stands as the strong attractor. Moreover, the terms like ‘*barat*, *mayon*, *waleema*, reflect Urdu’s mediating role in cultural and social expressions. As English vocabulary do not have terms like ‘*mayon*, and *barat*’, suggesting the cultural difference. This indicates the affiliation of younger generations with their cultural identity that somewhat impacts their linguistic identity i.e., they use the terms like *mayon*, *barat*, and *walima* frequently but at same time, showed the lowest usage of term like ‘*jashan manao*’, suggesting the cultural and linguistic evolution such as from *jashan* to party. Whereas the concept of ‘*mayon*’ is not present in the modern and globalized culture of English, but still it is used 100% by younger generations because the traditional culture of Saraikis’ wedding is transmitted to the young ones and this term i.e., *mayon*, is frequently used in the diverse ecology of languages.

Table 4.42 Summary of Responses for Wedding (English)

English (Wedding Words)	Usage frequency of groups		
	Group 1 (75–80 years)	Group 2 (20–26 years)	Group 3 (12–14 years)
	0	12	14
Wedding	0	12	14
Dowry	0	2	3
Bride	0	11	16
Groom	0	11	16
Fiance/Fiancee	0	30	30
Engagement	0	30	30
Reception	0	30	30
Bridesmaid	0	24	27
Procession	0	0	0
Gifts	0	30	30

English (Wedding Words)	Usage frequency of groups		
	Group 1 (75–80 years)	Group 2 (20–26 years)	Group 3 (12–14 years)
Bridal Shower	0	30	30
Baby Shower	0	30	9
Bachelorette Party	0	13	5
Lets Party	0	30	30
Total frequency	0	283	270
Percentage	0%	67.38%	64.28%

The total frequency for the English wedding vocabulary is 420. The Silent generation showed 0% usage of English wedding vocabulary. Meanwhile, Gen Z and Gen Alpha showed 67.38% and 64.28%, respectively. This indicates that in the case of wedding vocabulary, English stand as the weak attractor as compared to the Urdu for Gen Z and Gen Alpha. *Table 4.42* shows the low frequency for term ‘bachelorette party’ by even younger generations indicates that it is something new in Saraiki community and Saraiki culture. Moreover, the 100% usage of phrase “lets party” by two younger generations but lowest use of traditional term ‘*jashan manao*’, indicates English’s role in modernizing cultural narratives as Graddol (2006) discusses, English has not only become a global lingua franca but also a commuting force for cultural exchange and evolution. This suggests that languages are capable of adapting and incorporating new cultural concepts, leading to a dynamic and continually evolving lexicon.

Table 4.43 Overall Summary of Responses

Wedding Words in	Group 1 (75–80 years)	Group 2 (20–26 years)	Group 3 (12–14 years)
Saraiki	100%	8.18%	4.8%

Wedding	Group 1 (75–80 years)	Group 2 (20–26 years)	Group 3 (12–14 years)
Urdu	28.61%	78.61%	71.66%
English	0%	67.38%	64.28%

In the category of wedding, the Urdu vocabulary turned out to be the strong attractor but at the same time, English also remained strong and competing attractor for the younger generations. Whereas Saraiki turned out to be repellor for the younger generations. *Table 4.43* suggest that Saraiki has not been inter generationally transmitted down to the young generations causing a decline in the use of traditional terms. This reflects the emergence of lexical gap where cultural shifts and lack of transmission are consequently reducing familiarity with traditional terms (Crystal, 2000). For instance, the term ‘party’ has replaced the term and essence of ‘*jashan*’ because of cultural shift and lack of transmission of cultural and lexicons, as well, down to the younger ones. This phenomenon has been observed in languages other than Saraiki, as well. For example, Alharthi and Al Fraidan (2016) observed that language attrition is highly influenced by the transmission and usage frequency of the language.

4.2.2.10 Category of Colors

The following Tables presents the data on usage percentage of colors’ vocabulary in Saraiki, Urdu, and English across three generational cohorts of Saraiki community.

Table 4.44 Summary of Responses for Colors (Saraiki)

Saraiki (Colors)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Sangtari	30	0	0
Gulabi	30	4	2

Saraiki (Colors)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
	30	4	2
Rata	30	4	2
Bhoora	30	5	2
Jamni	30	4	2
Peela	30	4	2
Saleti	30	4	2
Sawa	30	4	2
Halka Sawa	30	4	2
Boski	30	4	0
Total frequency	300	37	16
Percentage	100%	12.33%	5.33%

The total frequency for Saraiki colors vocabulary selected for this study is 300. Even in the color category, the Saraiki vocabulary has almost lost its vibrancy. The Silent generation showed 100% usage whereas, Gen Z and Gen Alpha showed 12.33% and 5.33% usage, respectively. As Table 4.43 shows that some colors like '*saleti, sangtari, and jamni*' are the colors named after some fruits or other stuff. This reveals the color palette with which the older generation grew up was limited or at least they did not have a vast linguistic repertoire for colors. As they only differentiate the colors by differentiating them as either dark or light. There could be many reasons behind it like fewer synthetic dyes, but younger generations are exposed to a broader spectrum of colors in today's world causing a lexical gap in the color vocabulary category. This is totally the matter of availability and advanced production methods, i.e., diversity of synthetic dyes, providing modern choices and modern vocabulary.

Table 4.45 Summary of Responses for Colors (Urdu)

Urdu (Colors)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Malta/Narangi	29	0	0
Gulabi	30	4	2
Surkh	3	4	2
Bhoora	30	5	2
Jamnu	30	4	2
Peela	30	4	2
Surmai	16	1	0
Sabz	2	4	2
Halka Sabz	2	4	2
Maroon	0	30	28
Boski	30	0	0
Total frequency	202	60	42
Percentage	61.2%	18.1%	12.7%

The total frequency for *Table 4.45* is 330. The Silent generation showed strong usage (61.2%) of Urdu color vocabulary, as well. Whereas Gen Z and Gen Alpha showed 18.1% and 12.7% usage (for Urdu color vocabulary), respectively. It suggests that in some domains of daily life even Urdu is the repellor for younger generations for instance, when it comes to choosing between a traditional term ‘maroon’ and something trendier like ‘burgundy or vine red’ for a shade of red. This reflects the linguistic

preferences of younger generations, of Saraiki's attrition and the emergence of lexical gap.

Table 4.46 Summary of Responses for Colors (English)

English (Colors)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Orange	0	30	30
Pink	0	30	30
Red	0	30	30
Wine Red/Burgundy	0	23	17
Brown	0	30	30
Purple	0	30	30
Lavender	0	30	23
Magenta	0	30	30
Yellow	0	30	30
Grey	0	30	30
Green	0	30	30
Sea Green	0	30	27
Mint Green	0	30	30
Off White	0	30	30
Cream	0	30	30
Total frequency	0	443	427
Percentage	0%	98.44%	94.88%

The total frequency of English color vocabulary selected for this study is 450. The total frequency of the table is more than the other two tables for this category because it also includes the shades for some colors like 'sea green, mint green, and lavender' for green and purple, respectively, which are lexically absent in the other two categories. Because they intend to use words like light or dark shades. This might be one of the reasons that Silent generation showed 0% usage for such colors' vocabulary. The Silent generation showed 0% usage of English color vocabulary whereas, Gen Z and Gen Alpha showed 98.44% and 94.88% usage. This indicates that the exposure of younger generations to broader color palette through evolved fashion, technology, and media has expanded their color vocabulary.

Table 4.47 Overall Summary of Responses

Colors in	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Saraiki	100%	12.3%	5.3%
Urdu	61.2%	18.1%	12.7%
English	0%	98.4%	94.8%

Table 4.47 provides a comprehensive picture of all the three tables of this category. This table suggests that lexical erosion isn't just a shift in word preferences, but it is a narrative of cultural evolution and transition with a side product that is supplanting regional languages with modern languages (Rahman, 2011). For instance, the evolving sociocultural landscape has diversified the color choices and the colors' vocabulary within Saraiki community. Moreover, Crystal's (2000) work emphasizes the impact of cultural shifts and the lack of intergenerational transmission on the erosion of traditional lexical term. Furthermore, the lexical gap i.e., old generation have only term '*boski*' for a creamy shade of white meanwhile, younger generations have more shades and more terms for white like, off-white, cream, beige, pearl white, snow white, and many more, further causes the young generations to incline more towards modern languages like Urdu and English. This makes modern language either transitional or strong attractor for younger generations or a strong repellor for older generations whose

exposure to the world was limited in their formative years as compared to the young ones. This is where the bifurcation takes place i.e., the usage frequency of colors' vocabulary in Saraiki has reduced from 100% to 5.3% for older to younger generations and English color vocabulary has increased from 0% to 94.8%.

4.2.2.11 *Category of Games*

The following table provides data on the games' vocabulary reflecting some concerning transformation in cultural practices across three generational cohorts i.e., the Silent gen, Gen Z and Gen alpha.

Table 4.48 Summary of Responses for Games (Saraiki)

Saraiki (Games)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Chungi Sai	30	0	0
Kikli	30	12	0
Geetay	30	3	0
Itti Danda	30	0	0
Kokla Shupaita	30	2	0
Chapri Chod	30	0	0
Peeto Garam	30	0	0
Total frequency	210	17	0
Percentage	100%	8.09%	0%

The total frequency of Saraiki games vocabulary selected for this study is 210. The 100% usage of Saraiki vocabulary related to games by Silent generation shows that these were not just games or joyful activities but a significant part of the cultural heritage of older generations i.e., their childhood games were deeply intertwined with

community-based activities with minimal resources but full of creativity. Meanwhile, a sharp decline in usage to 8.09% by Gen Z and a complete absence of usage (0%) in Gen Alpha indicate various sociocultural factors i.e., urbanization, decrease in communal living spaces, technology-driven entertainment. Moreover, the young generations' environment is dominated by smartphones, tablets, and online gaming platforms- so are their highly individualized and technology- dependent gaming activities. Even the kind of games like cricket, football, ludo etc., which require group activities and large open spaces are now played online while sitting in a chair. Consequently, the traditional Saraiki games (that require open places and group participation), have been sidelined resulting in the reduction of relevance of their vocabulary in daily life.

Table 4.49 Summary of Responses for Games (Urdu)

Urdu (Games)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Ready Go	0	30	4
Kikli	30	30	0
King Stop	0	30	9
What Color You Want Do	0	30	13
Dodge the Ball	0	30	24
Marbles	0	30	30
Chupan Chupai	0	30	20
Pakran Pakrai	0	30	18
Pari Pari	0	30	0

Usage frequency of groups			
Urdu (Games)	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12– 14 years)
Candy			
Crush/Homescapes (Computer Games)	0	30	30
Total frequency	30	300	148
Percentage	10%	100%	49.3%

Table 4.49 presents the English vocabulary related to games. This table has a total frequency of 300. The Silent generation, Gen Z and Gen Alpha showed usage (for Urdu vocabulary related to games) of 10%, 100% and 49.3%, respectively. As names of most of the games are suggestive of the fact that these are not the Saraiki community's traditional games like 'king stop, dodge the ball, and what color do you want'. Therefore, the silent generation showed only 10% of usage for Urdu gaming vocabulary with frequency count of 30 for 'kikli (a traditional game). Additionally for the games like 'chupan chupai and pakran pakrai', they preferred to use traditional terms mentioned in table 1.46. Moreover, games like candy crush or even online ludo, cricket, etc. are technology-based indoor games that once were outdoor games involving social interactions. Such online games have reduced the face-to-face social interaction of the younger generation cutting off the intergenerational transmission of regional language meanwhile, making them to use and learn more Urdu and English (the language used on online social platforms of Pakistan). This indicates the attrition of Saraiki and emergence of lexical gap, in turn (Saraiki vocabulary does not have any term for King stop, dodge the ball, etc.). Also, this shows the evolving cultural dynamics that even affected games by introducing totally new games into the Saraiki community, modernizing the domain of games.

Table 4.50 Summary of Responses for Games (English)

English (Games)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Ready Go	0	30	4
King Stop	0	30	9
What Color You Want Do	0	30	13
Dodge the Ball	0	30	24
Hide and Seek	0	30	17
Cricket	30	30	30
Cards	0	30	21
Candy Crush/Homescapes (Computer Games)	0	30	30
Total frequency	30	240	148
Percentage	12.5%	100%	61.7%

The total frequency for *Table 4.50* is 240. The Silent generation showed only 12.5% and that is also only for cricket that is a universal game. Gen Z showed 100% usage of English gaming vocabulary suggesting English vocabulary as their strong attractor for them in the category of gaming vocabulary. In case of Gen Alpha, though it showed 61.7% for English gaming vocabulary but the point to be noted is that the table 1.48 shows that Gen Alpha does not use game vocabulary like ready go, king stop, etc. more frequently. This suggests that they do not play these games much. This indicates the fact that younger generations nowadays prefer indoor online games, and this is why they are much into Urdu and English that are the languages of online

platform in their community. Therefore, the intergenerational transmission of Saraiki has also gotten attrited.

Table 4.51 Overall Summary of Responses for Games

Games in	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Saraiki	100%	8.09%	0%
Urdu	10%	100%	49.3%
English	12.5%	100%	61.7%

Table 4.51 provides a comprehensive picture of all three tables of the category of gaming vocabulary. The findings of this category's study not only show the steep decline in the usage of Saraiki in the ecology of languages for the Saraiki community but also show that youngest generations are also not involved much in social games rather they are much into the individual-based games. This shift not only promotes attrition of regional languages like Saraiki but also signals a broader cultural change where communal play is increasingly being replaced by digital interactions causing lexical gap between older and younger generations. As noted by Fishman (1991), language loss often parallels cultural decline, particularly in contexts where minority languages are overshadowed by dominant global languages and cultures.

4.2.2.12 *Category of Open basic words*

The following *Table 4.52* provides an insight into the usage percentage and frequency for category of open basic words in Saraiki, Urdu, and English across three different generations of the Saraiki community.

Table 4.52 Summary of Responses for Open Basic Words (Saraiki)

Saraiki (Open Basic Words)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Vehra	30	0	0
Charri	30	0	0
Parnala	30	14	8
Rukh	30	0	0
Bootay	30	0	0
Bua	30	0	0
Valaka	30	0	0
Chalha	30	0	0
Shink	30	0	0
Parchatti	30	0	0
Ookhrani	30	0	0
Hati	30	0	0
Choukhur	30	0	0
Kutri	30	0	0
Mundri	30	0	0
Total frequency	450	14	8
Percentage	100%	3.1%	1.8%

The total frequency for *Table 4.52* is 450. The Silent generation showed 100% usage of Saraiki vocabulary for daily life. Whereas the Gen Z and Gen Alpha showed

usage of 3.1% and 1.8%, respectively. The young generations only showed usage for the term ‘*parnala*’, suggesting that other terms have become odd man out in their evolving dynamics of culture. Similarly, the silent generation showed to use terms like ‘*chalha, parchatti, ookhrani, choukhur, and valaka*’, suggesting that these things were a part of their traditional culture i.e., they used to keep animals and birds at home as they used to have large open spaces and also the term ‘*valaka* and *chalha*’ shows a cultural element that is not now commonly found in the modern housing designs in an urbanized Saraiki community. These sociocultural and socioeconomic changes and urbanization have led to the diminished intergenerational transmission of not only culture but also the traditional linguistic repertoire down to the young generations. This indicates towards the occurrence of attrition of traditional culture of Saraiki community and Saraiki language, as well i.e., old traditional elements like ‘*ookhrani, chalha, and valaka*’ have almost disappeared from the common household environment of urbanized house designs, so is their vocabulary. This is the major reason for the steep decline in the usage of Saraiki vocabulary by Gen Z and Gen Alpha, who are growing up in urban settings.

Table 4.53 Summary of Responses for Open Basic Words (Urdu)

Urdu (Open Basic Words)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Sehan	5	30	30
Kiari	12	30	30
Parnala	30	19	9
Darakht	26	26	23
Poday	2	30	12
Darwaza	3	17	12
Taas	0	0	0

Urdu (Open Basic Words)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
	16	30	30
Store/Godam	16	30	30
Ookhar	13	0	0
Dokan	11	20	0
Janwar	19	30	23
Boti	5	30	30
Anghoti	9	0	0
Total frequency	151	262	199
Percentage	38.7%	67.1%	51%

The total frequency for *Table 4.53* is 390. The Silent generation, Gen Z and Gen Alpha showed the usage percentage (for Urdu vocabulary related to some open basic words) of 38.7%, 67.1% and 51%, respectively. The highest usage of Urdu by Gen Z and moderate usage by Silent generation and Gen Alpha suggest that Urdu, as a national language, displays a staple and steady, albeit uneven, presence across the generations. It stays deeply embedded in cultural and familial contexts (Mahboob, 2009). It suggests its ongoing significance in maintaining cultural continuity (Rahman, 2010). However, the competition, English is giving to Urdu is something that cannot be ignored. This Table shows that English is stabilizing its lexical system in the Saraiki vicinity and is about to overtake Urdu as well, besides Saraiki language.

Table 4.54 Summary of Responses for Open Basic Words (English)

English (Open Basic Words)	Usage frequency of groups		
	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
	0	20	27
Yard	0	20	27
Seedbed/Nursery	0	7	6
Pipe/Drainpipe	0	30	30
Tree	0	30	30
Plants	0	30	30
Door	0	25	30
Basin/Sink	0	30	30
Store/Storage Room	7	30	30
Feed Bunk	0	0	0
Shop	0	30	30
Animal	0	30	30
Meat	0	30	30
Ring	0	30	30
Total frequency	7	322	333
Percentage	1.7%	82.56%	85.4%

The total frequency for *Table 4.54* is also 390. The Silent generation showed only 1.7% usage of English vocabulary (open daily life vocabulary). This shows that English is a strong repeller for old generation indicating a bifurcation point in a rich ecology of languages in Saraiki community. Meanwhile, the Gen Z and Gen Alpha showed 82.56% and 85.4% usage (of English vocabulary in daily life), respectively.

This suggests another intense bifurcation point between old and young generations. For instance, the word ‘*mundri*’ and ‘*anghoti*’ is being totally abandoned by younger generations suggesting shift from traditional and even national language to global language-English. Moreover, now mostly all houses have galleries, laundry space, backyard, lounge etc., that are not the traditional house structures but are the gifts of modern house structure. These new structures have displaced the traditional structures like, ‘*ookhrani, kanus, chalha, valaka*’ from common households. This has caused the erosion or attrition of vocabulary related to these old traditional house elements resulting in the emergence of lexical gap across generations.

Table 4.55 Overall Summary of Responses

Open basic words in	Silent Gen (75–80 years)	Gen Z (20–26 years)	Gen Alpha (12–14 years)
Saraiki	100%	3.1%	1.8%
Urdu	38.7%	67.1%	51%
English	1.7%	82.56%	85.4%

Table 4.55 provides a comprehensive overview of all three tables for English vocabulary for open basic words. The sharp and alarming decline in the usage of Saraiki in younger generations suggests the sociolinguistic transformation. This transformation indicates the marginalization of Saraiki language taking it to the attrition and to lexical gap, in turn.

Moreover, all Tables demonstrate that English vocabulary has been used frequently by Gen Z and Gen Alpha. This prevalence of English in the linguistic repertoire of younger generations indicates a reconfiguration of linguistic hierarchies where English is thriving and is privileged not only over regional languages i.e., Saraiki but even over Urdu, the national language. Additionally, this tendency is not only a matter of lexical choices, but it reflects deeper shifts in prestige orientation, identity and its markers, and communicative priorities, where English is being stabilized as a

dominant medium for everyday interaction and cultural expressions, in the linguistic ecology of Saraiki community.

4.2.3 Conclusion

The questionnaire results provide a detailed insight into the generational lexical patterns among three age groups (75-80 years, 20-26 years, and 12-14 years) within the Saraiki-speaking community. The findings highlight the significant shifts in vocabulary usage across three languages i.e., Saraiki, Urdu, English. These shifts demonstrate vivid generational lexical gaps, characterized by the declining use of traditional Saraiki vocabulary, the steady and transitional integration of Urdu vocabulary, and the increasing dominance of English vocabulary among younger generations.

4.2.4 Findings

Having analyzed the questionnaires' responses, the following findings can be listed:

- The steep decline has been observed in the usage of Saraiki vocabulary among young generations, creating a linguistic gap.
- The usage frequency of Urdu language as a transitional language has increased and stabilized in the younger generations, but usage of English vocabulary is giving even Urdu a tough competition and is surpassing it in younger generations' everyday vocabulary.
- The results of questionnaire showed the increasing dominance of English vocabulary in younger generations, replacing local Saraiki vocabulary and creating lexical differences across different age groups.
- Tables analyzed above highlights another significant aspect of Saraiki community – linguistic duplication. Such as Gen Z, as demonstrated by analysis of Tables, is already using English vocabulary in their daily life so, Gen Alpha are just duplicating what they are getting as input. This indicates that Saraiki is not being transmitted to new generations, in the first place – their linguistic shift is not individual or personal but inherited. Moreover, this intensifies the influence of cognitive or internal factors and contributes to the attrition of Saraiki.

4.2.4.1 Specific Lexical Gap found across generations within Saraiki Community

The results of the questionnaire found out that there are various types of lexical gap that have emerged among older(monolingual) and younger generations(multilingual) of the Saraiki community due to ever-changing nature and dynamics of linguistic ecology. The following are the specific lexical gap found across generations within Saraiki community:

Cultural Lexical Gap: Cultural differences can lead to lexical gaps where certain concepts have no direct equivalents in another language (Wierzbicka, 1997). For instance, *the bridal shower, bachelorette party, valaka*(Saraiki word), and *some games like guli danda* in Saraiki and *dodge the ball* in English vocabulary. All of these are the examples of cultural lexical gap i.e., *there is no culture of celebrating the pre-wedding festivities like bridal shower in Saraiki culture*. But now younger generations have also adopted the English culture of celebrating such parties along with their Saraiki cultural pre-wedding celebrations like ‘*mayon, mehndhi*’. Similarly, the culture of playing Saraiki games like ‘*gulli danda*’ has nearly ended. Now children play more indoors and computer games instead or play games like *dodge the ball* or *cricket*. Likewise, now people have no house structure like ‘*valaka*’ in their homes, as now homes are designed according to English styles to accommodate the structures like ‘*lounge, gallery, laundry, etc.*’. All of such culturally excluded or included vocabulary is creating a lexical gap between older and younger generations.

Borrowing-Induced Lexical Gap: Borrowing words from other languages can result in gap, making original terms redundant or pushing them out of usage (Matras, 2009). For instance, *Saraiki vocabulary has terms for directions, kitchen vocabulary, wedding and time related vocabulary but does not have terms for like, north-east, kitchen slab or counter, cooler, bridal shower, dawn, dusk, etc.* Therefore, now young generations either use Urdu vocabulary or English vocabulary for these or as for example the terms, like *kitchen counter or slab* that does not have vocabulary in Saraiki.

Conceptual Lexical Gap: This gap emerges when a language lacks vocabulary for a particular abstract concept or idea, often due to environmental and cultural differences (Pustejovsky, 1995). For instance, *the color category Saraiki does not have distinguishing words for the different shades of the same color i.e., Saraiki has general terms for purple, white, green or blue, etc., but does not have terms like lavender, navy*

blue, sea-green, emerald, cream-white, etc. Similarly, *Saraiki* lacks alternates for *north-east, privacy, etc.*

Language Shift Gap: This gap occurs when speakers' language preferences and language use patterns get shifted from one language to another, leading to abandonment of vocabulary in the original language (Fishman, 1991). For instance, the terms for *seasons, months, room or similarly, like 'bua, rukh, cherri, hati, kutri, mundri, bhookna, etc'*, have been pushed out and instead, the terms '*darwaza or door, pooday or plants, gubara or balloon*' are used by younger generations. The reason behind this is the prejudiced image of *Saraiki* and more importantly, the exposure to other languages in the linguistic ecology (as discussed in the analysis of first research question).

Functional Lexical Gap: This gap emerges when a language lacks the vocabulary for specific functional domains like some objects or things (Lyons, 1977). For instance, the terms like '*cooler, fridge, comforter*'.

Innovation Gap: The new terms or concepts coined often due to technological or cultural advancements (Saeed, 2009). For instance, all the *technological vocabulary*.

Obsolescence Gap: This gap refers to the terms or vocabulary that fall out of active use, often because they are no longer relevant in modern contexts or culture (Crystal, 2000). For instance, the vocabulary for games like *gulli danda, chapri chod, or terms for colors like saleti, or kitchen words like loonki, koli, and thaan, etc.*

Generational Lexical Gap: A gap is caused by differences in vocabulary usage between older and younger generations (Milroy & Milroy, 1997). For instance, *ghra, deegur, bhaa, walla, etc.* As now, coolers are used mostly in all homes and the '*ghara*' is used very rarely so, the term *ghara* exists but it is not frequently used. Similarly, *walla* and *subha*' are still used in *Saraiki* community but younger generations even greet in the morning saying, *good morning*'. Moreover, *jashan manao*' and '*let's party*', both are the terms for celebrating something, but both are culturally different in terms of the ways of celebration and younger generations are more inclined towards the notion of '*party*' due to cultural shift. This refers to the generational gap.

(Obsolescence and generational lexical gap are driven by cultural shifts, technological advancements, globalization, and changing social practices. Generational

lexical gap occurs when vocabulary usage differs between older and younger generations within the same linguistic community i.e., the old vocabulary may still exist in the language but has less usage frequency or less commonly used and understood by younger generations. While obsolescence gap occurs when words become completely unused.)

The major lexical gap occurring in Saraiki community falls under the type of language shift gap, borrowing induced gap and generational lexical gap.

The data collected from the questionnaire shows that the borrowing induced gap, generational lexical gap, and language shift gap are leading the Saraiki language towards obsolescence gap – complete unuse of words – for instance, lexical terms like cherri, rukh, etc.

These findings indicate that the lexical gap emerging across different generations of the Saraiki community is not solely due to the technological advancements but also other various kinds of lexical gap enveloping daily life domains have been found out.

This reflects the vastness of the attrition occurring in Saraiki language.

4.2.5 Critical Reflections

4.2.5.1 *Silent Generation*

The Silent generation exhibited relatively consistent and complete usage frequency of Saraiki lexical terms across all categories used in their daily life. At the same time, this generation showed comparatively low frequencies for Urdu and almost no usage of English lexical terms (such as 0% use of Saraiki wedding and weekdays vocabulary) except some categories like English categories of months and games. This reflects the stability of their linguistic socialization within their linguistic ecology where Saraiki was dominant if not exclusive language option. Moreover, an exceptional adoption of universal English months' names even among this age group, reflects a domain-specific lexical shift and this might be due to exposure to this category through calendars, state-run services, etc. However, this selective lexical shift does not show attrition due to cognitive decay in the older generation because they show 100% usage of Saraiki months vocabulary, as well. Therefore, this shows their adaptation in some lexical categories. Through a DST lens, the lexical system of the Silent Generation

appears relatively stable because of intense usage frequency and presence of Saraiki language in their past linguistic ecology marking Saraiki as their 'strong attractor'. However, this generation also exhibited a noticeable usage frequency for most of Urdu lexical terms along with the usage of equivalent Saraiki vocabulary. This reflects the gradual enriching of their linguistic ecology and their gradual functional adaptation to it due to increased exposure and extensive daily-life usage of predominant language – Urdu. This adaptation more than functional accommodation on the part of oldest generation of Saraiki speakers shows the changing social and cultural contexts within a Saraiki society that left them no choice but to adapt some lexical shifts. But still, they are not showing any adaptability and inclination towards English (specifically, English vocabulary), giving many instances of problematic intergenerational interactions.

4.2.5.2 Gen Z

Gen Z participants exhibited high transitional lexical behavior, characterized by using lexical options from Urdu and English. They showed very little use of Saraiki lexical terms as compared to the Silent generation, across all linguistic categories. This reflects a vivid functional lexical shift towards Urdu and English on the part of Gen Z. Their lexical choices show a hybrid linguistics identity that operates between modern communicative needs and cultural lexicon. This generation marks a prominent divergence of lexical choices between older and younger generations of Saraiki speaking community. Their linguistic behavior shows that their lexical choices are divergent from Saraiki language not because of unavailability of Saraiki language in their daily life linguistic domains but because of lexical avoidance. This stance is supported by the analysis of interviews of this study showing that Gen Z has been brought up in a Saraiki linguistic environment, though simplified version of Saraiki.

Moreover, an interesting phenomenon unveiled during analysis that most of Gen Z of Saraiki speakers do not directly lend words from predominant language - Urdu, but they duplicate the words borrowed by their elders. This suggests lexical duplication, a process in which terms once borrowed pragmatically get embedded and normalized in everyday lexicon of young generations without awareness of their foreign origin. With the passage of time, this duplication begins to replace rather than complement the native terms, and as per DST the replaced term gets eroded from the lexicon of the speaker due to reduced usage and frequency, thus creating a void in the place of native

equivalent for a borrowed word. Therefore, it leads towards the emergence of lexical gap and language attrition. Additionally, from the DST perspective, the lexicon of Gen Z is influenced by multiple linguistic attractors such as Urdu and English. Moreover, according to the Ecology of Language Framework, the lexicon of Gen Z reflects shrinking Saraiki domains in terms of vocabulary.

4.2.5.3 *Gen Alpha*

Gen Alpha of Saraiki community revealed a more profound shift in terms of lexical patterns. Almost all categories such as technology, colors, directions, months, seasons, etc., exhibited nearly complete lexical replacement, with Saraiki vocabulary rarely used. Their lexicon largely displays media-based, school-based and changing socio-cultural and geopolitical inputs, with minimal exposure to traditional Saraiki vocabulary. Moreover, their complete inclination towards English shows that they do not only follow patterns of lexical duplication but in their case a real and hard lexical competence is going on between the three languages in the ecology of Saraiki community. As Gen Alpha comparatively shows either extremely less usage or increased instances of complete absence of certain lexical terms of Saraiki, this indicates towards an actual shift from native to predominant languages leading towards active lexical attrition and non-transmission across generations. This suggest that for Gen Alpha English is the 'strong attractor', unlike the Silent generation. The gap between the Silent generation and Gen Alpha is wider as compared to the gap between the Silent generation and Gen Z. Because Gen Z showed considerably reduced usage frequency of Saraiki vocabulary which means that they are not transmitting it to the next generation, nor are they providing Gen Alpha an access to the Saraiki lexical terms they know. Thus, as per ecology of language framework, this incomplete input of Saraiki is causing shrinkage of the linguistic ecology of Gen Alpha even more.

The analysis of the questionnaire revealed the distinct usage frequency of every lexical term, i.e., there is no consistent pattern of usage followed by speakers. Moreover, the results show a progressive and generationally stratified lexical gap within the Saraiki speaking community. More importantly, the findings of this section reveal that lexical gap across generations of Saraiki community is not only due to unavailability of Saraiki equivalents, nor is it only due to borrowing or innovation, instead the gap is non-uniform and comprises avoidance, inconsistency, replacement, and in some

domains, complete lexical attrition due to functional and generational shifts. This suggests the presence of external sociolinguistic pressures such as exposure, media, education, evolving cultures, and technology, and internal factors like such as prejudice, language attitudes, and perceived value.

4.3 Analysis of Interviews' Data for Third Research Question

The analysis of the data collected through questionnaires exhibited a diversity of lexical gap among different generations of the Saraiki community, extending beyond just technological terminology. Given this diversity, it is crucial to examine how intergenerational transmission of Saraiki language contributes to the linguistic shift, attrition of Saraiki and lexical gap among different generations of Saraiki community. This serves the third and final research question of this study.

For third research question also, data is collected through semi-structured interviews. For this, during the thematic analysis the total four major themes emerged. These were - *Intergenerational language transmission, Education and social media, Socio-economic factors, Generational language proficiency*.

These themes were further divided into the minor themes and grouped into seven categories such as “*parental influence and home language practices*”, “*role of educational institutions*”, “*digital media consumption*”, “*perception of language prestige*”, “*differential proficiency across generations*”, “*lexical retention and loss*”, “*attitude to language attrition*”. The interview guide is given in Appendix 1, and the interview transcripts are attached with the thesis in Appendix 3.

The analysis and the discussion of the data collected through the interviews is given below in the form of minor themes:

4.3.1 Parental Influence and Home Language Practices

Parental influence and home language practices hold the potential for the transmission of language intergenerationally. Parents are the first caregivers of a child; parents' lap is the first place where a child starts learning a language. Home language practices, set mostly by the parents, is the language ecology in which children are brought up. That is why they have a significant and huge influence on language retention and loss in younger generations. Home is the first academy for intergenerational language transmission.

The interviewees were asked about their language preferences and why they prefer specific languages. Moreover, they were investigated about their home language environment. The Silent generation participants, all simply told Saraiki as being their language preference, they preferred for their children and most of them gave the reason that they only knew Saraiki but no other language. For instance, an interviewee responded, "I only knew Saraiki, so I taught my children Saraiki only". Another from the same age group said, "Saraiki. Because we only understand and can teach them Saraiki. Other languages were not common there in our times" (see interview transcript. Family, 04. Silent Generation).

Additionally, the home language practices also manifest a dynamic and significant role in intergenerational transmission of any language. The data collected through interviews show that the home language practices of older people were also followed by only and significant presence of Saraiki and the reason is clearly stated as above that most of them only knew Saraiki in their times. Most of them cannot even speak Urdu well.

Another interesting and beautiful aspect of home language practice is the oral tradition of storytelling. It is one of the practices to transmit one's own culture, values and language down to the successor generations who are the heirs of the heritage. The participants from the Silent generation responded that yes, they used to tell stories to their children and that also in Saraiki, but they also complained that now their grandchildren are not interested in such things as they are more into watching things on gadgets and reading books. For example, one of the respondents said, "Now kids do not listen to our stories. They are more interested in watching different stuff on their phones and TVs. My children used to wait for the night so that at night I would tell them different stories about prince and princess. I used to tell stories in Saraiki". One of them even told to miss those times signaling towards a gap and generational divide between older and younger generations, "It has been a long time since I told my children a story in night. And I miss those times badly". Another one maintained, "I don't tell my grandchildren stories much. But when I tell them some kind of anecdotes or some religious things, I use Saraiki and sometimes Urdu" (see interview transcripts, appendix 3).

Also, when they were interviewed about their adaptation strategies while communicating with different generations of their family, most of them said the same that they speak Saraiki in every setting and in any environment because they only know Saraiki. The only adaptation they showed was that they told if their grandchildren could not get their pure Saraiki versioned conversation then they explain it in simplified Saraiki that is the impure, polluted Saraiki with much of Urdu vocabulary. For instance, one interviewee said, "The children nowadays.....mostly use Urdu" (see interview transcripts. Family 01. Silent generation).

Some of the older respondents showed a one step ahead strategy and told that with their grandchildren, who speak Urdu not Saraiki at home, they(grandparents) tend to speak in Urdu for the sake of their grandchildren's comfort and understanding. For instance, one respondent responded, "With the people of my age, and with my children I speak in Saraiki. But to my grandchildren and their children, I speak in Urdu". This data collected from the Silent generation signals that even the intergenerational Saraiki transmission on the end of the oldest Saraiki generation has started to get diminishes as the interviews revealed that home language practices are being molded for the sake of youngest generations' language preferences and also the oral tradition of storytelling in Saraiki, as the interviews' data shows, is dying out.

Two other parental generations, Gen X and Gen Y, were also asked the same questions. They showed some significant and major bifurcation. Some of them said that they prefer Urdu and English for their children but the first language environment they provided for their children was Saraiki language but not pure Saraiki. On the other hand, some of the respondents said that they prefer Urdu as the mother tongue for their children and provided Urdu language environment to their children since their birth. Moreover, the reason for their preferences was related to socioeconomic and prestige factors. For instance, one of the respondents said, "I prefer Urdu for my children. But at the time of my first two born, my home language environment was more to Saraiki language and there were no other sources of language learning except home and schools. But at the time of my third daughter, I gave her purely Urdu language environment, and I strictly trained my older ones also to not to speak in Saraiki with her. Also, at her time there were many other platforms for language learning like social media and advanced school medium systems. Also, I didn't let my older children speak pure Saraiki." Moreover, the reason she told for her preferences was, "to avail the better

education and job opportunities and to excel in life, advance and modern languages are compulsory. Saraiki won't benefit them. Also, in our society interaction in Urdu and English is seen as a symbol of being the children of well-mannered and well-educated parents". This response demonstrates the bifurcation promoted on the part of parental generation-Gen X and that they tried to provide a multilingual ecology to their children. Moreover, they associated the good attributes to Urdu and English but considered Saraiki as lacking in domains like education, jobs and even in social mannerism. Furthermore, this response signals another thing that most of this generation is also responsible of polluting the pure Saraiki by integrating Urdu and English vocabulary into it for their children as she said that she didn't let her children speak pure Saraiki. This not only damaged the virginity of the language but also carved a prejudiced image in young minds of their children.

Additionally, the interviewee said, "I speak in Saraiki with everyone in my family except my children and my colleagues. With my colleagues also sometimes, I speak in Saraiki when cracking jokes, but I have trained my youngest daughter so strongly that if I talk to her in Saraiki, she won't reply in Saraiki. She now feels shy using Saraiki". About storytelling, she maintained that, "yes, I used to tell my children bedtime stories. For my older ones, I used to use simplified Saraiki not a pure(*thos*) version and for my youngest one, it was all Urdu." This response also signaled towards both changing home language practices and storytelling medium from pure Saraiki to simplified version of it and then to Urdu even on the part of the older generations, reflecting a bifurcation in the multilingual ecology of Saraiki home domain.

The Gen Y, another middle parenting generation showed further bifurcation and produced more butterfly effect for youngest generation. Most of the respondents of Gen Y said to prefer Urdu and English for their children. For instance, one of the respondents when asked about language preferences for their children said, "English and Urdu definitely", another one said, "Urdu". Additionally, when they were asked about their usage frequency of Saraiki, one of them responded, "It is rare like not too much", another one responded, "with everyone in the family except with my children, friends and colleagues". Moreover, when they were investigated about the language ecology they live in, one of them responded, "We meet elderly people.... comfortably communicate" (see interview transcript. Family, 01. Gen Y), another one said, "It is more Urdu and Saraiki.... that is not pure but simplified one and a little bit English

too". Furthermore, the data collected through storytelling showed other colors of this picture. One of them responded, "Most probably English (story telling medium). There is no room for Saraiki. If they hear it from elderly people of the family. That can be from where they will be hearing it, but I don't think that they will be hearing it from me", and another one stepped even forward and said, "No, I don't have time for telling my children story. There is so much stuff on the internet like You Tube kids. They can watch there their favorite cartoons and that even is better than story telling as from very early age they can start learning alphabets through cartoons and games". All these responses demonstrate the bifurcation point between older and new generations not only in terms of language being transmitted, intergenerational language transmission but also in terms of ways or methods of intergenerational language transmission. Moreover, the statement of a respondent that, "there is no room for Saraiki. If they hear it from elderly people of the family. That can be from where they will be hearing it but I don't think that they will be hearing it from me", showed complete denial for the Saraiki language, its transmission and its presence in home language practice. It also indicates the alarming stage of language attrition that would be caused in the next generation because of complete denial for the presence of Saraiki, on the part of parents from Gen Y.

Gen Z showed further bifurcation and more identified language preferences and language use patterns. This is the generation who have comparatively more exposure to the globalized world. The more exposure, the richer language ecology is and the more prominent boundary between dominant and minor languages. Almost all the Gen Z preferred Urdu and English for their children. Moreover, the story telling in Gen Z has been further taken over by modern technology. Additionally, almost all of them said that they have provided their children with Urdu language environment at home. They only speak a very simple version of Saraiki and that also only with their grandparents and other family members who speak Saraiki. Some of them also said that they do not understand most of the pure Saraiki vocabulary and it struggles their communication with their grandparents. For instance, "Well, I will prefer English and Urdu for my child", others also maintained, "Urdu and English, definitely", "First Urdu, a primary and then English". These show that the room for Saraiki in younger generations is becoming smaller and smaller. Moreover, when they were asked about how often they speak Saraiki, one of them responded, "I would say I use Saraiki.... So, no" (see

interview transcripts. Family, 01. Gen Z). This demonstrates that those who speak Saraiki also do not speak pure Saraiki, but they mix it with Urdu and English and that's why they are not fluent in Saraiki nor they good at its vocabulary. Therefore, their home environment is not encouraging and nourishing for Saraiki language. Another one maintained, "Not a lot. Most probably, Urdu is the common medium for me for my daily life communication", another interviewee said, "I would be honest. I use Saraiki...English with Urdu" (See interview transcripts. Family 02. Gen Z). This shows that most of the young generation take Saraiki as a mocking stuff, just for cracking jokes reflecting its diminishing usage in home domain, as well, and diminished intergenerational transmission of Saraiki. Moreover, she maintained that "we were strictly, you see, a kind of prohibited from using Saraiki in social gatherings or like at school or when we used to go with her to her school, as she is a teacher. OK I tell you a thing, there was a day, I went with my mother to her school and came to her and before her colleagues I asked her to buy me a balloon. I used a Saraiki word for the balloon that I had heard from children at that school. You see, even at home we were not used to speaking like pure Saraiki. It was more a kind of, I always say, an educated version of Saraiki. So, when I used a Saraiki word for balloon, I literally got slapped and I was told that this is not a good or most appropriately I would say, an acceptable word". This demonstrates how parents are posing their influence not only on their children's language use patterns but also on the process of attrition of Saraiki by forcing their children to not to speak Saraiki not at some formal or social gatherings but in most cases, also not at home. Moreover, the term posed by an interviewee "educated version of Saraiki" signals towards the hybridization or dilution of the Saraiki vocabulary with other languages like Urdu and English. This not only poses danger to the existence of language but also is the culprit for emergence of lexical gap across different generations of the Saraiki community. As Saraiki does not have new vocabulary for new global innovations and Urdu and English do not have vocabulary for some old, traditional, and cultural things of Saraiki culture and community. This is where the lexical gap emerges among older and youngest generations.

For example, another one maintained, "Well. I belong to Gen Z, so I have encountered a lot of people from different generations. For example, my grandmother, I have been listening to her speaking in Saraiki. She speaks such a pure Saraiki that sometimes I am not able to grasp what she talks about. Then my mother, for instance,

is completely able to understand what my grandmother is talking about because she's been taught Saraiki as well as Urdu. But when I came into the picture, I mean I am the third generation, so I was taught more Urdu and then I leaned towards English in my teenage. I was not really taught Saraiki. I just know a few words which I picked up from here and there. So, I would say that when I sit in different generations and when I communicate with them, I see that I am not able to understand most of their conversations if held in Saraiki".

Furthermore, when they were asked about their medium of storytelling, they responded, "I would rather use the Urdu medium because I want my child to understand me and as I believe my child grows to understand more of English, I would be switching that medium to English because I want my child to speak more English. Even if it is like sad to say as English is our official language and it is sort of language that most people are like pretty weak in but our current generation cannot do anything without it. So, I would start teaching my child the English language like at a very young age, so he/she can communicate with the coming times", another one added, "Most definitely the Urdu", another interviewee maintained, "It will be English obviously.....So, yes" (see interview transcripts. Family 02. Gen Z). All these responses demonstrate that even in story telling the usage of Saraiki language as its medium is being lost. Also, as an interesting method of transmitting language intergenerationally, the story telling itself is losing its life i.e., other modern methods are replacing it for example, watching cartoons like coco-melon (cartoons that are internationally acclaimed and worldwide viral kids' cartoons). These smaller stimuli are demonstrating huge effect- butterfly effect- on the early development of cognitive spaces and lexicon of fragile and immature minds and accelerating the attrition of Saraiki i.e., even during critical period of language acquisition children and even infants are not getting enough Saraiki language input but getting input of either Urdu hybridized with a lot of English vocabulary from parents or purely English through digital media.

Furthermore, Gen alpha, being totally living into the advanced technological world since their births, are ones exposed to the globalized world since early years of their life. When they were interviewed and asked that what language do they speak in their daily life or at school or at home, all of them said to use Urdu with much of English vocabulary integrated in it. For example, one of the participants responded, "I do not speak Saraiki, at all. I feel shy to speak Saraiki. I haven't ever spoken Saraiki", another

one maintained, “in our home, our mother does not let us speak Saraiki”. Moreover, they were asked about the storytelling that whether their elder ones tell them stories or not and if yes, then in what language. They gave mixed responses. Some of them totally denied having know-how of this oral tradition of their community. Some of them said yes, that their elders tell them bedtime stories like stories of Holy Prophets and some moral stories. Whereas some of them didn’t know about story telling rather replied that they watch stories (animated stories) and cartoons before getting to bed. For instance, one of the participants responded, “yes, my mother used to tell me and my sister bedtime stories. But now I am big, so she gives me phone for 30 minutes to play games or watch dramas before going to sleep.... The stories were used to be in Urdu. Those used to be very interesting for example, about a boy whose tongue got black and nose long whenever he would try to lie to someone.... I watch dramas in Urdu or some Urdu or English movie” (see interview transcripts. Family 05. Gen Alpha). This not only demonstrates the changing methods of intergenerational language transmission in Saraiki community but also reveals the reduced parents’ direct involvement in language transmission to their children through old traditional methods like storytelling and who are still holding onto this method, they also have eliminated Saraiki almost at all from their intergenerational language transmission via telling stories in Urdu mixed with English vocabulary.

4.3.2 Schools Teach Everything but Saraiki (Role of Educational Institutions)

The educational institutions are the second place after home language environment where children are exposed to the language ecology. It is definitely not any of the regional languages that can be considered as an institution’s language but still the school’s lingual environment influences the language preferences and language use patterns to a great extent. All the Saraiki generational groups that were interviewed agreed that educational institutions are playing a significant role in influencing language use patterns and language preferences. For instance, “A lot. I would say a lot. A lot. The reason why elderly people are still using Saraiki as their primary source of communication or primary language of communication is because they didn’t have access to modern languages and they had not experienced the bigger and better institutes” (see interview transcripts, appendix 3). This responses signals towards the fact that big and better institutes are necessary for the exposure to modern languages.

The respondent even blamed the absence of good institutes (in the times of the oldest generation) for lack of diverse language options in the lingual ecology of monolingual old Saraiki people. Moreover, another interviewee maintained, “As far as educational institutions are concerned.....like a language if we speak, we would get punished. So, yes all of this play a big, a huge role in all of it” (see interview transcripts. Family 2. Gen Z). This response demonstrates how the medium of school has become a symbol of future opportunities a school/college can offer its students. Moreover, the respondents shed light on the fact that how school/college’s language environment carves the language preferences and language use patterns of the students, as well as how these institutes play their role in transmitting languages to students or more appropriately in hindering the transmission of heritage languages to students. This is demonstrated by the respondent’s statement that how her institution imprinted in their delicate and flexible minds, a prejudiced image of not only Saraiki but also to some extent about Urdu. They took these languages as the language, if they speak in, they will get fined. This means they were negatively reinforced to not use Saraiki and even Urdu inside college. Yet another one maintained, “yes, educational institutions have hugely impacted the language of our children. The students at Urdu medium school/colleges can somewhat relate to their Saraiki language environment but the students at English medium school/colleges have gone far away from their roots of Saraiki language environment. They have gotten much into the English as their school environment has strict rules even against using too much Urdu inside school/college area”. All these responses demonstrate how much the school/college influence is. However, the notion of medium of school is directly affected by the society itself such as, an interviewee used and expression, “a medium of school/colleges has become a thing and that Urdu medium schools are looked down upon by people”. Society has made the notion of the medium of institutes, and the medium of school has made society’s attitude towards institutes’ medium. In short and simple words, as per the language policy, the school/ colleges have eliminated Saraiki totally from the scene of intergenerational language transmission.

4.3.3 Screen Speaks a Different Language (Digital Media Consumption)

Digital media consumption plays a crucial role in shaping language preferences and usage patterns in any community. The types of content consumed, the platforms

used, and the language in which they are accessed can significantly influence the retention or attrition of any regional or heritage language, particularly among younger generations. It is another source for providing the linguistic ecology of any language community with a rich diversity of dominant and other popular languages. Many responses from different generations of the Saraiki community revealed the impact of digital media on intergenerational language transmission and on the quality of communication among older and younger generations within Saraiki community. These responses may help in analyzing the changed dynamics of communication among older and younger generations due to intergenerational transmission of Saraiki that has been polluted with the integration of Urdu and English vocabulary or total replacement of Saraiki by these two languages, resulting into the attrition of Saraiki language giving space to lexical gaps. For instance, one of the respondents said, "Well, I would say that the technology plays a huge- a huge role in changing of the language patterns and differences in languages also started with the use of mass media such as I would say T.V. programs and books as well. Because I believe you speak what you hear so children start speaking whatever they hear around and if we talk about technology, even children listen to cartoons and start to speak in that term. For example, when I was a child there used to be some cartoons with a Hindu context and I sort of started using those words but my parents had a change because I started speaking in Hindi context but now that my parents had changed it to more like English cartoons so, I started speaking in English, as well. So, I believe if the media, whatever media you choose, affects your language use, most importantly, the children because they learn a lot, a lot from their surroundings. So, if you use Urdu media for your children, they will start speaking Urdu because whatever they cannot learn from their parents or siblings they learn from the use of technology like small children watch cartoons and stuff. So yes, I would say that use of technology has created a fundamental difference in language use". This response demonstrates how digital media poses its influence on the fresh and flexible minds of younger generations. Whatever the language one uses on digital and social media platforms made its way strongly into the lingual ecology of that person. It is because the language transmission to successors or the retention and loss of any language is based on the fact that how frequently that language has been used in one's environment and in today's digital and global world, digital media serves as a 24/7 learning platform for everything including cultures and languages. Furthermore, none of the social media

apps offer Saraiki as a language option nor google translator has Saraiki in its list. This means there is zero frequency for Saraiki usage on digital media. Also, young generations are using it for study purposes as well as for entertainment and for connecting to the world through apps like Instagram, Facebook, twitter, etc. Young generations use either English or English Romanized in Urdu as a medium of media whereas, a smaller number of elderly people from Gen X and Gen Y use Urdu as a medium of media. All such bifurcations show the zero frequency of Saraiki in the world of digital media. Another interviewee maintained, “Role, I would say is a smaller word. All of these have a great, great, great impact on language use patterns and language preferences. All these changed language use patterns and changed language preferences are the doings of this mentioned list in your question. Technology, social media, and digital communication are some of the biggest causes, I would say, of why our most of older generation cannot blend in with us as this is the technology and digital communication that has evolved the concept of, you see, “taar” into “e-mails and FaceTime” and what not”, yet another one maintained, “You see, all of the language on social media is mostly English. So, it is the most widely spoken language in the world apart from I think, Mandarin. So, social media, everyone is using social media and then they have to follow the trends, basically. And as the trend setter is currently English so, that is widely popular. So, definitely the role of technology is significant in all this. And the same goes with the schools and colleges”. These responses also demonstrate that digital media sets trends and is a trend itself. As the respondent mentioned that everyone takes trend as a compulsion these days (“they have to follow the trends, basically”), hence they take the trend of English as a compulsion, as well. The response also showed the digital media has changed the concept of ‘taar’ into ‘e-mails’. This has not only evolved the ways of communication but also has added piles of new vocabulary creating lexical gap among older and new generations. For instance, interestingly one the participants from Gen Z, said to have proficiency in Urdu, English, and *Korean (learned Korean by watching K-Dramas)*. This demonstrates the power of digital media consumption and its influence on language use patterns and language proficiency that divides generations of the same language community, apart.

One of Gen Alpha interviewee responded, “Yes. I use social media. I use WhatsApp, Instagram and You tube. Using social media have helped me in speaking English more frequently. Also at school, we mostly talk in English. In classroom, we

are not even allowed to interact in Urdu”, on the other hand, an interviewee from Silent Generation said, “I don’t know much about internet...due to such a struggled communication” (see interview transcripts. Family 03. Silent Generation). Another one from Gen Alpha said, “Yes, I use WhatsApp, YouTube and I play many games on my phone and tablet, I also watch seasons and movies on Netflix. I have learned a lot of English on this social media. I usually chat with my friends on the phone in Urdu. I, sometimes also use English”,

All these responses show the type of digital media mostly the younger generations use and the languages in which they are consumed. Moreover, a response saying that mother comforts a crying child by making him watch cartoons, signals the intense frequency of digital media usage from early ages. This also points towards the fact that parents who are the ones to inherit Saraiki language to young generations are intentionally keeping their children away from their local language-Saraiki and giving them the rich lingual ecology through digital media and bigger institutes. Additionally, as discussed above, the older, oral tradition of storytelling is getting into the past and the digital media platforms are taking its place as well, i.e., You Tube kids. This is how digital media consumption is playing its role as an impediment to transmitting Saraiki intergenerationally, consequently resulting in its attrition and the emergence of lexical gap across Saraiki community that collectively damages the quality of intergenerational communication between monolingual older generation and multilingual younger generations.

4.3.4 Urdu and English Sound Smarter (Perception of Language Prestige)

Language prestige refers to the social status, social value, and social perception attributed to a language. This influences how a language is socially viewed in comparison to the other languages present in the lingual ecology of that particular society. The perception of language prestige significantly affects the transmission and usage of Saraiki within the community. Languages that are considered prestigious by society are favored in social, educational, and professional settings, while the low-prestige languages are relegated to informal or domestic use. This kind of perception can affect the willingness of individuals to maintain and to inherit Saraiki, shaping the language practices and identity of future generations.

The data collected through interviews shows that Saraiki has a very prejudiced image in the sight of younger as well as parental generations. Almost all of them showed the positive perception for Urdu and then mostly towards English. Some of them signaled towards the socioeconomic factors behind their prejudiced perceptions of Saraiki. For instance, when interviewees were investigated about English dominance in the Saraiki community, they responded, “I like it. This is the progress or development”, “It is positive. I like it. It is a positive change leading towards progress”. These responses demonstrates that most of the people think highly of English and consider it as a gate-opener to the world of progress. Other interviewees maintained, “Because you see, we prioritize, for better opportunities, the widely accepted language or the language that holds a sort of might in it, and that is English or at least the language that our society approves of at the very least, and that is Urdu”, “(why do you prefer English for your children)to avail the better education and job opportunities and to excel in life, advance and modern languages are compulsory. Saraiki won’t benefit them. Also, in our society interaction in Urdu and English is seen as a symbol of being the children of well-mannered and well-educated parents”, “Well, if I talk about myself or my family or the people around me, we take a kind of pride or a kind of prestige in using even mere words of English in daily life conversation. Mostly, nowadays parents literally consider English as a thriving element, they don’t want their children to utter a single word of Saraiki”, these responses show how a Saraiki society sees English as a thriving element and judges the usage of Saraiki, Urdu and English by the younger generations and associates the language usage pattern of younger generations with their brought up and mannerism i.e., most of them consider speaking in Saraiki as being ill-mannered and being not highly educated. Moreover, it is also clear that Saraiki speakers prefer Urdu and mostly English to avail better educational and job opportunities as every job description clearly states for the candidate to be proficient in English and whatever the subject one is applying for even in the smaller institutes, one needs to have a good hold on English. Every big testing system’s medium is English or Urdu. All these factors come together and make English and Urdu more prestigious than Saraiki. Some other interviewees said, “Well, I will prefer English and Urdu for my child. Urdu because it is our language that connects us towards our origin and English because it is our official language and without it we are nothing, we cannot do anything basically. So English is a must and Urdu because we must stay connected to our roots. That’s why”, “I believe

one of the reasons is that the newer generation does not prefer Saraiki language for their children because it leave a sort of crude image or sounds crude so, they want their children to be more polite and soft spoken". These responses signal that English hold the status of being prestigious not only socially but officially, as well, i.e., it is Pakistan's official language. That is why people are of the point of view that they can do nothing without being proficient in English. Moreover, this response also shows that most of the younger generation consider Urdu as a connection to their roots but not Saraiki. Another interesting and different reason for a prejudiced view for Saraiki surfaced through the analysis of this response is that the younger generation of Saraiki community considers Saraiki as a crude and impolite language that makes crude and impolite impression on others. This shows that younger generations of Saraiki community look Saraiki as a language with less or no prestige. This causes the biggest bifurcation across the multilingual Saraiki community by dividing monolingual older generation and multilingual younger generations. Yet, other interviewees said, "if we use Saraiki, it is occasionally and it is more like cracking a joke", "OK I tell you a thing, there was a day,Like it is kind of slang at least in my subconscious" (see interview transcripts. Family 02. Gen Z), "It is considered a kind of intelligence scale at least in our Saraiki community", "If I talk about my own college, it was strictly monitored that even during recess time, students should not speak in Urdu with their fellows even in the playgrounds, you see, otherwise we were used to get fined. So it is very obvious that all this had made us to run very away from the Saraiki language because you see, all of it imprinted a kind of prejudiced image of Saraiki in our minds since our childhood, like a language if we speak, we would get punished", "As the parents themselves want their children to not to speak Saraiki and the younger generations, they feel ashamed to even own Saraiki as their language or as identity". All these responses demonstrate that the younger generations of Saraiki community and also their parents consider Saraiki as a less prestigious language and feel shy and ashamed using Saraiki. The parental generations and institutes can be seen in these interviews to be not inheriting Saraiki to their children indeed, they are negatively reinforcing them if they get to use Saraiki for example, and interviewee told that how her mother slapped her for using Saraiki word for balloon and told her that this is not an acceptable term making her to believe Saraiki as a slang language. Also, an example

of college environment in which it charges students if they speak Saraiki even in playground has imprinted a prejudiced view of Saraiki as a language.

Even some of the older generation's participants also showed their judgement of English as being a prestigious language that is compulsory for being successful in life, though they expressed sadness over the young generation's abandoning Saraiki language. For instance, "The young generation needs English and Urdu for getting successful so, it is not bad to speak and learn these languages. But they also should not abandon and forget Saraiki language. It is our heritage. But they have started disliking Saraiki now". All the data collected through interviews on the perception of language prestige shows that due to the perception of Saraiki as a less prestigious language, and because the young members of Saraiki community see Saraiki as a lacking language, they have not only started to abandon Saraiki i.e., they have reduced its usage, but they are also not inheriting it to their children and are negatively reinforcing them if they get to speak Saraiki. This poses an intense danger to the attrition status of Saraiki and the emergence of lexical gap across older and younger generations of Saraiki community because reduced usage or incomplete or no input of Saraiki results into a lack of cognitive schemas for Saraiki language in the lexicon of young minds. This also marks the bifurcation where older generations do not have prejudiced perception against Saraiki, but young generations do have. This adversely affects the communication across different generations of Saraiki community i.e., two different generations of a Saraiki family interact with each other in two different languages where both lack the lexicon of each other's language.

4.3.5 Differential Proficiency Across Generations

Differential lingual proficiency across different generations of any language community highlights varying levels of language fluency and usage frequency among different age groups. This kind of generational gap in language proficiency can lead towards challenges and barriers in intergenerational transmission and the gradual erosion of linguistic heritage resulting in the emergence of lexical gap. The factor of proficiency also reflects the exposure to the globalized world, attitudes and language preferences of the speakers and their parents. The data collected through the interviews shows that all the participants from the Silent generation said to have proficiency in Saraiki, only. A very few of them showed proficiency in Urdu, also. Whereas all the

participants from generation X showed proficiency in Saraiki and as well as in Urdu. Meanwhile, most of the participants from Gen Y told to have proficiency in all three languages, i.e., Saraiki, Urdu and English but most of them said to have understanding of simplified Saraiki only. On the other end, almost all the participants from Gen Alpha and Gen Z said to have proficiency in Urdu and English only. Some participants from Gen Z, also told that they use simplified Saraiki with the elders, but Gen Alpha totally showed a complete reliance on Urdu and English, i.e., almost all of them told that they interact in Urdu regardless of the setting and regardless of the generation they interact with, (see interview transcripts, appendix 3). This changing proficiency trend highlights another significant bifurcation that forks the older and new generations having different language proficiency due to variations in their linguistic ecologies. This varying linguistic ecology is also influenced by the digital media that has enriched the language ecology available to younger generations. For instance, interestingly one the participants from Gen Z, said to have proficiency in Urdu, English, and *Korean (learned Korean by watching Korean-Dramas)*. This demonstrates the power of digital media consumption and its influence on language use patterns and language proficiency that divides generations of the same language community, apart.

These differential language proficiency trend across different generations of Saraiki community (“*Saraiki*” → “*Saraiki and Urdu*” → “*Saraiki (simplified version with Urdu vocabulary), Urdu and English*”, → “*Urdu (with a lot of English vocabulary integration) and English*”) demonstrates an ongoing process of elimination of Saraiki from the lingual ecology of new generations and from intergenerational linguistic transmission, following the proficiency trend. The new “parents to be” generations showed a very low or zero proficiency in Saraiki language indicating Saraiki attrition and that there will be very less or zero inheritance of regional/local language-Saraiki. Consequently, this shift in language practices already has started to give birth to the lexical gap within Saraiki community affecting the intergenerational communication as, showing low or no proficiency in Saraiki indicates that the speaker already has been on the path of losing the lexicon of Saraiki language so, it is hard for him/her to recall the Saraiki vocabulary.

4.3.6 Some Words Disappeared (Lexical Retention and Loss)

As discussed above, Saraiki parents have changed language preferences for their children because of many factors like prestige/prejudice, attitudes, social pressure, judgmental behavior, and socioeconomic factors. This has not only created differential proficiency in younger generations but has also diminished the transmission rate of Saraiki to new generations of Saraiki community. Therefore, due to decreased usage frequency of Saraiki and its less intergenerational transmission, the lexicon of Saraiki is facing lexical loss.

Lexical retention and loss refer to the phenomena through which certain words, expressions and vocabulary are preserved or forgotten within a language community over time and over generations. This process is often influenced by generational shifts, language contact, and changing social environment. The older Saraiki generations had monolingual linguistic ecology with less or no contact with other languages at regional levels. Whereas young Saraiki generations have a rich linguistic ecology that has been fueled by the global language trends exposed through digital media platforms. This dynamic reflects the broader patterns of language change and attrition within the Saraiki community. Moreover, this attrition pattern of Saraiki and the intergenerational transmission of Saraiki have a reciprocal or mutual relationship i.e., intergenerational transmission of Saraiki influences the attrition pattern of Saraiki and attrition pattern of Saraiki influences the intergenerational transmission of Saraiki, in turn.

The data collected through interviews demonstrated many instances of lexical loss in Saraiki due to lack of intergenerational linguistic transmission of Saraiki among younger generations. Many respondents talked about some words that young generations totally don't know about. For instance, a respondent said, "I remember my mother used to call '*kainchi* (scissors)', '*nikraz*'.....all these words are also nearly extinct now" (see interview transcripts. Family 02. Gen X). This demonstrates that how lexicon of Saraiki is withering away with the passage of time, over the generations, because of decreased usage frequency. Additionally, these terms' attrition has nothing to do with any cultural change, but it is only due to the contact with other languages in the linguistic ecology of Saraiki community, and with the frequency it is used in. Furthermore, many other participants from different ages mentioned some words that they now don't understand and do not hear frequently in their language practices (see

interview transcripts, appendix 3). Other examples given by the participants include, “As with the passage of time, some cultural things…… arranged by the bereaved family, all by themselves” (see interview transcripts. Family 04. Gen X). Moreover, another one maintained, “yes, the language has changed so much…… language has changed with the time” (see interview transcripts. Family 05. Gen X). Furthermore, some others maintained, “The other day, I told my granddaughter that I forgot to bring chocolates for her. I spoke in Saraiki, ‘visur gya han’, and she didn’t understand what I said. Then I told her that in Urdu”, “ my father asked my mother to cook ‘geetay ali daal’ and for me it was the first time I heard such a dish name”, “Similarly when they recite the names of, you see, ‘desi months’, it is something like Sanskrit to us,” “ my grandmother was telling me a story and she said a word ‘bashahdadi’ , that I didn’t know. I asked my mother about the word, and she explained to me that it is a Saraiki word for a princess. My grandfather usually says weird words that we don’t get like ‘bohalian, dharokri la, dharowo, vit, tati(washroom)’ (while telling this the young interviewee laughed and felt ashamed)”, another Gen Z interviewee told about an incident when she used Saraiki word for balloon that is ‘bhookna’ and got scolded by her mother (feedback loop) and then she told that she never ever have used that word again in her life because she now subconsciously, thinks of it as a slang (butterfly effect) (see interview transcript, appendix 3).

Moreover, most of the young generations, Gen Z and Gen Alpha, said to have proficiency in Urdu and English and to prefer using more Urdu and English vocabulary to hybridize or to dilute the Saraiki because of the contact with other languages in the linguistic ecology and generational linguistic shift, over time. This is why they are more inclined towards using words like, ‘cheeni/sugar, washroom, bhag/run, gubara/balloon,parson/kal/yesterday/tomorrow, etc’ instead of ‘khand,tati,dharokri,bhookna,kalhoka/parsoka, etc’. For example, one of the respondents said, “Many changes have happened in Saraiki. Nowadays, our children or young children do not speak Saraiki that we speak, means their vocabulary has been totally changed. Even if they speak Saraiki, they use more Urdu and English words, most of the times”. This borrowing of words from Urdu and then mostly from English (as the findings of the questionnaire also showed that higher percentage of young generations of Saraiki community tend to use more of English vocabulary in their daily life communication) interrupts the intergenerational Saraiki transmission to younger

generations and creates a lexical gap across older and younger generations affecting the communication quality between them. For instance, older generation who solely rely on Saraiki wouldn't understand when his/her child would ask to buy him/her a balloon (*mjy balloon ly dain*) or to add more sugar to milk (*thori aur sugar dalain*). Likewise, another respondent explained, "if our elders used to say like '*bua vala cha*', now almost all of our family's young children say it like, '*darwaza band kr*' or some would even say, '*door band kr*'. All these three sentences are in Saraiki syntax but have different vocabulary from 3 different languages like Saraiki (*bua-vala-cha*), Urdu (*darwaza-band*), and English(*door*) but all latter two seems to be Urdu sentences. This is how Saraiki in its diluted or hybridized version is transmitted to young generations and posing the shadows of lexical gap.

All of these responses or the lost words discussed by the participants demonstrate that Saraiki has already been in the process of attrition, from a very long ago. Some words are lost because of changes in the culture, and some are lost due to decreased usage frequency because of contact with other modern and globally approved languages. This loss or attrition of Saraiki affects the intergenerational transmission of Saraiki i.e., these are not intergenerationally transmitted, leading to communication challenges and the widening of a lexical gap. Additionally, lexical loss and intergenerational language transmission are woven in a reciprocal relation, where each reinforces other i.e., the shrinkage of Saraiki vocabulary limits what can meaningfully be passed on, while weakened transmission of Saraiki to next generations deprives the Saraiki language of opportunities for lexical retention, creating a cycle of attrition shaped by both social practices and lack of concerned cognitive schemas. This lexical loss thus, gradually but strongly is widening the lexical gap across generations of Saraiki community.

4.3.7 Attitude towards Language Attrition

Attitudes toward language attrition can determine the rate of acceleration. A positive attitude towards preserving and revitalizing the language can foster initiatives for rescuing the dying language. Whereas indifferent or negative attitudes may accelerate the process of attrition. Attitudes towards Saraiki attrition play a crucial role in shaping the dynamics of Saraiki use within a community. Moreover, this attitude towards language attrition also shapes the adaptation strategies and the

intergenerational linguistic transmission patterns of the different generations of a community and therefore determines the ease and quality of communication among different generational cohorts of that particular community. In the case of Saraiki language, except Silent generation, almost all participants of other generations demonstrated negative attitude towards Saraiki, either directly or indirectly. Additionally, their adaptation strategies also displayed their attitudes towards Saraiki language. For instance, some interviewees responded, “The children nowadays, most of them, do not use Saraiki and some don’t even get Saraiki at all. They are very different and intelligent”, “to avail the better education and job opportunities and to excel in life, advance and modern languages are compulsory. Saraiki won’t benefit them. Also, in our society interaction in Urdu and English is seen as a symbol of being the children of well-mannered and well-educated parents”, “There is no room for Saraiki. If they hear it from elderly people of the family”, “So, the new generation I think prefer speaking Urdu and English because it sort of sounds politer and softer on the tongue and that’s what they want for their children”, “Yes. I prefer Urdu and English over Saraiki because people see Saraiki speaking as backwards”, “However, the kids of my grandchildren, they don’t understand most of the times when I speak Saraiki. They even cannot speak pure Saraiki. They don’t know many Saraiki words, and they don’t know a single Saraiki proverb. They laugh on stuff like Saraiki proverbs”, “I think the complexity and the complex words of Saraiki, they have started to just eradicate from the common spoken language that these days is being used as Saraiki, it is interchanging of Urdu words and Saraiki words as it is easier to communicate your message in this way. So, it is alright.”, “I think it is good to know multiple languages, and I think, changes are done for the better if not that why are they done even in the first place”, “we speak a kind of hybridized Saraiki at home. Also, when it comes to our youngest sister, she has been provided with an Urdu language environment even at home since birth. Even my brother and I are not allowed to speak with her in Saraiki, either it is at home, or it is outside, “It is considered a kind of intelligence scale at least in our Saraiki community. So, our generation feels good, or I would say elevated using English within Saraiki community. As far as Urdu is concerned, it is something very ordinary or I would say a household language these days. Now, like most newborns are introduced to Urdu since birth, rather than Saraiki. So, I feel like it is OK to move towards the global language on this day and date. Every time has its own essence, and

I consider the English as the essence of the current global times. That's why it is important to go with the flow to thrive in the life of our modern times and to survive in this era, even though it comes at the cost of our native Saraiki language", "Yes, it is easy to speak Urdu and English. I find Saraiki difficult. There are many Saraiki words that I don't understand. Also, my parents do not like it when I speak Saraiki. They always say it is not good thing to speak Saraiki". All these responses display a prejudiced attitude of native Saraikis towards Saraiki language and the attitude of the respondents that they don't need Saraiki because according to their words, Saraiki cannot do any better to them because it is less prestigious hence, cannot give them opportunities for good jobs and higher education. These also show that most parents do not even like to intergenerationally transmit Saraiki down to their children because they find it crude and impolite in its nature. Whereas they find English speaking as an intelligence scale but Saraiki a laughingstock. This also causes the youngest generation to not adapt Saraiki as their adaptation strategy for an easy and flawless communication. While they were asked to explain that how they personally adapt their intergenerational communication and that how often they use Saraiki in various settings, almost all of the Gen Alpha told that they do not use Saraiki at all and even with their grandparents they interact in Urdu and also they reported to use English vocabulary, a lot, in their daily life. This also shows their negative attitudes towards Saraiki. Moreover, when they were investigated about their attitudes towards code-switching or shifting within Saraiki language, they showed neutrality or positive attitude for it. For instance, some of the interviewees responded, "I think it is neutral. Whatever helps you understand something better, it does not matter, including another language. It is all about understanding what other person is saying", "I would be more on the neutral side because I was never that connected to Saraiki I believe one of the reason is that the newer generation does not prefer Saraiki language for their children because it leave a sort of crude image or sounds crude so, they want their children to be more polite and soft spoken", "we speak a kind of hybridized Saraiki at home. Also, when it comes to our youngest sister, she has been provided with an Urdu language environment even at home since birth. Even me and my brother are not allowed to speak with her in Saraiki, either it is at home, or it is outside". Even though some of participants from the Silent generation also responded, I like it. This is progress or development. It is positive. I like it. It is a positive change leading towards progress", "But there is no issue with going towards

other languages. We are OK with it unless it is compulsory for being our children to be successful”, “I don’t feel good about it. Though for a successful life kids need Urdu and English, but they should not abandon their Saraiki language, at all”. All of these responses demonstrate that almost all the participants and all five generations are fine with the fact of shifting towards Urdu and English even at cost of their own local language- Saraiki. They find this shift as for betterment and for comfortable communication and do not find Saraiki dying out as something bothersome. Moreover, the data from the interviews also revealed that the middle aged or young participants who speak Saraiki in some informal settings, that also is a diluted, hybridized and simplified Saraiki with heaps of Urdu and English words in it. Furthermore, when the participants were asked about their generational attitudes towards preservation of Saraiki, most of them maintained, “No. I don’t think so we are doing anything like that. There are not any specific things going on, anything on T.V., anything about poetry. No Saraiki writers, for example, are extending this or working on the preservation of Saraiki language. I do think Saraiki will die out with elderly people like it is kind of changing, being replaced slowly so, definitely it is dying out slowly”, “So, I think in this busy and fast life, you know, why would we be wasting our time on preserving Saraiki that can give us not a single opportunity in our life towards progress. And moreover, when the people of my generation, most of them feels ashamed to own our native language-Saraiki, then why would they do something to preserve it, and the reason behind this is the society itself and educational institutions as well , I would say, who look down on the languages like Saraiki”, “No, because I don’t speak Saraiki and I don’t like it”. All these responses demonstrate that young generations are not interested in preserving Saraiki signaling the stopped intergenerational transmission of Saraiki down into new generations. Even a Gen Alpha participant said that I don’t like Saraiki indicating an extremely prejudiced view of Saraiki in younger minds. On the other hand, the Silent generation and Gen X responded, “We should do something to preserve Saraiki language. It reminds us of our culture and our true roots. But no one is doing anything to save Saraiki language. Everyone runs away from it”, “Yes. Saraiki should be rescued. It holds our values, culture, and traditions. But I don’t think that anyone is doing something to preserve it. Most of the parents themselves want their children to not to speak pure Saraiki”, “Though we prefer Urdu and English for our children, but we should also rescue Saraiki as it is disappearing. It is our heritage so we

should preserve it, as well". This shows that older people want to preserve Saraiki because they consider it their heritage. Whereas most of the Gen X and Gen Y shifted their preferences towards Urdu and English, for their children. Therefore, they didn't prefer to transmit Saraiki intergenerationally. But at the same time, some participants from Gen X want to save Saraiki. This indicates that Saraiki community is also facing linguistic dilemma to some extent – it (old generation of Saraiki community e.g., Gen X) wants to preserve Saraiki but are not ready to prefer or to transmit it to next generations. Therefore, due to negative attitudes towards Saraiki, the parents have decided to prefer English and Urdu for their children and society on the whole, has iconized Saraiki as a backward language. Such attitude towards Saraiki on behalf of native Saraikis signals towards the accelerated attrition of Saraiki that in turn, gives birth to lexical gap (older and younger generations do not have sufficient shared lexicon) which affects the communication across different generations within Saraiki community as when two different lexicons encounter each other in an interaction, there is a need of explanations for each other's lexicon. Attitudes here operate in the form of feedback loops whereas, attrition of Saraiki and emergence of lexical gap is the butterfly effect, as per DST. The reasons behind such attitudes are the external factors, i.e., social, political and economic pressures, media influence, power dominance of dominant languages, cultural changes, global linguistic standards, etc., as per Ecology of Language framework.

4.3.8 Findings

Having analyzed the interviews, the following findings can be drawn:

- Lexical loss in Saraiki language has accelerated the process of attrition in Saraiki language and emergence of lexical gap. This discontinues the intergenerational transmission of Saraiki lexicon and influences language use patterns.
- The less or no intergenerational transmission of Saraiki to newer generations is further exacerbating the emergence of lexical gap across generations of Saraiki community, by ensuring the absence of mental schemas of Saraiki in cognitive lexicon of young minds.

- Language preferences have been changed over time across Saraiki community.
- Shift in family language practices has been observed.
- Younger generations are exposed to Saraiki less frequently in daily life interactions that signal diminished intergenerational transmission of Saraiki.
- Digital media consumption has centralized the individual-based activities further diminishing the intergenerational transmission of Saraiki.
- Digital media consumption and education exposed new generations to the globally dominant languages and shaped different language proficiency patterns and language preference patterns in younger generations.
- The Saraiki used among young generation is the hybridized or extremely diluted version of Saraiki.
- The increased usage frequency of English vocabulary in younger generation is considered a symbol of intelligence and being well-mannered among the generations of Saraiki community. This indicates that Saraiki has been iconized as a language of older generations and a backward language.
- The perceived perception of Saraiki being a less prestigious language (parental attitude towards Saraiki) further diminishes the intergenerational transmission of Saraiki and makes way for the lexical gap among different generations of the Saraiki community.
- The story-telling tradition in Saraiki community has also evolved. It is not now the method to transmit Saraiki to the younger generations. In fact, for most of the younger generation, digital media platforms have replaced the story telling, for example, You Tube Kids and is now the exposure site of dominant and global languages.
- Negative attitude of Saraiki's new generations towards preservation of Saraiki.
- Positive attitude on the part of younger generations towards language attrition.

- The changed language use patterns indicates less or diminished usage frequency of Saraiki.
- Less frequency usage of Saraiki means accelerated attrition that paves way for more lexical gap and so is the more challenged and more struggled intergenerational communication.
- Reduced intergenerational transmission of Saraiki has taken Saraiki language from lexical loss (e.g., in Gen Z) to its complete unuse (e.g., in Gen Alpha).

4.3.9 Critical Reflections

The themes discussed above collectively reveal a complex interplay of environmental and sociolinguistic factors that weaken the intergenerational language transmission within the Saraiki community. DST views these findings as the illustration of how each generation operates within different self-organizing language systems evolving on varying inputs such as formal education, home language environment, parental linguistic input, and digital exposure. These language systems, instead of developing in isolation, are shaped by continuous feedback loops and shifting linguistic ecologies, leading to instability in the shared lexicon.

The findings of this section highlight the significance of parental language practices that remained one of the most powerful agents in language transmission of Saraiki to younger generations. This section of the analysis shows that when parents displace Saraiki by Urdu and English in the domestic domain, either it is due to communicative convenience or shifting identity perceptions, the lexical input of Saraiki necessary for continuity is dramatically reduced. Moreover, educational institutions also emerged as key contributors to language attrition which is both the symptom and a driver of lexical gap emergence. The data collected through interviews highlighted Saraiki as a prohibited language in school environments limiting its input to the younger generations. Because this not only excludes Saraiki from peer-based activities in school where children interact most and learn from their peers but also, its absence from the environment of the educational institutions signals to younger generations that their heritage or local language lacks functional and academic value, intensifying language shift. Here, the Ecology of Language Framework draws attention to how institutional

policies regarding language reshape linguistic ecologies of a society by preferring predominant languages over minority languages like Saraiki.

Furthermore, digital media also exacerbates the situation under question via accelerating exposure to global cultures and languages. This leaves very little room for Saraiki transmission, changing the 'attractor states' among generations. Then comes the factors – attitudes and prestige – that influence the intergenerational transmission of Saraiki. The data collected through interviews unveiled the negative attitudes and stigma attached to Saraiki language – a prejudiced perception whereas most of the participants associated speaking Urdu with good mannerism while some of them considered proficiency in English as a gauge to measure intelligence. All these factors result into the distinct linguistic proficiencies of different generations of the Saraiki community, shown by the participants in this research, which means different patterns of intergenerational language transmission across generations. This also aligns with the DST as it explains how motivation, social feedback or initial stimuli produces butterfly effects or huge differences in lexicons.

When an input of a language is reduced while it is already in lexical competence with predominant languages, over the passage of time the lexicon that is easily and widely accessible replaces the minority language's lexicon. When the minority language's lexical items are totally displaced (due to reduced use and infrequent input of displaced language), there becomes a void which results into a lexical gap. After some indefinite time, depending on the rate of displacement, the active language attrition starts. The activation threshold of a displaced word increases resulting in weakened retention and recalling ability. This is how reduced intergenerational transmission of Saraiki is influencing the emergence of lexical gap. When a younger generation is not using Saraiki frequently nor is it getting enough input of Saraiki, even the storytelling medium, its content and method have been replaced with modern methods, and medium - Urdu and English, this results into their distinct language proficiencies from older generations making voids in their Saraiki lexicon. This, in turn, activates language attrition and disrupts the smooth flow of communication between older and younger generations where older generations remain deeply rooted in Saraiki language only, but younger generations have distinct language proficiencies. The data collected through the questionnaire also supports the findings of the thematic analysis of interviews such as the questionnaire' analysis showed a vividly clear lexical shift

from Saraiki to English across older and younger generations of Saraiki community thus exhibiting a reduced frequency and exposure to Saraiki language in younger generations.

Critically, this analysis section of the study reveals that lexical attrition is not random, it is patterned along generational lines, driven by systematic exclusion of Saraiki from meaningful communicative environments. Moreover, it also suggests that intergenerational language transmission is not a linear and intact process, anymore. Rather it has become fragmented, because of the influence of shifting linguistic ecosystems and uneven access to heritage language across different domains. The remaining adaptation strategies and emotional bonds to Saraiki are not even sufficient to resist the global socio-cultural influences and power structures.

4.4 Findings Integration

The convergence of the quantitative and qualitative data in this study reveals a multi-dimensional picture of lexical gap and language attrition across generations of Saraiki community. The questionnaire findings clearly state that the lexical gap across older and younger generations of Saraiki community exist not only due to incorporating words related to innovations/technology, but it is due to avoidance, generational language shift, and borrowed induced gaps that are interestingly leading the Saraiki language towards obsolescence gap where there are many words getting totally unused. This finding is also supplemented by the findings of the interviews' analysis for instance, some participants during interviews told the researcher that there are many Saraiki terms like 'naindra, nikraz, etc.' that are now extinct because they have come to complete unuse in the contemporary Mianwali's linguistic contexts. Additionally, both qualitative and quantitative data of this study reveal that this lexical gap is also not solely because of cultural changes or shifts but in case of Saraiki community, the use of Saraiki language on the whole is being reduced, independent of cultural changes. For example, the core, functional vocabulary of Saraiki language i.e., domestic spaces, perceptual categories, and basic communication, etc., is facing erosion. This indicates that reduction in Saraiki language is not merely about cultural words but about foundation of language system itself, which suggests deep lexical loss where intergenerational use of Saraiki is collapsing, making it more vulnerable and functionally limited, leading it towards attrition.

Moreover, the questionnaire showed inconsistent patterns of usage frequency of lexical terms across all linguistic categories. This is also supported by the qualitative analysis of this study such as the findings of the interviews revealed the phenomenon of code-switching and code-mixing among young generations of Saraiki community and varied degrees of code-mixing and code-switching indicates inconsistent usage frequencies of lexical terms based on the communicative contexts and its needs.

Furthermore, the qualitative analysis of this study reveals the dimension of intergenerational transmission of Saraiki that has been reduced, giving way to lexical gap and language attrition due to diminished exposure to Saraiki language. This is supported by the findings of the quantitative data, as well. For instance, quantitative analysis also reveals that borrowing induced gap and generational language shift gap exist across generations of Saraiki community. These lexical gaps signal the reduced intergenerational transmission of Saraiki because of borrowing and language shift across older and younger generations. Moreover, the intergenerational communication has also been analyzed that how it is influenced by lexical gap. This discussion cannot only be justified through qualitative analysis of this study, but the data collected from questionnaire also displays this impact. For instance, data collected from questionnaire shows that older and younger generations use different language with huge usage frequency differences, in their daily life, i.e., old generation largely use Saraiki and showed nearly no use of English whereas Gen Alpha has been showed to largely use English with nearly no use of Saraiki. This distinct language use among older and younger generations (especially Gen Alpha) points towards communicative barriers because both generations lack the lexicon of each other's language.

Together, the findings of this study underscore that lexical gap is not simply about missing words or word loss but is deep rooted in complex systemic changes, as per Dynamics Systems Theory, and that these language systems have their own – self-organized – linguistic ecologies that bear both the product (language attrition) and symptom (cause i.e., provides vast linguistic exposure) of the linguistic dynamics. This convergent approach allowed the study to not only quantify the data regarding lexical variations across different generations of Saraiki community but also critically unpack its causes (external i.e., exposure, media, home language practices, intergenerational linguistic transmission etc., and internal i.e., attitudes, etc.), unveiling that attrition is not only linguistic but also a socio-cultural phenomenon. This integration strengthens

the understanding of attrition and dynamics of minority language ecologies like Saraiki in Mianwali and Musa Khel.

Chapter 5

FINDINGS AND DISCUSSION

The present study has been conducted to analyze and explore the ongoing process of language attrition and emergence of lexical gap across different generations of Saraiki community. For this purpose, the data has been gathered through different research tools such as questionnaires and interviews while taking samples from the native Saraiki locations-Mianwali and its periphery, Musa Khel. This chapter draws on the Ecology of Language Framework by Hornberger and Hult (2008), and Dynamic System Theory (DST) by Biot, Lowie and Verspoor (2007), to analyze the findings. This framework provides a lens to understand and to explore the interplay of all the findings, the researcher has made from the thematic analysis of the interviews and the descriptive analysis of the questionnaire. A comprehensive discussion on these findings is presented here in this Chapter:

5.1 Dynamics of Linguistic Ecology within Saraiki Community

According to Hornberger & Hult (2008), the dynamics of linguistic ecology within any community reflect the intricate and complex interplay between language, culture, social structures, and environmental factors. As far as the case of Saraiki community is concerned, the linguistic ecology of younger generations is richer and is multilingual in nature whereas, most of the older generation is monolingual thus, has monolingual ecology. This linguistic ecology of Saraiki community with distinct natures (monolingual and multilingual), for different generations, serves as the foundation for the bifurcation between older and younger generations. For instance, one of the old respondents said that they only know Saraiki because in their times other languages were not common in their society whereas, middle and young generations said to have variety of languages and interaction experiences in their families.

The dynamic nature of linguistic ecology is because of the ever-changing societal needs and due to the vast exposure of the young generations to globalization and global trends. Moreover, these dynamics of linguistic ecology have shaped the attitude towards Saraiki, language preferences, intergenerational linguistic transmission patterns, language use, frequency and proficiency patterns of the Saraiki community,

that in turn, influence the emergence of lexical gap across Saraiki community and the acceleration or deceleration of attrition of Saraiki.

5.2 Power Relations - Dominant and Minor Languages

The findings of the interviews and questionnaire data, for the present study, showed a linguistic hierarchy created by external socioeconomic factors such as educational and professional opportunities. As, many of the respondents said that they do not prefer Saraiki for their children because Saraiki cannot do any better for them and their children because for higher education and good jobs, one should be good at English. This shows that through the globally induced social norms; the element of power has been associated with English making it a 'dominant language'. The other language, found second in the hierarchy (of Saraiki community) but at the top in terms of usage and proficiency, is Urdu. Whereas Saraiki is considered a minor language because it is not a globally influential language as, it cannot give its speakers a wealth of opportunities for leading a successful life. This weakens the relationship of Saraiki speakers with their own native language - Saraiki. According to the Hornberger & Hult's Ecology of Language framework, these power relations reinforce language use and define interaction between one language and other languages in the minds of bi- and multilingual speakers and its interaction with the society in which it functions as a medium of communication (Haugen, 1972, p.325; Hornberger & Hult, 2010, p.281). Therefore, in a multilingual society of Saraiki community, Saraiki is influenced by the interactions of dominant languages Urdu and English. It is also influenced by the interaction with society in which the new medium of communication for new generations is either Urdu or English, as told by almost all the participants of this study. This demonstrates that Urdu and English have invaded Saraiki so, it is now considered a powerless language and is going in the backdrop of linguistic ecology, as a minor and reduced language. This kind of linguistic shift, at the end of young generations, is leading Saraiki towards its attrition and emergence of lexical, in turn, posing challenges to intergenerational communication.

5.3 Prestige vs Prejudice

Prestige and prejudice are two significant by-products of power relations between dominant and minor languages. These two factors have the potential to shape the attitude towards languages, language preferences and proficiency. However, they

interact in a reciprocal relationship where a prestige reinforces positive attitudes and positive attitude towards a language reinforces prestige, meanwhile prejudice promotes negative attitude and negative attitude towards a language reinforces prejudiced image of that language. As in case of Saraiki language, the data collected through interviews shows that English is considered a highly prestigious language within the linguistic ecology of Saraiki community, signifying modernity, education, exposure to global contexts, and upward social mobility. Urdu is considered as the second most prestigious language, as a national language, and functions as a transitional yet stabilized language whereas Saraiki suffers from a prejudiced impression on young minds of the Saraiki community, leading to its devaluation in social settings, particularly among younger generations.

The data collected through interviews highlighted how prejudiced image of Saraiki is contributing to its attrition and in the emergence of lexical gap. For instance, a respondent said that their college fined those who speak Saraiki even in the playground, during recess. The respondent said that this imprinted a prejudiced image in their minds that if they speak Saraiki, they will get fined. Another incident was also shared by the respondent that how she got slapped by her mother for using a Saraiki word for *balloon* (*bhookna*) and was told that this is not an acceptable term therefore, even years after, still in her subconscious she considers it something slang. These instances from the interviews demonstrate that a prejudiced image shape negative attitudes in people towards languages like Saraiki and make them abandon their local language- Saraiki, contributing to the language attrition. This is in accordance with the idea central to the Ecology of Language Framework by Hornberger & Hult (2008), that language changes in social and cultural contexts in relation to the choices and attitudes of individual speakers (Mufwene, 2001).

5.4 Bifurcation- Distinct ‘Attractor State’

The above discussed factors like negative attitude towards Saraiki lead towards the differences in language preferences among the older and younger generations of the Saraiki community. Almost all the respondents preferred Urdu and English for their children (see interview transcript, appendix 3). Whereas the older generation (Silent generation) showed preference for Saraiki. On the other end, the youngest generation (Gen Alpha) showed not only preference for Urdu and English but showed usage only

for Urdu along with English vocabulary. Such different language preferences among the different generations of the Saraiki community reflect the existence of different linguistic attractors for older and younger generation. Such as the interview analysis found out that for the Silent generation, Saraiki serves as the single and strong attractor, whereas for Gen Z and Gen Alpha- the younger generations, Urdu-hybridized with a lot of English vocabulary serves- as the transitional and stable attractor while English as a strong attractor. Attractor, according to the DST, represents words, linguistic choices and linguistic behaviors that tend to be consistently adopted or preferred by certain generations.

This picture of the Saraiki community in terms of distinct linguistic attractors is a demonstration of the point of '*bifurcation*', where language usage and lexicon significantly diverge between generations, marking a clear and vivid split or fork in the path of language development. In the current study, the analysis demonstrated that for younger generations, Saraiki is their destabilized attractor so, they tend to avoid it in all kinds of settings. This scenario, in case of intergenerational communication, causes communication barriers because older generations do not understand English vocabulary and younger generations do not understand virgin Saraiki- the two attractor states of two generations clash. Therefore, communication suffers when interlocutors from different generations of the Saraiki community, operating within distinct attractor states, interact. This indicates the adoption of divergent or forked linguistic patterns leading towards communication challenges and language attrition: the reduced usage frequency and reduced intergenerational transmission of Saraiki on the part of young parents, is causing partial or complete loss of Saraiki from the lexicon of youngest generations. This is giving way to language attrition of Saraiki and in turn, lexical gap across generations of Saraiki community thus, posing challenges to intergenerational communication within Saraiki community.

5.5 Feedback Loops

In Dynamic System Theory (DST), the feedback loops highlight the self-regulation of the language system such as feeding back the output of language system into itself as an input. This process holds the potential to either accelerate the attrition of a language (positive feedback i.e., for linguistic shift) or to regulate (negative feedback i.e., resistance towards linguistic shift) the language by preserving it.

In the present study, the data collected through interviews and the questionnaire demonstrated that almost all the generations of the Saraiki community showed to have positive feedback i.e., praise and affirmation, to the young speakers for effectively using English vocabulary and Urdu hybridized with English for daily life communication. This builds confidence, empowerment, increases motivation and strengthens neural connections related to language usage and acquisition. On the other hand, there is not enough negative feedback, i.e., try to resist language shift- reported by the interviewees interviewed for this study. This is leading even the intergenerational communication either social or formal and the home language practices to be inclined towards the dominant languages-English and Urdu. Such positive feedback from parental generations and society discourages, especially Gen Alpha for using Saraiki i.e., they feel ashamed of speaking Saraiki. Moreover, the interviews of the analysis showed that parents also face backlash from society if their children interact in Saraiki, especially outside home. This kind of feedback loops also discourages parents from intergenerationally transmitting Saraiki. Therefore, these feedback loops are setting distinct attractor states for new generations and giving spaces to the lexical gap to emerge between generations within Saraiki community at the cost of intergenerational communication as most of younger participants shared to not to use Saraiki in any kind of setting even when interacting with their grandparents while grandparents shared that they do not understand English. For instance, one of the Gen Alpha's respondents shared that she has never spoken Saraiki, not to even reply in Saraiki during conversation with her grandparents who interact in Saraiki, and she also shared that she feels shy and ashamed of interacting in Saraiki.

Moreover, even many respondents of the Silent generation showed a positive attitude towards their grandchildren using Urdu and English while they also showed sadness over them for abandoning Saraiki. Even one of the respondents said that he also interacts in Urdu with his granddaughter. This kind of increased use of Urdu and English in various domains is reinforcing their utility and prestige meanwhile; it is discouraging the reliance of younger generations on the local language- Saraiki. For example, some participants reported that parents themselves, force their children to interact in Urdu or English.

Additionally, except the Silent generation and Gen X, almost all of the participants of other generations showed to have no resistance against the attrition. Even

one of the respondents said to have no time to waste on the efforts for preserving Saraiki that can offer no socioeconomic opportunity to them. This shows that the negative feedback is not enough to resist the shift in the language system of the Saraiki community. Consequently, due to excessive positive feedback loop, lexical gap is emerging across Saraiki community because younger generations are forgetting the lexicon of Saraiki due to its decreased usage frequency in their linguistic ecology. In other words, Saraiki is not being transmitted intergenerationally due to excessive positive feedback loop, contributing to the attrition of Saraiki.

5.6 Butterfly Effect

The butterfly effect, another concept of DST, highlights the sensitivity to initial conditions in language attrition such as, it refers to the notion that small and seemingly insignificant changes in a dynamic system or linguistic ecology can lead to significant and far-reaching effects over time. For instance, some small and insignificant incidents were shared by the respondents in their interviews showed the butterfly effect such as, the incident of a respondent who used Saraiki term for balloon and got slapped by her mother, college that fined students for interacting in Saraiki or even in Urdu in college area, or a case of the respondent who started to use 'Hindi' that she learned from watching Indian cartoons and then her parents switched her to watching English cartoons (see interview transcripts, appendix 3). All these seemingly small and insignificant feedback led to far-reaching effects such as, a prejudiced image of Saraiki was imprinted in the minds of those respondents, and they quit to use pure Saraiki in any kind of setting i.e., one of them shifted totally towards Urdu and English and the other one shared to get it instilled in her subconscious that speaking Saraiki is socially devalued and might be perceived as a slang. Additionally, a respondent shared that now in current times; to comfort a child, mothers do not make efforts but put their child to watch cartoons. This seems to be an insignificant gesture, but it is not, such as by doing so, an intergenerational connection that would have rather been made up between a mother and child will not develop. Also, the child would be exposed to the different language through cartoons either Urdu or English but not Saraiki, as almost all parents preferred Urdu and English as a medium of storytelling for their children. This is contributing to the diminished intergenerational transmission of Saraiki leading towards the attrition of Saraiki.

Furthermore, the story telling practice also showed a butterfly effect. Almost all the new generations responded that they use Urdu or English as a medium of storytelling for their children, and some said that they do not tell their children bedtime stories but let them watch things on phones or screens. This also is seemingly an insignificant gesture, but it has produced a huge effect on the Saraiki language system. Because story telling was a great and interesting way of transmitting Saraiki language and culture but now not only the dominant languages - Urdu and English- have taken over the place of Saraiki as medium of storytelling but also in many cases the method of storytelling has also been modernized i.e., a shift from oral story telling (intergenerational interaction) to watching stuff on screen (zero intergenerational interaction). This change of medium for oral storytelling seems to be a benign change but this has resulted into a reduced interaction between grandparents and their grandchildren. Through oral storytelling, grandparents used to transmit contextual, traditional and cultural Saraiki vocabulary to younger generations. But now due to reduced interaction between them because of displacement of storytelling practice or replacement of its medium, the intergenerational transmission of Saraiki language has also been greatly reduced. This reduced intergenerational transmission of Saraiki indicates that young minds of Saraiki community are not getting enough Saraiki language input for development of its lexicon in their cognitive spaces. Thus, the analysis demonstrates that the younger generation's inability to understand or to speak Saraiki does not reflect the non-existence of Saraiki language within the sociolinguistic fabric of the community but rather its absence within their cognitive and lexical repertoire that are increasingly shaped by dominant languages such as English. Therefore, the absence of Saraiki in the internalized linguistic cognition of younger generations, despite its existence, is a butterfly effect of small harmless linguistic conditioning by parents or society resulting in attrition of Saraiki and challenged intergenerational communication.

This indicates that the young generations do not know and are unable to understand Saraiki vocabulary when it actually exists but is absent from their lexicon leading towards lexical gap across generations. Crucially, because of absence of Saraiki from the lexical repertoires of young generations, they cannot transmit it to next generations, which threatens to disrupt intergenerational continuity of Saraiki and may ultimately bring Saraiki transmission to end.

All these instances demonstrate that the small harmless initial linguistic conditioning results into bigger linguistic impacts. Consequently, this butterfly effect is contributing to the attrition of Saraiki, emergence of lexical gap across generations and intergenerational communication challenges within Saraiki community.

5.7 Lexical Loss - Cultural Shift and Usage Frequency

Cultural shifts or changes also contribute to the attrition of a language and the emergence of lexical gap. When culture evolves, some of the traditions are lost and some are added. Similarly, the vocabulary for lost traditions also gets lost whereas, the vocabulary for new traditions in the culture also gets added. This operates in the same way as the dynamics of linguistic ecology of a particular community. In the case of Saraiki community, many culture changes have been observed by the native Saraikis. For instance, some lost traditions told by the participants in the interviews conducted for the present study are 'giving *naindra*, culture of *dararian*, having *valaka* in home, culture of *jashan*' (see the analysis, sub-theme Lexical loss). These traditions are lost as people get to the modernized and contemporary global culture i.e., the notion of '*jashan*' has evolved to the notion of '*party*', with changing context in the modern world. Similarly, with modern housing, '*valaka*' is lost and instead a heap of new English vocabulary has been added like, *laundry*, *lounge*, *kitchen counter*, *slab*, etc. The lost vocabulary related to the lost cuisine of Saraiki culture, as according to the data collected through interviews, '*making boli*, and *geetay ali dal*', is another example. Moreover, some other instances of lost lexicon of Saraiki as shared by participants in the interviews and some words with no usage frequency shown in the questionnaire are, '*nikraz*, *tati*, *bhookna*, *ghawandi*, *aghera*, *ajohka*, *dharokri*, *bohalian*, *rukhs*, *cherri*, *parchatti*, *kutri*, *valaka*, *dhaeydhi*, many more' (see interviews' analysis and words in the questionnaire with lowest or no usage frequency). Now the people, due to vast language contact with the dominant languages in the linguistic ecology, shifted to using words like, *scissors*, *washroom*, *balloon*, *neighbors*, *tree*, *plants*, *drawing room* or *baitak*, *bhagna*, *parson*, etc. Moreover, the findings of the questionnaire revealed that lexicon of Saraiki across generations is not only being lost due to cultural changes but each and every domain of Saraiki vocabulary has been affected by invasion of English vocabulary, and many lexical terms of Saraiki have reached obsolescence- complete unuse of words. This demonstrates the dilution or hybridization of the pure Saraiki that

results in a version that a respondent in interview referred to as an educated version. This is how lexical loss has been occurring in the Saraiki community due to language contact, cultural shift and some due to less usage frequency.

Additionally, some of the participants during interviews told that people of their very own Saraiki community judge the Saraiki speaking children as raised by uneducated parents or being ill-mannered or even one said that Saraiki seems impolite and crude. Such attitude or perception of Saraiki community's members themselves is another reason for lexical loss other than the language contact with other languages. These negative attitudes of the society, towards Saraiki further push the young generations away from interacting in Saraiki and promote rigidness even in adaptation strategies. For instance, the findings of the interviews have revealed that even adaptation strategies adopted across generations within Saraiki community while interacting intergenerationally reflect that often only older generations are expected to bridge the gap through simplification or switching to Urdu for interacting with younger generations while younger generations are not encouraged or expected to adjust interaction in Saraiki to bridge the lexical gap with their elders (either because their lexicon lacks Saraiki vocabulary due to its reduced transmission or because they are not allowed by their elders to speak in Saraiki due to negative attitudes associated with it). This is how Saraiki community itself is promoting one-way accommodation for lexical gap across its generations. This also demonstrates rigidness, power imbalance or asymmetry in adaptation strategy on the part of Saraiki community that not only challenges intergenerational communication but also contributes to the erosion of Saraiki lexicon i.e., use/input of Saraiki is reduced which in long-run causes attrition.

This whole picture presents what Irvine and Gal (2000) described as linguistic iconization where minority language becomes symbolically tied to older generations only and is considered an icon for being backward if younger speakers interact in it. This is a way of legitimizing the younger generations' detachment from minority languages such as Saraiki.

Thus, lexical loss in Saraiki language offers a critical and broader dynamics of the Saraiki community showing that linguistic shift and judgmental attitude towards Saraiki, on the part of Saraiki speakers themselves, are leading towards the attrition of

Saraiki, emergence of lexical gap within Saraiki community and weakened intergenerational communication examples.

5.8 Cognitive Factors and Intergenerational Linguistic Transmission

External factors as discussed above like cultural shifts, prestige and prejudice, power dynamics, social dominance, modernization, etc. are one cause of the language attrition. But DST also discusses the internal or cognitive factors that hold potential to kill language, and these factors are equally significant to external factors such as, brain' capacity to adapt, reorganize, and respond to linguistic change (also see Mytara and Kopke in this issue). All internal or cognitive factors are linked with the feedback loops and butterfly effect because all of them are related to the usage frequency of a language and intergenerational linguistic transmission in the linguistic environment. As also according to the Activated Threshold Hypothesis by Paradis (2004), each language system in a bilingual or multilingual mind has a certain threshold of activation that must be surpassed for the language to be used. This threshold is lower for those language systems with highest frequency such as when one language is used frequently in a linguistic environment, its activation threshold lowers, making it easier to locate or access that language, or to reorganize thoughts and to respond in that language. Interestingly, when two languages are activated simultaneously, this leads towards mixed language sentences and bi or multilinguals can control the activation of certain languages by managing thresholds. Moreover, if a language is not used frequently, its activation threshold increases making it hard to recall or accessible and results in attrition or loss of proficiency in that language.

In case of Saraiki community, as the data collected through interviews reflects that most of the parental generations (especially Gen X) of Saraiki community are facing linguistic dilemma i.e., most of them want to preserve Saraiki as according to them, it is their identity and holds their history and values but at the same time, they do not prefer it for their children and prioritize the dominant languages such as English to ensure children's academic and social success. The analysis of the interviews and the questionnaires have revealed that this dilemma or conflict is frequently contributing to the breakdown of intergenerational transmission of Saraiki language instead of supporting it i.e., either children have not been given direct input of Saraiki or if given in any way, it is extremely diluted or oversimplified Saraiki hybridized heavily with

English and Urdu vocabulary. For instance, Saraiki (spoken by parental generations especially Gen Y and Gen Z) has been diluted to an extent that it does not seem to be Saraiki anymore as according to what some respondents shared.

The transmission of oversimplified version of Saraiki to young generations results into lexical duplication i.e., parents already are using and transmitting simplified Saraiki to young generations, and the young generations simply duplicate lexical terms their elders use. So, their first exposure is already not the virgin version of Saraiki but its diluted version -incomplete L1 input. Furthermore, the data collected through questionnaires also complies with this and reflects the lexical duplication on the part of young generations.

Eventually, this insufficient input of Saraiki results into lack of development of deep schemas for Saraiki language in younger generations' cognitive spaces, making it (Saraiki) inaccessible to them, therefore, causing lexical gap across generations of Saraiki community and attrition of Saraiki over time.

Additionally, most of the younger generation - especially Gen Alpha only speaks Urdu integrated with a lot of English vocabulary. This raises activation threshold for Saraiki as compared to English and Urdu vocabulary, because of extremely reduced or no usage frequency. Therefore, they have been more vulnerable to totally forgetting and losing Saraiki lexicon. But incomplete input or reduced transmission of Saraiki accelerates language attrition and emergence of lexical gap across generations (within Saraiki community) more than less usage frequency of Saraiki i.e., forgetting a language takes time but if it is not transmitted (or if transmission is reduced) in the first place, the cognitive schemas do not get developed at all.

5.9 The Two Factors

The process of L1 attrition can be influenced by two factors: *externally induced language change* and *internally induced language change* and language attrition cannot get completed unless and until both of these factors are simultaneously active (Seliger & Vago 1991:10). The externally induced language change is about the presence, development and eventually, the dominance of the L2 system. This factor reflects the extreme interference of L2 across all linguistic levels. Whereas the internally induced language change is linked to the dramatic decrease in the usage or input of L1 that leads towards the L1 system's structural reduction and oversimplification (Seliger & Vago

1991:10). In case of attrition of Saraiki, both factors are active such as Urdu and majorly English languages are not only present in the linguistic ecology of Saraiki community, but they have been developed and given the status of dominance. This status of dominance has given both the power to interfere with the language systems of local/minority languages like Saraiki. Additionally, Saraiki is also facing an internally induced language change such as its usage and intergenerational transmission have been reduced as discussed above under the headings of 'home language practices and adaptation strategies'. The diminished usage frequency of Saraiki also indicates the reduced Saraiki input such as reduced intergenerational transmission of Saraiki, that has led the pure Saraiki version towards oversimplification (dilution and hybridization) and structural reduction causing shrinkage of Saraiki lexicon. This clearly demonstrates that Saraiki is attriting and the lexical gaps are emerging in the Saraiki community due to shrinkage of Saraiki lexicon. Conclusively, the analysis conducted in this study clearly reveals that both of the two factors are simultaneously active in case of Saraiki language. This may take Saraiki language to its complete attrition if it is not rescued.

5.10 Summary of the Findings and Broader Implications

Taken collectively, this study reveals complex dynamics of linguistic ecology of Saraiki community and the intergenerational linguistic challenges it is going through. The findings of the present study show that the linguistic ecology of younger generations within Saraiki community is richer than the linguistic ecology of monolingual older Saraiki speakers. The source of the richness of linguistic ecology is the vast exposure through educational institutes and digital media consumption that gives them opportunity to encounter the speakers of other languages (Cenoz & Gorter, 2017). Language contact significantly influences the interlocutors (Matras, 2009), and results in bilingualism or multilingualism, and this is considered the first step towards language shift that, consequently, ends in the attrition of less frequently used language (Romaine, 2008; Fishman, 2000). In the case of present study, there is the interplay of three languages in the linguistic ecology of Saraiki community such as, Saraiki- a minor language, Urdu-national language, and English-a dominant global language. Exposure to the contact language greatly influences the linguistic preferences of the community in its daily life affairs (Grenoble, 2011). Almost all the younger generations of the Saraiki community prefer being proficient in English and Urdu, because of their

instrumentality. Moreover, almost all the local Saraikis, themselves feel that competency in English offers a pile of opportunities and better prospects especially in terms of white-collared jobs (Crystal, 2014; Shamim, 2011; Phillipson, 1992). On the other hand, the local or minority languages are excluded from important domains like education, profession, and media, because of the dominance of dominant languages especially English - a clear instance of linguicism (Derhemi, 2002). Additionally, other than these domains, English in the Saraiki community has invaded the home language domains i.e., interactions with family and friends (Phillipson & Skutnabb-Kangas, 2013). Furthermore, the intergenerational transmission of Saraiki has been diminished even through changes in the elements of traditional practice of storytelling. Such reduction in intergenerational transmission of Saraiki has been causing various lexical gaps in terms of vocabulary across Saraiki community as Saraiki lexicon is not being transmitted intergenerationally. The findings of the interviews showed that Saraiki, the generations such as Gen Y and Gen Z speak is not the pure version but a hybridized and diluted version of Saraiki. In short, the diminished usage frequency and diminished or no intergenerational transmission of Saraiki has been contributing to the challenged communication among older and younger generations, the attrition of Saraiki and the emergence of lexical gap within the Saraiki community.

This research echoes some relevant existing literature and departs from some in significant ways. In line with the Datta's (2010) & Flores's (2015) findings, though this study confirms that frequency use is significant for a language to be maintained and that earlier the individuals get immersed into L2 setting (such as in case of Saraiki community through storytelling practice for example, the children have been immersed into L2 environment), it is more likely for their L1 to suffer attrition but the present study emphasizes more on the effect of intergenerational transmission of language on its attrition.

Moreover, the present study diverges from the findings of Hu (2023), who argued that language attitudes affect language attrition more than actual usage frequency does. Whereas this study says that actual usage frequency affects language attrition more than language attitudes. This finding aligns with Amin & Khan (2023) who explored linguistic behavior and linguistic preferences of Gen X and Millennial speakers of Azad Kashmir to determine their degree of shift and Urdu language attrition and revealed that despite positive attitudes towards Urdu, Kashmiri community is

facing the attrition of Urdu. Furthermore, in alignment with Ahmed's (2025) findings, this study also shows that though most of the minority or regional language's speakers do not speak English, but both the minority language and Urdu-predominant language have been incorporating English vocabulary in their lexicon. Similarly, it also aligns with the findings of Hakami (2025) regarding social media as one of the major causes behind emergence of lexical gap between old and new generations. This research also confirms the findings of Tehseem et al. (2025) and extends that the attrition of any minority language is driven by a preference for Urdu and English, on the part of the minority language speakers, in social and professional contexts, which reduces its perceived value. Also, that social embarrassment and a collective belief that a particular minority language is not important for success in life further discourages its use among the younger generations. Consequently, due to its reduced use and reduced exposure to it, there has been shown a sharp decline in the ability to speak or to understand minority languages over time.

While the findings of this study are context-specific, they offer valuable indications that can be transferred to the cases of other minority language communities worldwide. This study contributes to wider debates on language attrition, lexical gap across generations, intergenerational communication patterns and how language in attrition can be preserved under conditions of increasing social and linguistic pressures. The story of Saraiki in Mianwali district is local in setting but global in meaning.

CHAPTER 6

CONCLUSION AND RECOMMENDATION

The final chapter of the thesis presents the conclusion of this research study followed by recommendations and suggestions for future research. The present study sets off to cover and explore the attrition of Saraiki and lexical gap across different generations of Saraiki community. Saraiki is local and heritage language that holds the traditions, values, identity and culture. But with the passage of time, its usage frequency and intergenerational transmission are declining. This research was primarily carried out to answer the research questions proposed in chapter 1.

6.1 Response to Research Question 01:

How does the lexical gap between the Silent Generation, Gen Z, and Gen Alpha of the Saraiki community influence the intergenerational communication within the Saraiki community?

As per the data analyzed in chapter 4, the research findings concerning the first research question demonstrate that the lexical gap existing in Saraiki community is due to lexical loss demonstrated by the respondents during interviews (see the thematic analysis of the first question in the chapter of analysis). With the ever-evolving dynamics of linguistic ecology, the changed language preferences were shown across the different generations of the Saraiki community. Almost all young generations presented inclination towards the dominant languages, exposed to them through home domains, digital media and education. This perpetuates the notion of prestige and prejudice among Saraiki, Urdu and English, which further deepens the inclination towards Urdu and English and results into the differential language proficiency across generations of Saraiki society. The distinct language proficiency across generations of Saraiki community has been reflected in a generational divergence in lexical knowledge. This divergence weakens intergenerational communication such as Gen Alpha uses Urdu not Saraiki even as an adaptation strategy when older generation mostly rely on Saraiki. This reflects rigidity and asymmetry in intergenerational communication because of lexical gap across generations. Additionally, Saraiki community, itself is facilitating and accommodating lexical gap across generations by

fostering negative attitudes towards Saraiki in young minds. This one-way accommodation or feedback loop is legitimizing the unuse of Saraiki in younger generations and nurturing linguistic iconization. This leads towards the challenged communication between the older generation who mostly only know Saraiki and the younger generations who speak Urdu heavily hybridized with English vocabulary and are not expected to adjust the interaction in Saraiki for the sake of older generations, posing barriers in intergenerational communication within Saraiki community.

6.2 Response to Research Question No 02:

What are the specific lexical gaps or differences in vocabulary usage observed among the Silent Generation, Gen Z, and Gen Alpha within the Saraiki community?

The second research question was about the specific lexical gaps that exist across the different generations of the Saraiki community. The findings of this question demonstrate that the lexical gap emerging across Saraiki community is not only due to cultural shifts/changes or due to the addition of technology/innovation related vocabulary. But the data has demonstrated deep lexical loss (of core or functional vocabulary) contributing to the attrition of Saraiki and struggled communication such as, generational lexical gap, obsolescence gap, borrowing-induced gap, conceptual lexical gap, language shift gap, functional lexical gap (for details, go to findings of question.2). These gaps in terms of vocabulary demonstrate that Saraiki is in the attrition process, at large, i.e., every functional domain of daily life vocabulary is going through attrition. These findings indicate towards the dominance of English and Urdu in daily life communication of the younger generations of Saraiki community.

6.3 Response to Research Question No 03:

How do intergenerational language transmission and language use patterns within families contribute to the lexical gap between the Silent generation, Gen Z, and Gen Alpha?

The third research question investigated the contribution of intergenerational language transmission towards lexical gap among different generations of Saraiki community. Themes in terms of minor themes made out of interviews for this question, are discussed in detail under the chapter of data analysis. The findings of this research question demonstrate a reciprocal relation between intergenerational language

transmission and lexical loss (discussed in detail in chapter of discussion). The analysis of the data further showed that digital media consumption is creating disconnect between older and new generations by shaping the language preferences through nurturing the linguistic ecology of the Saraiki community. Moreover, a decrease in the overall usage of Saraiki in home language practices has been found. It also has been found through the interviews' data analysis that even the Saraiki that has been used by the younger generations, i.e., Gen Y and Gen Z, is hybridized and diluted to such an extent that it can hardly be called Saraiki, in terms of its vocabulary. This suggests not only the overall reduction in the amount of Saraiki language's input but also the reduced presence of Saraiki in linguistic environment given to Gen Alpha. Moreover, the story telling- a significant intergenerational transmission site for Saraiki and its culture, is also going into the past with the social media taking over the major linguistic transmission methods. For example, young generation prefers watching screens at bedtime and they are also encouraged by their parents in this respect, as well (see thematic analysis of third question). Additionally, parents of Saraiki community showed to prefer Urdu and English for their children and if children get somehow to speak Saraiki, their parents negatively reinforce them for this (initial conditioning producing butterfly effect). This suggests that parental generations are iconizing Saraiki as a backward language and refraining their children from using it in any setting. The educational institutes behave in the same way regarding this. Therefore, lexical loss is taking place as generations of Saraiki community are shifting to dominant and global languages due to prejudice associated with Saraiki for being unable to provide educational and professional opportunities. However, in case of Gen Alpha, Saraiki has been completely pushed back into complete unuse, contributing to acceleration of Saraiki's attrition. The changing trend with respect to the intergenerational language transmission i.e., incomplete or absence of input of Saraiki to young minds, is resulting into absence of mental schemas in the cognitive lexicon of younger generations. Thus, it is giving way to lexical gap and changes in language use patterns across older and young generations of Saraiki community. Furthermore, almost all the young participants showed a neutral attitude towards the attrition of Saraiki and did not show any positive approach towards its preservation.

Conclusively, the intergenerational transmission of Saraiki has been diminished to a large extent due to many reasons such as prejudiced view associated to it and due

to generational language shift to the dominant languages of the global context. This has decreased the usage frequency of Saraiki, leading towards distinct language proficiency and lexical loss across generations. The lexical loss paves way for attrition in Saraiki which, in turn, poses challenges to intergenerational communication of older and younger generations (older people are proficient in pure Saraiki whereas, younger generations are more proficient in Urdu and English). Thus, when people with different cognitive lexicons and vocabulary interact, a struggled communication happens, and both often have to explain to each other the unique vocabulary they use while interacting. -some examples are discussed in the analysis).

6.4 Holistic View of Research Questions

This study examined the phenomenon of lexical gap and language attrition across generations of Saraiki community of Mianwali. This study used a convergent parallel mixed-method research design. The findings drawn from the data collected through questionnaire reveal various kinds of lexical gap other than lexical gap based on innovation and cultural changes, across different generations of Saraiki speakers of Mianwali. The gap is not restricted to isolated lexical items but represents a broader sociolinguistic disconnect that is rooted in evolving language ecologies and shifting communicative needs among older and younger Saraiki speakers. Additionally, the qualitative analysis of this study employed the thematic analysis for the data collected through interviews, to explore the influence of intergenerational language transmission on lexical gap and influence of lexical gap on intergenerational communication. The quantitative and qualitative findings supplement each other for deeper insights.

Rooted in Dynamic Systems Theory (DST), this study reveals how each generation has stabilized itself around its own 'attractor state' (such as, for older generations this 'attractor state' is Saraiki whereas for younger generations it is English along with Urdu as a 'transitional attractor'), contributing to communication breakdowns and discontinued intergenerational transmission of Saraiki language. This linguistic shift observed in the data is not a random occurrence but a systemic adaptation to external pressures (such as socio-cultural and socio-economical shifts, media, education, and exposure), and internal factors (cognitive process i.e., activation threshold for lexical items, mental schemas, input of language, attitudes, frequency) – that favor dominant languages. The distinct 'attractor states' and the linguistic shift also

shape language preferences and distinct linguistic proficiency across generations leading towards communication challenges.

Simultaneously, the Ecology of Language Framework insists that language loss or attrition is not an isolated linguistic process, it is shaped by the ever-evolving ecologies in which the language exists. In case of this study, Saraiki community is replacing Saraiki from traditional domains like everyday life, home, and storytelling with Urdu (hybridized with English vocabulary) and English-dominated interactions. The erosion of Saraiki language from these domains is accelerating its attrition and widening the lexical gap due to a break in the intergenerational transmission of Saraiki.

This study also found that while older generations like Gen X and Gen Y occasionally resort to Urdu loanwords as per communicative needs, young speakers duplicate these borrowed words instead of being exposed to original Saraiki terms – when both co-exist. This lexical duplication has multifaceted effects such as this process not only deepens the lexical gap due to complete unuse of Saraiki terms but signals a break in transmission rather than a natural evolution of language.

Critically, this study underscores that lexical gap is not just a linguistic void but an indicator of sociolinguistic shifts. It reflects changing perception, attitudes towards language prestige, language preferences, utility, and identity. As the preferences for dominant languages are embedded in wider power structures, geopolitical and educational ideologies, marginalization of minority languages like Saraiki positions lexical gap both as a symptom and a driver of language attrition of Saraiki.

6.5 Significance Briefly Restated

This study is significant as it extends the scholarly knowledge of language attrition by documenting lexical gap within under-researched community of largely unexplored regional context. It also has practical value as it offers directions for community-based language preservation by highlighting the linguistic dilemmas in terms of intergenerational transmission of Saraiki, accommodation of lexical gap within a community and rigid adaptation strategies. Moreover, this study, beyond the Saraiki case, provides a model for investigating minority languages suffering similar challenges in multilingual ecologies.

6.6 Novelty of the Study

This study is novel as it foregrounds the linguistic landscape of an unexplored regional context (Mianwali district) in terms of changing linguistic dynamics causing language attrition of Saraiki and communication challenges across generations of Saraiki community. Secondly, the existing literature on minority languages of Pakistan majorly documents the language attrition in terms of external factors only whereas, the current research study, through the lens of DST and Ecology of Language Framework, aims to highlight the role played by both internal and external factors in the attrition of minority languages.

Moreover, the findings of this study also offer novelty. The findings uncover previously undocumented patterns of the attrition of Saraiki language such as layered duplication, linguistic dilemma between language preferences and attitudes towards preservation of Saraiki, rigid adaptation strategies and accommodation of lexical gap on the part of the concerned community. This study also uniquely explores the communication challenges across generations and manifestation sites of lexical gap within the concerned Saraiki community. Furthermore, this study scouts out the intergenerational transmission of Saraiki language and uniquely explores the interesting traditional practice of oral storytelling within the Saraiki community as it is one of the significant ways of transmitting language intergenerationally, but it has been an unexplored domain when it comes to language transmission and language attrition. By documenting these dynamics in an unexplored regional context, this study contributes fresh critical insights into multilingual ecologies, language attrition and communication challenges across generations.

6.7 Suggestions

The following suggestions are proposed by the researcher based on the findings of this study on language attrition and lexical across different generations of the Saraiki community:

- Home language practices within the Saraiki community should incorporate more Saraiki language to provide the children with a sufficient Saraiki language environment.

- Story telling should be restored and the medium of it should be kept Saraiki, as much as possible. This will not only transmit the Saraiki cultural values to young generations but Saraiki language, as well.
- Young generations should be encouraged to interact with their grandparents in Saraiki.
- Educational institutions should arrange stage functions, for instance, skits or plays in Saraiki. This will help in lessening the prejudice against Saraiki.
- Media platforms such as TV should produce dramas and movies in Saraiki to promote Saraiki culture and heritage.
- Stigma attached to Saraiki should be addressed by society, itself via promoting awareness programs such as, Saraiki cultural day should be celebrated on a society level.
- Language policies should regulate the status of Saraiki by offering it as a subject.
- This will help in mitigating the attrition of Saraiki.

6.8 Recommendations for Future Researchers

The present study is a generation-based study of attrition and emergence of lexical gap in Saraiki in relation to the intergenerational language transmission, intergenerational communication, changed language use patterns and usage frequency of Saraiki. The future research can take the following directions:

- Future research may study the rate and patterns of lexical loss across different generations of the Saraiki community, by conducting longitudinal studies.
- Future research may conduct comparative studies in order to examine and explore the language attrition of Saraiki in comparison with other minority languages of Pakistan.
- A similar study with a different variable for instance, age of acquisition, may be conducted for a case of Saraiki community.
- Another similar study with a variable, i.e., inter-cities marriages, may be conducted to get complex insights into the attrition of Saraiki.

Taking preservative steps and measures to mitigate the attrition of Saraiki is the need of the hour, not only for a Saraiki community but also for Pakistan. The regional

or local languages, despite not being globally approved, hold in them a diversity of culture, values, knowledge, traditions, and heritage. They are as equally important as dominant languages, at least for the diverse linguistic ecology of Pakistan.

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APPENDIX A

Interview Guide

Interviewer: I am conducting my research, and the topic of my research is “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”

I would like to take your interview. Could you please introduce yourself?

1. Name (optional)

2. Age

- 12-14 years
- 20-26 years
- 27-42 years
- 43-58 years
- 75-80 years

3. Gender

- Female
- Male

4. Education

- Illiterate
- Secondary Education
- 12 years of education
- Undergraduate
- Post-Graduate

5. Location

6. Mother tongue

- Urdu
- Saraiki
- English
- Other

7. Interview Questions:

- In what other languages do you have proficiency?
- What language do you prefer for your child?
- Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Have you ever faced any challenges while communicating with other generations of your family?
 - Have you noticed any changes in the language use patterns or language preferences, such as the use of Saraiki, Urdu, or English within your family over the years? If yes, then explain that are there any challenges or barriers you face when communicating with members of other generations of your Saraiki community due to differences in language use and vocabulary?
 - How do you personally adapt your inter-generational communication within your Saraiki community?
 - How often do you use the Saraiki language within your family in various settings? Can you share specific examples?
 - How do you feel about using modern or borrowed words from other languages e.g., Urdu or English, within the Saraiki community, and how do different generations perceive this phenomenon?
 - What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?
 - How do you feel about the changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?
 - When telling your children a story, what language do you use for storytelling?

- What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

APPENDIX B

Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community

Assalam-u-Alaikum! I am Ayesha Shahneel Khalid, an MPhil research scholar, from National University of Modern Languages, Islamabad. I am conducting research on the above-mentioned topic. You are requested to fill in the questionnaire. The information collected through this questionnaire will be used only for academic purposes and will remain confidential. Your anonymity will be ensured.

Silent Generation is a group of people who are 75 to 95 years old. They are the traditional ones. Gen Z is a group of people who are 13 to 26 years old and they were raised on the internet and social media. Lastly, Gen Alpha is group of people who are 12 to 14 years old who have been fully involved in technology since birth.

Questionnaire

1. Name (optional):
2. Age
 - 12-14 years
 - 20-26 years
 - 75-80 years
3. Gender
 - Female
 - Male
4. Education
 - Illiterate
 - Secondary education
 - 12 years of education
 - Undergraduate

- Post-graduate

5. Location

Read the following questions and encircle one of the options.

Q1. What is your mother tongue?

- A. Urdu
- B. Saraiki
- C. English
- D. Other

Q2. How many languages do you speak?

- A. 1
- B. 2
- C. 3

Q3. Specify the language(s) you speak in your daily life?

- A. Urdu
- B. Saraiki
- C. English
- D. All of these

Do you understand the following words? Please tick it in the right box.

Category of Weekdays									
Saraiki / Transliteration	Yes	No	Urdu / Transliteration	Yes	No	English	Yes	No	
پر (peer)			سوموار (somwar)			Monday			
منگل (mangul)			منگل (mangal)			Tuesday			
بُدھ (budh)			بُدھ (budh)			Wednesday			
خمیس (khamees)			جمعرات (jummeyrat)			Thursday			
جمعہ (jumma)			جمعہ (jumma)			Friday			
چنچن (chanchun)			بُفتہ (hafta)			Saturday			
عادت (adat)			اتوار (itwar)			Sunday			

Category of Directions									
Saraiki Transliteration	Yes	No	Urdu Transliteration	Yes	No	English	Yes	No	
ابھار (ubhar)			شمال (shomal)			North			
ابھا (aubha)			مشرق (mashriq)			East			
لُمان (lamman)			جنوب (junoob)			South			
ڈھیلا (dhilha)			مغرب (maghrib)			West			

Category of Seasons									
Saraiki Transliteration	Yes	No	Urdu Transliteration	Yes	No	English	Yes	No	
میں جھੜ (mein jhar)			برسات (barsat)			Monsoon			
ونپھوڑ (wanphaphor)			بھار (bahar)			Spring			
پتر کی ر (putar kair)			خزان (khizaan)			Autumn			
سیالا (siala)			سردیاں (sardian)			Winter			
بونالا (hunala)			گرمیاں (garmian)			Summer			

Category of Months									
Saraiki Transliteration	Yes	No	Urdu Transliteration	Yes	No	English	Yes	No	
چیت ر (chetur)			مارچ (march)			March			
جیٹھ (jaith)			مئی (may)			May			
ساون (sawan)			جولائی (july)			July			
بدھون / بدھاون (badhon)			اگست (august)			August			
پوه (poh)			دسمبر (december)			December			
پھاگن (phagunr)			جون (june)			June			

Category of Technological words									
Saraiki / Transliteration	Yes	No	Urdu / Transliteration	Yes	No	English	Yes	No	
—			اسٹیٹس (status)			Status			
—			سٹوری (story)			Story			
—			لائک (like)			Like			
—			کمٹ (comment)			Comment			
ٹویٹ (tweet)			—			Tweet			
سنیہا (saneeha)			پیغام (paigham)			Message			
—			ریل (reel)			Reel			
—			ایس ایم ایس (sms)			SMS			
—			نوٹیفیکیشن (notification)			Notification			
گلان (gallan)			گپیں (gapain)			Chatting			

Category of Time words									
Saraiki Transliteration	Yes	No	Urdu Transliteration	Yes	No	English	Yes	No	
Time			Waqt			Time			
وَالْ (walla)			صبح (subhha)			Morning			
دوپہر (dophair)			دوپہر (dophair)			Noon			
دیگر (deegur)			عصر (asar)			Afternoon			
جھکی ٹکری (jhiki deegri)			نماشان (nimashan)			Evening			
مواندھرے (mun andharay)			شام (sham)			Dusk			
فجر (fajar)			فجر (fajar)			Dawn			

Category of Time words										
Saraiki Transliteration		Yes	No	Urdu Transliteration		Yes	No	English	Yes	No
خفتان (khuftaan)				رات (raat)				Night		
دھمی (dhami)				—				—		

Category of Kitchen Words										
Saraiki Transliteration		Yes	No	Urdu Transliteration		Yes	No	English	Yes	No
Kitchen				Bawarchi Khana				Kitchen		
بٹھلا (bathla)				پیالہ (piala)				Cup		
شپائٹا (shupaita)				کفائیگر (kafageer)				Spatula		
گھڑا (ghra)				مٹکا (matka)				Pitcher		
پونڑا (ponra)				چھانی (chani)				Strainer		
بھا (bhaa)				آگ (aag)				Fire		
کولی (koli)				پیالہ (piala)				Bowl		
لون (lhoon)				نمک (namak)				Salt		
لونکی (loonki)				مصالحہ دان (masalay dan)				Spice box		
—				فریج (fridge)				Refrigerator		
تھان (thaan)				برتن (bartan)				Dishes		

Category of Room Vocabulary										
Saraiki Transliteration		Yes	No	Urdu Transliteration		Yes	No	English	Yes	No
کوٹھا (kohtha)				کمرہ (kamra)				Room		
منجھا (manjha)				پلنگ (palang)				Bed		
پینگا (peengha)				جھولہ (jhoola)				Cot		
کھیسا (khaisa)				کمبل (kambal)				Blanket		
لیٹرین (latreen)				غسل خانہ (ghusal khana)				Washroom		
الماری (almari)				الماری (almari)				Wardrobe		
صندوق (sandook)				—				—		
پیٹی (payti)				—				—		

Category of Room Vocabulary									
Saraiki Transliteration	Yes	No	Urdu Transliteration	Yes	No	English	Yes	No	
بٰتی (bati)			بٰتی (bati)			Light			
موری (mohri)			کھرکی (khirki)			Window			
ڈھیڑھی (dhaeydhi)			بیٹھک (baitak)			Drawing Room			
کنوں (kanus)			کارنس (karnus)			Shelf			

Category of Wedding words									
Saraiki Transliteration	Yes	No	Urdu Transliteration	Yes	No	English	Yes	No	
پرنیوا (parneva)			شادی (shadi)			Wedding			
ڈاچ (daj)			جہیز (jahaiz)			Dowry			
کڑی (kuri)			دلہن (dulhan)			Bride			
گبھرو (ghabroo)			دولہا (dulha)			Groom			
منگ (mang)			منگیتر (mangetar)			Fiance / Fiancee			
منگیوا (mangeva)			منگنی (mangni)			Engagement			
ٹکڑ (tukur)			ولیمه (waleema)			Reception			
سبالی (sabali)			شہبالي (shahbali)			Bridesmaid			
جنج (janj)			بارات (barat)			Procession			
نیندرا (naindra)			تحف (tofhay)			Gifts			
جشن مناؤ (jashan manawo)			جشن مناؤ (jashan mano)			Let's Party			

Category of Open Basic Words									
Saraiki Transliteration	Yes	No	Urdu Transliteration	Yes	No	English	Yes	No	
ویڑا (vehra)			صحن (sehan)			Yard			
چری (cherri)			کیاری (kiari)			Seedbed / nursery			
پرنالا (parnala)			پرنالا (parnala)			Pipe / drain pipe			
رکھ (rukh)			درخت (darakht)			Tree			
بوا (bua)			دروازہ (darwaza)			Door			
ولاکا (valaka)			-			-			
چلها (chalha)			طاس (taas)			Basin / sink			

Category of Open Basic Words									
Saraiki Transliteration	Yes	No	Urdu Transliteration	Yes	No	English	Yes	No	
پڑچھتی (parchatti)			گوڈام/سٹور (godam/store)			Store / storage room			
اوکھرانٹی (ookhrani)			اوکھر (ookhar)			Feed bunk / manger			
ھٹی (hati)			دکان (dokan)			Shop			
چوکھر (choukhur)			جانور (janwar)			Animal			
کتری (kutri)			بوٹی (boti)			Meat			

Category of Games									
Saraiki	Yes	No	Urdu	Yes	No	English	Yes	No	
Chunji sai			Ready Go			Ready Go			
Kikli			Kikli			King stop			
Geetay			Candy Crush			What color do you want			
Itti danda			Pari pari ana			Dodge the ball			
Bantay			Bantay			Cricket			
Chapri chod			Chupan Chupai			Hide and seek			
Hath lagi			Pakran pakrai			Cards			
Kokla chupaita			King stop			Candy Crush			
Peeto garam			What color do you want			Call of Duty			
-			Dodge the ball			Marbles			

Category of Colors									
Saraiki / Transliteration	Yes	No	Urdu / Transliteration	Yes	No	English	Yes	No	
سنگری (sangtari)			مالٹائی/نارنگی (malta/narangi)			Orange			
گلابی (gulabi)			گلابی (gulabi)			Pink			
رتا (rata)			سرخ (surkh)			Red			
بھورا (bhoora)			بھورا (bhoora)			Wine red / Burgundy			
جمنی (jamni)			جمنو (jamnu)			Brown			
پیلا (peela)			پیلا (peela)			Purple			

Category of Colors									
Saraiki / Transliteration	Yes	No	Urdu / Transliteration	Yes	No	English	Yes	No	
سلیٹی (saleti)			سرمئی (surmai)			Lavender			
ساوا (sawa)			سبز (sabz)			Magenta			
ہلکا سawa (halka sawa)			ہلکا سبز (halka sabz)			Yellow			
بوسکی (boski)			میرون (maroon)			Grey			
—			بوسکی (boski)			Green			
—			—			Sea green			
—			—			Mint green			
—			—			Off white			
—			—			Cream			

Rationale for chosen lexical items:

The chosen lexical items are very carefully selected in order to identify the precise kind of lexical gap between the Silent Generation, Gen Z, and Gen Alpha within the Saraiki community. The chosen words are a mix of technological terms and everyday vocabulary making nine (09) categories. This will provide a comprehensive overview of whether the lexical gap and lexical variation among these three different generations of the Saraiki community are the result of simply incorporating new words in Saraiki language as with the introduction of technological jargon to the Saraiki community or the Saraiki language is changing as a whole, i.e., only introduction of new words in the Saraiki language is not the sole cause of lexical gap between the three different generations of a Saraiki community, but the language on the whole is on the path to lexical variations resulting in emergence of lexical gap.

APPENDIX C

INTERVIEW TRANSCRIPTS

10.1 Family 01

10.1.1 Silent Generation

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: My name is Rafiya Shaheen. I am a middle pass. I had served at Government Girls Model High School, Mianwali. I am 81 years old.

Interviewer: What is your native language?

Interviewee: Urdu. (Her native language is Saraiki. She mistook the term ‘native language’ for “national language” that’s why she responded “Urdu”).

Interviewer: In what other language do you have proficiency in?

Interviewee: Urdu.

Interviewer: What language do you prefer for your child?

Interviewee: Urdu.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes. The language of my generation was Saraiki. However, the language trends and language use patterns changed over time and my next generation (my children) started to speak more Urdu and less Saraiki but their children now have more or less abandoned Saraiki and have moved onto using more English and Urdu.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions?

Interviewee: In order to interact with different generations in our family, we use two languages, Saraiki and Urdu. When we talk to younger generation (grandchildren) we

use Urdu but when we talk to the people of our generation or our children, we use Saraiki.

Interviewer: Have you ever encountered any challenges or barriers when communicating with other generations in your Saraiki community?

Interviewee: Sometimes. Communicating with younger generations or our grandchildren is bit a thing. They mostly use English words that we do not get easily therefore, we have to ask them that what they mean. But communicating with our children is not difficult as they mostly use Saraiki language, so it is easy communicating with them.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: Only with elder ones, in any kind of setting. The children nowadays, most of them, do not use Saraiki and some don't even get Saraiki at all. They are very different and intelligent. Yes, some children understand us easily when we talk to them in a mix of Urdu and Saraiki. Therefore, regardless of the setting, with younger ones we mostly use Urdu.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: Urdu.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: I like it. This is progress or development.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: Yes, it is right. Children nowadays are gaining things using media and technology. They are getting benefits from media. As for Saraiki, it has started disappearing and wholly getting limited to only older generations.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: It is positive. I like it. It is a positive change leading towards progress.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: No. No efforts are being made at all on behalf of any generation.

10.1.2 Gen X

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalam. My name is Seema. I am 55 years old. I am a teacher.

Interviewer: What is your mother tongue?

Interviewee: Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: Urdu.

Interviewer: What language would you prefer for your child?

Interviewee: Urdu and English.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes. There are noticeable changes in our Saraiki language. Saraiki now is not the same Saraiki it was some years ago. Like, if I talk about my family, I gave my children a mix of environment like Urdu and Saraiki. But somehow their inclination grew more towards English and Urdu. So, now they do not own Saraiki, nor they use it

frequently in their daily life and if they speak a little bit Saraiki, they mix it with a lot of words from Urdu and English.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Do you face any challenges?

Interviewee: With my children I use Saraiki and Urdu and with my parents or relatives or neighbors I use Saraiki very comfortably. As far as my colleagues are concerned, we interact in a mix of Urdu with some Saraiki words, sometimes.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I can easily communicate with any generation as I know Saraiki and Urdu well. Also, I can use some common English words, also; like I can say good night, good day, best wishes. But I am not fluent in English. I just know some words.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I, almost, use Saraiki all the time, with my parents, with my neighbors, with my friends and also a little bit with my children, as well. But I also use Urdu very frequently.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: I, myself, insist children upon speaking Urdu or English like especially when we are outside home. It is not like we do not speak Saraiki, but it is only a home language. It does not seem good to speak Saraiki outside home. So, mixing Saraiki with Urdu or English words is not a bad idea. At least for me.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community?

Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: Yes. Technology has changed the world. Also, it has introduced our children to languages like English and even my son watches so much Korean Dramas, and he can now speak a lot of Korean words. It is just because of technology and phones. We did not have such facilities so other than T.V so, we did not have much knowledge about such things or languages. Also, schools and colleges like private English medium educational institutions have played role in bringing students towards like world languages and away from local languages.

I would not say a ‘disconnect’ but yes like because of phones and changing language like our parents speak pure Saraiki that our children do not know... so they (children) use a simple and easy Saraiki.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I think it is for the good of our generation. It is the need of time.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: I used to tell my children stories in Saraiki but not pure (*thos*) Saraiki but in their later years I switched to Urdu.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: We should preserve Saraiki, easy version of Saraiki, at least. Even if we do not prefer it for our children but still it is our language.

10.1.3 Gen Y

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: This is Shazaf. My degree is PhD, and I am 31.

Interviewer: What is your mother tongue?

Interviewee: My mother tongue is Saraiki and Urdu too. Urdu is my mother tongue, but Saraiki is more like regional language.

Interviewer: In what other language do you have proficiency in?

Interviewee: I have proficiency in English, Urdu, and Saraiki.

Interviewer: What language do you prefer for your child?

Interviewee: English and Urdu definitely.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes. I mean Saraiki used to be a lot more difficult in every word, like strictly Saraiki. But now there is a lot of mix up, like new generations now exchange difficult Saraiki words with new versions. So, there is not a thing like pure Saraiki. So, language use patterns and language preferences are really changing across our Saraiki community.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions?

Interviewee: If I am talking to older people or mostly those who are very well educated and even like those who are very old and educated, they mostly prefer Saraiki. Like it is more comfortable for them. They mostly have stayed in their area, they have not travelled a lot, have not had the experience of exploring that much and they are like adopted easily to Saraiki. So, whenever I communicate with those people, it is mostly in Saraiki. But among young fellows of mine, my cousins, it is mostly Urdu and with my cousin's kids and my own family, they are more into English these days.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: Actually, there are multiple languages going on within inter-generational society. We meet elderly people; they are more inclined towards speaking Saraiki as they are more comfortable to that and then the people of our age communicate mostly in Urdu and then the youngsters are into English very much these days. So, it is kind of mix between all these languages. You adopt according to what other people understand and you kind of mix all these three languages in order for them to understand and for yourself to comfortably communicate.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: It is rare like not too much. If elderly people like guests come along or if I go somewhere like with them and they strictly speak Saraiki like they don't have fluency in Urdu and English that is where I speak Saraiki otherwise, I prefer Urdu or English.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: Yes. I think it is understandable. Probably older people might not like this concept because they know Saraiki as a pure version and pure Saraiki words. As we don't understand those difficult words and stuff, we included other languages in ours for our own understanding. So, I think it is OK.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: A lot. I would say a lot. A lot. The reason why elderly people are still using Saraiki as their primary source of communication or primary language of communication is because they didn't have access to modern languages and they had not experienced bigger and better institutes and social media. That is why they are still using Saraiki.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I think it is neutral. Whatever helps you understand something better, it does not matter, including another language. It is all about understanding what other people are saying.

Interviewer: When telling your child a story, what language do you use for storytelling?

Interviewee: Most probably English. There is no room for Saraiki. If they hear it from elderly people of the family. That can be from where they will hear it, but I don't think that they will be hearing it from me.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: No. I don't think we are doing anything like that. There are not any specific things going on, anything on T.V., anything about poetry. No Saraiki writers, for example, are extending this or working on the preservation of Saraiki language. I do think Saraiki will die out with elderly people like it is kind of changing, being replaced slowly so, definitely it is dying out slowly.

10.1.4 Gen Z

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled "Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community". I would like to take your interview. Could you please introduce yourself?

Interviewee: My name is Hania Gul. I am a post-graduate (MPhil.) and I am 25 years old.

Interviewer: What is your mother tongue?

Interviewee: My mother tongue is Urdu.

Interviewer: What other language do you have proficiency in?

Interviewee: Other than Urdu I can also speak a little bit in Saraiki. Also, I am proficient in English.

Interviewer: What language would you prefer for your child?

Interviewee: Well, I will prefer English and Urdu for my child. Urdu because it is our language that connects us towards our origin and English because it is our official language and without it, we are nothing, we cannot do anything basically. So English is a must and Urdu because we must stay connected to our roots. That's why.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Well. I would say there is a distinctive difference between the language patterns from the older generations to the Gen Z and now it is new Gen Alpha. We, Gen Z were somehow able to understand and discern between Saraiki and Urdu. We were able to understand somehow with a bit of context that what Saraiki 'might' mean. But the Gen Alpha, my younger cousins, are not even able to grasp the concept of Saraiki. They think of it as something alien that they might never be able to talk in Saraiki. So, when the older people talk in Saraiki or when we like, take part somehow in Saraiki conversation a little bit, our younger cousins need some context, a lot of contexts, if they are to answer something. So yes, there is a distinctive or like a huge fundamental difference when it comes to different generations. And yes, this I would say is the generation gap and a barrier between understanding or communication.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions?

Interviewee: Talking about family interactions, I believe that there is a lot of variety if we talk about languages. Like my grandmother and my mother, they talk in Saraiki. They can talk in such a pure Saraiki with ease while I and my siblings, we kind of struggle to understand what they mean. We are more inclined towards talking in Urdu and use you know English phrases here in between. But if we talk about Saraiki, I am not sure if I can grasp even half of it. So, it is kind of difficult for me to understand what they are talking about if they use Saraiki. So yes, it is kind of a struggle.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: Well. I belong to Gen Z, so I have encountered a lot of people from different generations. For example, my grandmother, I have been listening to her speaking in Saraiki. She speaks such a pure Saraiki that sometimes I am not able to grasp what she talks about. Then my mother, for instance, is completely able to understand what my grandmother is talking about because she's been taught Saraiki as well as Urdu. But when I came into the picture, I mean I am the third generation, so I was taught more Urdu and then I leaned towards English in my teenage. I was not really taught Saraiki. I just know few words which I picked up from here and there. So, I would say that when I sit with different generations and when I communicate with them, I see that I am not able to understand most of their conversations if held in Saraiki.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I would say I use Saraiki language a lot, but I do use it a little bit. I mix it up with a bit of Urdu and a bit of English, a sort of code-switching, a code-mixing. I do not speak really fluently in Saraiki but if I would say that I prefer speaking in English and Urdu rather than Saraiki because I am not really fluent in Saraiki. Other than that, I would say that I do not often really speak in Saraiki. So, no.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: I think using sort of borrowed words might be a good thing because the newer generations you know, they might be able to understand the context better if they mix a language, they are fluent in, just like me. I am not really able to understand fluently what Saraiki means like my grandmother does. But if they mix it up with Urdu then I am able understand. If you like, mix Saraiki with Urdu, it is better for understanding for me. Similarly, the newer generation has started to mix Urdu with English. So, it makes it easier to understand. So, I think it is a positive thing. But if we look at the fundamental changes that have been brought to the pure Saraiki language then it is sort of sad, I believe, that a pure Saraiki language would be hybridized with the use of borrowed words even though it is for convenience but still it is sort of sad how Saraiki is changing over time because of the generational gap. So yes.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: Well, I would say that technology plays a huge- a huge role in changing language patterns and differences in languages also started with the use of mass media such as I would say T.V. programs and books as well. Because I believe you speak what you hear so children start speaking whatever they hear around and if we talk about technology, even children listen to cartoons and start to speak in that term. For example, when I was a child there used to be some cartoons with a Hindu context and I sort of

started using those words but my parents had a change because I started speaking in Hindi context but now that my parents had changed it to more like English cartoons so, I started speaking in English, as well. So, I believe if the media, whatever media you choose, affects your language use, most importantly, the children because they learn a lot, a lot from their surroundings. So, if you use Urdu media for your child, they will start speaking Urdu because whatever they cannot learn from their parents or siblings they learn from the use of technology like small children watch cartoons and stuff. So yes, I would say that use of technology has created a fundamental difference in language use.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I would be more on the neutral side because I was never that connected to Saraiki origin. I am more connected to Urdu language because that is the language my parents chose to teach me and as Saraiki is sort of withering away, it is kind of sad as well, because that is the language my grandparents talk in and I believe that they are going to be last generation who speak the pure Saraiki, you know. We, on the other hand, have like mixed Saraiki language with other stuff. Although I am quite neutral about it.

Interviewer: When telling your child a story, what language do you use for storytelling?

Interviewee: I would rather use the Urdu medium because I want my child to understand me and as I believe my child grows to understand more of English, I would be switching that medium to English because I want my child to speak more English. Even if it is like sad to say as English is our official language and it is sort of language that most people are like pretty weak in, but our current generation cannot do anything without it. So, I would start teaching my child the English language like at a very young age, so he/she can communicate with the coming times.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: No. I wouldn't say we are doing anything like anything at all. Because if that was possible, we would be seeing a lot of Saraiki content on social media. But that

is not so. We do not have much content like for example children cartoons in the Saraiki content and context. But we don't see much content in Saraiki. Because just like people, the media or the internet or technology, all of that has been hybridized and they have sort of broken the link with the older languages like Saraiki. I believe one of the reasons is that the newer generation does not prefer Saraiki language for their children because it leaves a sort of crude image or sounds crude so, they want their children to be more polite and soft spoken. Even though I believe that Saraiki is a sweet language, it is sort of crude on the tongue. So, the new generation I think prefer speaking Urdu and English because it sort of sounds politer and softer on the tongue and that's what they want for their children. So yes, I don't think that anyone is doing anything to save our Saraiki or Saraiki heritage. They are sort of just watching it go with their eyes open.

10.1.5 Gen Alpha

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled "Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community". I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalam. I am Abeeza Tariq. I am 14 years old.

Interviewer: What is your mother tongue?

Interviewee: Urdu.

Interviewer: What other languages do you have proficiency in?

Interviewee: English.

Interviewer: What language would you prefer for yourself?

Interviewee: Urdu and English.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes. The Saraiki my grandparents speak is very difficult from the Saraiki my parents speak.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Do you face any challenges?

Interviewee: I understand Saraiki well. It is just that I am not habitual of using Saraiki while social interactions. But sometimes while interacting with my grandparents, it is sometimes difficult because they often use such Saraiki words that I do not get at all...and that even my parents do not use. So that's why it gets difficult sometimes.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I interact mostly in Urdu with everyone.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I do not use Saraiki at all.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: It feels normal like it is common to use Urdu and English words. In fact, if someone of our age speaks completely in Saraiki then it feels weird and backward.

Interviewer: Do you use social media? For what purpose do you use it? What language do you use for chatting?

Interviewee: Yes, I use social media. I don't have extra coaching, so I study from youtube. Also, I watch cartoons and movies on an app HiTv. I also use whats app as my teachers have made study groups for each subject. We chat in Urdu on whats app. When I message my teacher, I text in English.

Interviewer: What language(s) do you mostly speak in your school?

Interviewee: In school we interact in Urdu and English.

Interviewer: Did your parents or family use to tell you bedtime stories? What language used to be the medium?

Interviewee: Yes. Urdu.

Interviewer: Do you want to learn and speak Saraiki?

Interviewee: I already know a lot of Saraiki, but I do not speak Saraiki.

10.2 Family 02

10.2.1 Silent Gen

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: My name is Jannat Khatoon. I am 83 years old.

Interviewer: What is your mother tongue?

Interviewee: Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: No. I don't use any other language (I don't have proficiency in language other than Saraiki).

Interviewer: What language would you prefer for your child?

Interviewee: Whatever the language their school teaches them, they will speak that language.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes. We cannot completely grasp their (younger generations') language.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions?

Interviewee: We often cannot get what they (younger generation) are talking or speaking due to changed language use patterns.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: It is sometimes difficult to understand the language of younger generations. But I speak in Saraiki whomsoever the generation is in conversation.

Because I only know Saraiki. I understand Urdu but I cannot speak any language, other than Saraiki.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: We only speak our Saraiki language regardless of any setting.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: We use Urdu words in Saraiki, but we do not incorporate English because we don't know English. And yes, it is fine to incorporate other language's words in Saraiki. There's no problem.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: Yes, all of them have influenced our Saraiki language. But there is no issue with going towards other languages. We are ok with it unless it is compulsory for our children to be successful.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: The kids should know a little bit Saraiki. The rest is fine.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: Saraiki.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: Yes, we shall teach our children Saraiki at least a little bit to preserve it but we are doing nothing at all.

10.2.2 Gen X

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalam. My name is Zahida Yasmeen. I have served as an English teacher for 27 years.

Interviewer: What is your mother tongue?

Interviewee: It is Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: Urdu and English.

Interviewer: What language would you prefer for your child?

Interviewee: Urdu and English.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: I remember my mother used to call ‘kainchi (scissors), *nikraz*’ but even she, herself in her late ages now call it ‘*kainchi*’. Now my children can’t even imagine of this term ‘*nikraz*’ that what this term was used for or even that a term like this ever existed in Saraiki, at some point of time. Similarly, nowadays children don’t know what is ‘*nuqul*’. Same goes with the words like *kalhoka*, *parsoka*, *aghera*, *chaukha*, *khand*, *laltain*, *ajhaoka*, *gawandi*, *bhanday*, and many more, all of these words are also nearly extinct now.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Do you feel any challenges?

Interviewee: I haven’t had any issues communicating with any generation in my family. But yes, sometimes while interacting with my youngest child, she sometimes uses such words like English words that I need to be explained to me though, I am an English teacher, myself.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I am a mother of three. With my two older ones I communicate in Saraiki at home but with my younger daughter, I use Urdu even at home. When I am outside, I always interact with all my three children in Urdu. Other than this, with my parents and relatives I interact in Saraiki and with my colleagues it is more of a mix of Urdu, Saraiki, and English.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I use Saraiki a lot. Other than my children and colleagues, I interact all in Saraiki. But yes, when for example, I go to shopping, or we dine out sometimes...there also I often interact with staff or people in Urdu.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: I remember when my daughter...my first-born... when for the first time she spoke a whole sentence in English, I was very happy. So, I think I feel happy when my children interact in Urdu or English. Also, I prefer Urdu for my children. But at the time of my first two born, my home language environment was more to Saraiki language and there were no other sources of language learning except home and schools. But at the time of my third daughter, I gave her purely Urdu language environment, and I strictly trained my older ones also to not to speak in Saraiki with her. Also, at her time there were many other platforms for language learning like social media and advanced school medium systems. Also, I didn't let my older children speak pure Saraiki.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: Yes, technology and colleges have a big, very big role in it. Especially since the phones came, everything changed so rapidly. It also affected the minority languages like Saraiki...like children got exposed to for example English. So, it affected the Saraiki like it has been changed by mixing a lot of Urdu and English words in it. Even, children started to speak Hindi words after watching Indian dramas and cartoons that are brought in by technology like cable or dish.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I am neutral about it. Because, our children have to move into an educated society, for what Saraiki is not suitable.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: Yes, I used to tell my children bedtime stories. For my older ones, I used to use simplified Saraiki not a pure(*thos*) version and for my youngest one, it was all Urdu. But now for my grandchildren I use Urdu mixed with English words for storytelling.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: Though I do not prefer Saraiki for my children but still I feel it should be preserved. After all, it is our own language.

10.2.3 Gen Y

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalam. My name is Asma. I am a post-graduate, and I am 37 years old.

Interviewer: What is your mother tongue?

Interviewee: It is Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: Urdu and English.

Interviewer: What language would you prefer for your child?

Interviewee: Urdu and English.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes. It has changed a lot. Like there are many words of Saraiki we do not use today in our daily life, and our children even cannot understand the meaning of such words and now parents also prefer that their children should be Urdu speaking. Even my husband insists our children to speak in full English at home, as well, to practice English for fluency.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Have you faced challenges?

Interviewee: I know all three languages well, so it is not challenging for me to interact in either of these three languages. Also, I have spent a lot of time with my grandmother, so I know pure (thos) Saraiki well, as well.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I switch in between these three languages according to the audience I am interacting with. But yes, with my children, I prefer to interact in a mix of Urdu and English.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I use Saraiki very often for example, with my grandparents, my elders, with most of the relatives. But with my children I prefer to interact in Urdu along with some English.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this process?

Interviewee: I consider it as an educated approach to not to speak pure Saraiki and our society thinks in this way, as well.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: Digital or social media, I think are the primary platforms that promote especially English...and yes Urdu, as well because the dramas or shows that we and our children watch are all in Urdu and the medium of these shows is a mix of Urdu and English. As far as colleges or schools are concerned, that also are the primary sources of this language learning pattern.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I view it as something neutral or usual because such language change is a part of life.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: I do not mostly tell my children stories. But when I do, I use Urdu medium. I also make them read some books like children's stories.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: I think we should move on from Saraiki because it is not beneficial for the future of our youngest generation. It is not the time of Saraiki, so it is up to new generations whether they want to preserve Saraiki language or not.

10.2.4 Gen Z

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled "Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community". I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalam. This is Maryam. I am an MPhil student, and I am 26.

Interviewer: What is your mother tongue?

Interviewee: Saraiki.

Interviewer: What other language do you have proficiency in?

Interviewee: My mother tongue being Saraiki doesn't say that I am proficient in Saraiki. Rather I am proficient in Urdu and English.

Interviewer: What language would you prefer for your child?

Interviewee: Urdu and English, definitely.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes. The language patterns and language preferences, especially in the case of Saraiki language, have changed a lot. Like there are some serious and irreversible changes occurring particularly regarding these aspects across the Saraiki community. Though these changes are still in the phase of appearance or most accurately I would say of occurrence, but still the changes related to language use patterns and language preferences are so big and strong that they are capable of killing the language at all. For example, if I talk about my own family like we are family of 5. We are 3 siblings. When it was me and my brother, our mother gave us a mixed kind of environment like we were allowed to speak in Saraiki when at home, you know. But we were strictly, you see, a kind of prohibited from using Saraiki in social gatherings or like at school or when we used to go with her to her school, as she is a teacher. OK I tell you one thing, one day, I went with my mother to her school and came to her and before her colleagues I asked her to buy me a balloon. I used a Saraiki word for the balloon that I had heard from children at that school. You see, even at home we were not used to speaking like a pure Saraiki. It was more a kind of, I always say, an educated version of Saraiki. So, when I used a Saraiki word for balloon, I literally got slapped and I was told that this is not a good or most appropriately I would say, an acceptable word. From that day to till date I can never imagine using Saraiki word for balloon. Like it is kind of slang at least in my subconscious, though we speak a kind of hybridized Saraiki at home. Also, when it comes to our youngest sister, she has been provided with an Urdu language environment even at home since birth. Even my

brother and I are not allowed to speak with her in Saraiki, either it is at home, or it is outside. So yes, there are apparent changes and irreversible changes in language use patterns or language preferences across Saraiki community.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Can you share challenges or barriers regarding this?

Interviewee: Well, being a middle generation, you see, like a sandwiched one between the oldest and the youngest generations, I have a variety of experiences and social interactions with different generations of my family. Though I have been given Saraiki language as my first language, sometimes I am unable to process the conversations when held in like pure Saraiki. Actually, the times we are living in are different now. The things, the culture, the traditions, the food, the dress codes, the names, the preferences, even the values to some extents have changed over time, so is the language, the Saraiki language. So, when we sit in the gatherings of our grandparents, most of the time, there are many things we are unable to relate. I tell you the recent thing happened to me, my parents were talking about cooking the other day and my father asked my mother to cook 'geetay wali daal' and for me it was the first time I heard such a dish name. I asked them what is it and my mother exactly replied like those were different times and who cooks this these days. Likewise, our grandparents cannot understand the functions like bridal shower, bachelorette party, etc, as these are new times' inventions. Likewise, most of them cannot understand the new gadgets and their vocabulary we use in our daily life like our essentials or necessities. Similarly, when they recite the names of, you see, 'desi months', it is something like Sanskrit to us. So yes sometimes, it is a bit challenging to socially interact or to communicate without any understanding barriers. And this thing is also drifting oldest and youngest generations apart from each other, you know, these differences of language use and language preferences.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: So, as I know all three languages that's why it is not an actual task for me to adapt inter-generational communication in my Saraiki community. Well, when I interact with my grandparents or the people of their age, I particularly take care of the fact that I do not use any English vocabulary at least, in my communication. Likewise

when I communicate with my fellows and to the generation younger than us then I freely speak in English and Urdu taking care of the fact to not to use Saraiki in my this circle and when I have to communicate with my parents or the people of their age then I use all three languages, Urdu, English, and Saraiki according to the context or setting I am in. So yes, this is how I adapt my personal inter-generational communication.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I would be honest. I use Saraiki rarely. With my grandparents, I talk in Saraiki. As far as my parents are concerned, I talk to them in Saraiki when at home but outside home I speak in Urdu even with my parents. Similarly, with my fellows and with my siblings I use Urdu and English phrases like in between. Among my friends and cousins and siblings if we use Saraiki, it is occasionally and it is more like cracking a joke. And while at college or university, obviously it is more English with Urdu.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: Well, if I talk about myself or my family or the people around me, we take a kind of pride or a kind of prestige in using even mere words of English in daily life conversation. Mostly, nowadays parents literally consider English as a thriving element, they don't want their children to utter a single word of Saraiki. You see, this English usage on the part of their children brings a kind of twinkle in their eyes. It is considered a kind of intelligence scale at least in our Saraiki community. So, our generation feels good, or I would say elevated using English within Saraiki community. As far as Urdu is concerned, it is something very ordinary or I would say a household language these days. Now like most newborns are introduced to Urdu since birth, rather than Saraiki. So, I feel like it is OK to move towards the global language in this day and date. Every time has its own essence, and I consider the English as the essence of the current global times. That's why it is important to go with the flow in order to thrive in the life of our modern times and to survive in this era, even though it comes at the cost of our native Saraiki language.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and

vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: Role, I would say is a smaller word. All of these have a great, great, a great impact on language use patterns and language preferences. All these changed language use patterns and changed language preferences are doings of this mentioned list in your question. Technology, social media, and digital communication are some of the biggest causes, I would say, and that's why most of older generation cannot blend in with us as this is the technology and digital communication that has evolved the concept of you see, 'taar' into 'e-mails and FaceTime' and what not. They cannot use this advanced technology and the gadgets on their own, creating a kind of disconnect with our older generations and with their language. But on the other hand, this technology and digital communication have globalized the world, turning it into a global village. And in order to survive in this global village, we have to acquire or to adapt the lingua franca of this global village. But our older generation still believe in their, you see, primitive ways of living. They love their language, they don't want to abandon it because for them it is not just a mere language but a feeling, a connection to their roots, and a heritage, you know. So that's why. As far as educational institutions are concerned, they also are you know, a base or a background color of this canvas. Educational institution is, you know, where a child spends most of his life or I would say, a social life. It is where a child learns more than he does at home. And a child speaks what he listens to or what he is made to speak and nowadays school/colleges are very strict about their medium, you see. In the present day, the Urdu-medium school/colleges are often looked down upon because of the perception that they cannot offer children a wealth of opportunities. If I talk about my own college, it was strictly monitored that even during recess time, students should not speak in Urdu with their fellows even in the playgrounds, you see, otherwise we were used to get fined. So, it is very obvious that all this has made us run very away from the Saraiki language because you see, all of it imprinted a kind of prejudiced image of Saraiki in our minds since our childhood, like a language, if we speak, we will get punished. So yes, all this plays a big, a huge role in all of it.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: Well, I am kind of neutral. Because of all these changes in language use patterns and vocabulary over time is the need of today's world. It has become a necessity of today's life to survive the new times. So, yes, it is good to dive along the flow to get to somewhere you see, in your life.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: It will be English obviously. I would prefer going with the trend and also because it is the language they are ultimately going to need in every circle of their life so, I will teach them the basics of English since their critical period of language acquisition. And best way possible is to let them watch English cartoons and to read English books for example the stories of Holy Prophets or to tell them English bedtime stories or lullabies. Because I have observed children at my home, that by doing so, they pick English words and phrases very easily. So, this oral tradition is one of the very effective ways of giving an English environment, you see. So, yes.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: Well, neither are we taking any measures or steps for preserving Saraiki, nor do I think we would. We know that pure Saraiki is withering away with the old generations and knowing the fact we are doing nothing. Nothing at all. In fact, speaking on behalf of my generation, we tend to have a somewhat prejudiced view towards the preservation of Saraiki. Because you see, we prioritize, for better opportunities, the widely accepted language or the language that holds a sort of might in it, and that is English or at least the language that our society approves of at the very least, and that is Urdu. So, I think in this busy and fast life, you know, why would we be wasting our time on preserving Saraiki that can give us not a single opportunity in our life towards progress. And moreover, when the people of my generation, most of them feel ashamed to own our native language-Saraiki, then why would they do something to preserve it, and the reason behind this is the society itself and educational institutions as well, I would say, who look down on languages like Saraiki. Also, media is doing nothing, like there are no Saraiki dramas on T.V. promoting Saraiki literature. So yes, this is all it is.

10.2.5 Gen Alpha

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. I am Harum Fatima. I am 14 years old. I am in 8th calss.

Interviewer: What is your mother tongue?

Interviewee: My mother tongue is Urdu.

Interviewer: What other languages do you have proficiency in?

Interviewee: English.

Interviewer: What language would you prefer to talk in as a child?

Interviewee: Urdu and English.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes. My grandparents usually speak pure Saraiki. But when I talk to my parents they talk in Urdu and when I interact with my fellows, we usually use a mix of Urdu and English.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions?

Interviewee: Yes. When I interact with my grandparents, I barely understand the Saraiki they speak. For example, the other day my grandmother was telling me a story, and she said the word “bashahdadi”, that I didn’t know. I asked my mother about the word, and she explained to me that it is a Saraiki word for a princess.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I talk in Urdu with everyone whereas with my siblings, fellows and parents, I also uses a lot of English words.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I do not speak Saraiki, at all.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: I don't know Saraiki well. But if in any case, like while interacting with my grandparents, if I have to speak Saraiki still, I find Urdu easy to speak and I feel comfortable speaking in Urdu.

Interviewer: Do you use social media? For what purpose do you use it?

Interviewee: Yes. I use social media. I use WhatsApp and YouTube. Using social media have helped me in speaking English more frequently.

Interviewer: What language(s) do you mostly speak in your school?

Interviewee: Also at school, we mostly talk in Urdu and English. In classroom, we are not even allowed to interact in Urdu.

Interviewer: Why do you prefer Urdu and English over Saraiki?

Interviewee: I prefer Urdu and English over Saraiki because people see Saraiki speaking as backwards.

Interviewer: Did your parents or family use to tell you bedtime stories? If yes, what language used to be the medium? Or do you love watching shows on screen?

Interviewee: I watch cartoons in Urdu like Doraemon, Ninja Hattori, Horrid Henry, etc. My grandmother also used to tell me stories in Saraiki, but I was not able to understand them well because those used to be in Saraiki.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: No.

10.3 Family 3

10.3.1 Silent Generation

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. I am Sahib Khatoon. I am 80 years old.

Interviewer: What is your mother tongue?

Interviewee: Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: I only know Saraiki.

Interviewer: What language would you prefer for your child?

Interviewee: I only knew Saraiki, so I taught my children Saraiki only.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes. I have noticed changes. In our times, everyone in our family used to speak only Saraiki, but now, our grandchildren and even their kids speak Urdu and English. They rarely use Saraiki now.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions?

Interviewee: I speak Saraiki with everyone in my family. My children and grandchildren understand me and reply to me in Saraiki as well. But the kids of my grandchildren often struggle with Saraiki and replies in Urdu and sometimes in English and when they reply in English, I don't understand. That's why they usually avoid communicating with me and this makes me feel left out at times.

Interviewer: How do you personally adapt to your inter-generational communication within your Saraiki community?

Interviewee: I only know Saraiki, so I speak Saraiki only with every generation. If they don't understand, I explain it in simple Saraiki words. I don't know other languages, so I rely on them to adjust.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: We speak only Saraiki all the time in every setting.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: I don't like it when our grandchildren and their kids use Urdu and English words at home and especially when kids don't understand us when we talk in pure Saraiki. They are forgetting our language. We know that English is their need now but still they should not abandon their Saraiki language. Saraiki language is our identity and pride.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: I don't know much about internet, but I see young kids spending a lot of time on their phones. Even when a newborn cries, the mother makes him watch cartoons to comfort him rather than making efforts to comfort him herself. Also, this is where the kids are learning the foreigners' language. Also, schools don't let children speak Saraiki. Yes, all these factors have created a disconnect between us and our younger generation. We cannot speak and understand English, and the younger generation don't speak Saraiki and most of the times they cannot Saraiki. And due to this gap, our young kids now don't spend much time with us due to such a struggled communication.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I don't feel good about it. Though for a successful life kids need Urdu and English, but they should not abandon their Saraiki language, at all.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: When I used to tell stories to my children, I used to do so in Saraiki. We have many Saraiki stories, but they are not in books, we used to tell those orally. But now our younger generation don't like this way. They enjoy reading books or watching things on their phones. It has had been a long time since I told my children a story in night. And I miss those times badly.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: We should do something to preserve Saraiki language. It reminds us of our culture and our true roots. But no one is doing anything to save Saraiki language. Everyone runs away from it.

10.3.2 Gen X

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled "Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community". I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. I Shaheen. I am a teacher at GGHS, Musa Khel.

Interviewer: What is your mother tongue?

Interviewee: My mother tongue is Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: Urdu and now because of my children I know English a little bit, as well.

Interviewer: What language would you prefer for your child?

Interviewee: Urdu.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes. Earlier, people used to mix English with Urdu but now they mix it with Saraiki. Saraiki speaking people themselves mix English words in Saraiki- like saying ‘back mein dard hy’ or this and that.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions?

Interviewee: If older ones and children are sitting together then it is difficult because with children, we have to speak in Urdu but with older ones we have to speak Saraiki. So, it gets kind of mixed up.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I speak in Saraiki with everyone in my family except my children and my colleagues. With my colleagues also sometimes, I speak in Saraiki when cracking jokes but I have trained my youngest daughter so strongly that if I talk to her in Saraiki, she won’t reply in Saraiki. She now feels shy using Saraiki

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I use Saraiki in every context except in formal settings and with my children.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: Within our generation, it is more Saraiki but yes, we appreciate our children for speaking modern languages like Urdu and English.

Interviewer: What role do you believe technology, social media, and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: Both, educational institutions and internet have played a huge role. Both these sources have reduced the use of Saraiki in the daily life of our children.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I am neutral. Obviously, I love my Saraiki language, and I feel comfortable using it for social interactions but still for my children I prefer Urdu and English because of social pressure.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: I used to tell stories to my children in a mix of Saraiki and Urdu because there are many Saraiki words that Urdu and English do not have.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: Yes, it should be preserved. It is our heritage. But we as a generation, including myself, are doing nothing to rescue it. In fact, we ourselves are not passing it to our young generations like intentionally.

10.3.3 Gen Y

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. I am Aqsa. I am a housewife.

What is your mother tongue?

Interviewee: Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: Urdu.

Interviewer: What language do you prefer for your child?

Interviewee: English and Urdu.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes, Saraiki has changed a lot. For example, our grandparents speak pure Saraiki and sometimes, even we cannot understand such pure Saraiki words and our children even do not know about such words because with them mostly, the conversation is held in Urdu.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Do you face any challenges?

Interviewee: For me it is very easy to interact with any of the generation within my family. As for the younger kids, I also learn new things and new words with them while tutoring them. So, for me, it is not something hard to interact with either older people or youngest kids of my family.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I personally use Urdu within my own family like my husband and my children but with the elder family members who do not know how to speak Urdu, with them I interact in Saraiki. But even the Saraiki I speak is not the pure one.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I avoid interacting too much in Saraiki because I do not want my children to pick pure Saraiki words. It seems indecent.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: I think to avail the better education and job opportunities and to excel in life, advance and modern languages are compulsory. Saraiki won't benefit them. Also, in our society interaction in Urdu and English is seen as a symbol of being the children of well-mannered and well-educated parents.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community?

Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: Yes, technology has played its part in reducing Saraiki speaking in young generations. Now children get extra coaching online like on you tube from some international professors or teachers. So, obviously like teachers from English You Tube channels speak English. Also, like we used to play on streets with many other neighborhood fellows so, we used to interact in Saraiki more with each other but now children only interact with their friends either in schools or on messages and for both sources Urdu and English are the mostly used medium. Other than this, now children play technology based indoor games that also have Urdu or English languages as a medium. With this reduced face to face interactions of children outside schools also has reduced the frequency usage of Saraiki.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I think it is a positive change because our Saraiki has no future, anyway.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: Urdu and English. When I personally tell them a story, it is in Urdu but I mostly, sit with them and read them a book an English story book.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: I do not see any benefit in preserving Saraiki.

10.3.4 Gen Z

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. I am Noshia. I am a doctor and doing my house-job.

Interviewer: What is your mother tongue?

Interviewee: My mother tongue is Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: Urdu and English.

Interviewer: What language would you prefer for your child?

Interviewee: English and Urdu.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes, Saraiki has changed. Our grandparents' Saraiki was very difficult but the Saraiki we speak is much easier because it now has many words from Urdu and English. So, it is in simple form now.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Do you face any challenges?

Interviewee: No, I do not find it challenging but yes, my grandparents find it somewhat challenging when we use some English words.

Interviewer: How do you personally adapt to your inter-generational communication within your Saraiki community?

Interviewee: I can get mixed up with every generation easily as I can speak all three languages that are usually spoken in our society like Saraiki, Urdu and English.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I use Saraiki moderately. For example, with all my family members I interact in Saraiki but in a simple and easy Saraiki.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: It is a good thing to use Urdu or English along with Saraiki. It shows the increased literacy within Saraiki community.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: Yes. Social media and technology have impacted Saraiki language. It has evolved Saraiki a lot and created a disconnect with the language used by the older generations. Because with social media we have learned a lot of words from other languages that we now use in our daily life conversation and older generations do not understand those generation specific terms. As far as, educational institutions are concerned, they also have played the similar role by encouraging use of Urdu and English.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I think it is good to adopt languages that can benefit you in the long run. So, I am positive about it.

Interviewer: When telling your children a story, what language would you use for storytelling?

Interviewee: If I will go for story telling then I obviously will use Urdu and English both as a medium, but I think I will use more modern ways of engaging them like cartoons or like Ms. Rachel's channel so, that would be only in English medium, obviously.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: Ah yes. It should be preserved but if you expect it from us then I do not think it could be because it is not an individual-based task. It is a community or society's thing, and I won't go in the opposite flow to my community or society. So, I will still prefer Urdu and English for my future generation.

10.3.5 Gen Alpha

Interviewer: What is your mother tongue?

Interviewee: My mother tongue is Urdu.

Interviewer: What other language(s) can you speak?

Interviewee: English and Saraiki.

Interviewer: Do you speak Saraiki at home?

Interviewee: Yes, with my grandparents.

Interviewer: Can you tell me what language(s) your family uses most of the time in different settings like at home or outside home? Do they speak Saraiki, Urdu, English, or a mix?

Interviewee: My family speaks Saraiki and Urdu. All of my family speaks in Saraiki at home and with neighbors, also. But outside home with others, they speak in Urdu. My parents speak in Urdu with me, as well.

Interviewer: Do you face any challenges while interacting with your grandparents or other elderly people?

Interviewee: No. Because I can understand and speak Saraiki. My grandmother used to teach me Saraiki words.

Interviewer: Do you switch between languages depending on who you are talking to? What languages do you always speak in your daily life?

Interviewee: Yes. When I talk to my grandparents, I speak Saraiki otherwise I speak Urdu. Sometimes, I also speak Saraiki with my cousin secretly from my mama.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community?

Interviewee: I mostly speak Urdu and English, but I feel thrilled when I speak Saraiki with my cousin secretly from my mama.

Interviewer: Do you use social media? For what purpose do you use it?

Interviewee: Yes, I use social media a lot. I use Instagram, Tik Tok, and You Tube.

Interviewer: What language do you mostly speak in your school?

Interviewee: Urdu and English.

Interviewer: Do your parents or family tell you bedtime stories or do you like to

watch shows on screen? What language do your parents use for storytelling?

Interviewee: When we go to my grandparents' place for a night stay, my grandmother tells us stories in Saraiki.

Interviewer: Do you want to learn and speak Saraiki?

Interviewee: Yes. But my mama scolds me if she catches me speaking Saraiki other than my grandparents.

10.4 Family 04

10.4.1 Silent Generation

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled "Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community". I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. I am Maryam. My age is 79 years old.

Interviewer: What is your mother tongue?

Interviewee: Saraiki.

Interviewer: What other language do you have proficiency in?

Interviewee: I only know Saraiki.

Interviewer: What language did you prefer for your child?

Interviewee: Saraiki. Because we only understand and can teach them Saraiki. Other languages were not there in our times.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes. Nowadays children do not use Saraiki much. Either they speak Urdu or English. Their parents even force them to use Urdu and English if they speak a little Saraiki mistakenly.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions?

Interviewee: I speak Saraiki with all because I only know Saraiki. All understands me usually. However, the kids of my grandchildren don't understand most of the time when I speak Saraiki. They even cannot speak pure Saraiki. They don't know many Saraiki words, and they don't know a single Saraiki proverb. They laugh at stuff like Saraiki proverbs.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I speak Saraiki. But when my grandchildren and kids don't understand what I am saying I repeat myself and try to explain them in simple Saraiki words or I tell them to ask their parents to explain things to them in their language, Urdu or English. They laugh at me when they cannot understand what I am saying in Saraiki.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I only speak Saraiki. I don't know any other language. Yes, I can understand Urdu, but I cannot speak Urdu. That's why when someone talks in Urdu with me, I understand, but I reply in Saraiki.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: There is no problem with kids using more Urdu and English than Saraiki, but they are totally forgetting the Saraiki language at all, this is the real problem. Seeing our Saraiki language vanishing like it makes me feel sad. This is the only language we can communicate ourselves and if younger generation couldn't understand Saraiki well then how will we survive and how will we inherit our values and traditions.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: I don't know anything about internet. I only know that we watch dramas on TV. I cannot even receive a call on phone. I knew how to use PTCL. But nowadays

children have big phones, and I see them playing weird games on phones and looking at photos. This is where, I think, they are learning English, and from schools as well. Yes, due to all this they do not speak Saraiki much and they cannot understand pure Saraiki.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I feel bad about it. Our Saraiki language is withering away. We and our children, I think, are the last ones who can speak pure Saraiki and can understand it as well.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: Now kids do not listen to our stories. They are more interested in watching different stuff on their phones and TVs. My children used to wait for the night so that at night I would tell them different stories about prince and princess. I used to tell stories in Saraiki.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: Yes. Saraiki should be rescued. It holds our values, culture, and traditions. But I don't think that anyone is doing something to preserve it. Most of the parents themselves want their children to not to speak pure Saraiki.

10.4.2 Gen X

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled "Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community". I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. I am Musarat. I am a housemaker.

Interviewer: What is your mother tongue?

Interviewee: My mother tongue is Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: Urdu.

Interviewer: What language would you prefer for your child?

Interviewee: Urdu and English.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes, as with the passage of time, some cultural things have been worn out so, their vocabulary has also been lost, and new words have been added. For example, in our parents' time there was a culture of giving gifts (*specifically called naindra-sugar, soji, clothes*) as a wedding gift but now this culture has almost come to an end. Now people mostly gift crockery, tea-set, cake-set, clothes or just money. So, now our children don't know what is *naindra* and this particular term '*naindra*' has also been lost. Similarly, there was a dessert called '*boli*', that was made from colostrum milk of cow. As the dish became rare so the word *boli* disappeared and now children mostly don't know about it. Same goes with the culture of '*dararian*-a culture of bringing home-cooked food by the neighborhood women to the dead's family'. But this culture has completely died out so, is the term '*dararian*'. Now all such stuff is arranged by the bereaved family, all by themselves.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Do you face any challenges?

Interviewee: Yes. Sometimes. When I interact with my grandchildren; it gets hard to understand that what they are talking about especially when they use English terms like the games they play or the words they say like 'yucky' and words like that.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: With my grandchildren I speak in Urdu but everyone else in my social circle including my children I interact in Saraiki.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I always interact in Saraiki except with my grandchildren or in the setting like if I have to interact with someone like doctor or teacher.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: We feel good because it makes you look well-mannered.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: Yes, in our time we did not have internet, touch phones and Facebook, etc. That's why we used to learn everything like languages and cooking from our elders and at schools or colleges. But nowadays, most children learn each and every thing from internet and particularly internet has impacted on our language a lot. Whatever the language they listen to on internet, they start speaking that language. Also, schools/colleges also focus more on English. Saraiki is prohibited in schools.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: Change is a part of life, and it is beauty. I do not find anything wrong with it.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: I used to use Saraiki.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: Though we prefer Urdu and English for our children, but we should also rescue Saraiki as it is disappearing. It is our heritage so we should preserve it, as well. It is an identity of our area but now it seems difficult because most of the youngest generation now do not speak Saraiki at all.

10.4.3 Gen Y

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. I am Amrat. I am a mother of one.

Interviewer: What is your mother tongue?

Interviewee: Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: Urdu.

Interviewer: What language would you prefer for your child?

Interviewee: I prefer Urdu and English over Saraiki because people see Saraiki speaking as backwards.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes. Now mostly people prefer Urdu and English for themselves and for their children. Earlier in our times, most parents used to use only Saraiki language and Urdu was used to be spoken in schools/colleges. English was used very rarely like even in schools/colleges. It was mostly taken as a subject. But now Urdu is mostly preferred for daily life language and there are also a lot of English words in it. Whereas the Saraiki language is disappearing. It is now used rarely in most households or families.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Do you face any challenges?

Interviewee: Yes, it is sometimes difficult to catch up with the kids when they use some English terms and words that I do not know otherwise, it is not difficult for me to interact with my family members.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I interact with the people in Saraiki or Urdu. With my children and some neighbors, it is Urdu but with other people of my family and friends it is Saraiki.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I mostly use Saraiki language with my family except my children. Also, in some other specific settings for example, if I go to parent-teacher meetings or to doctor or to some neighbors; I interact in Urdu.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: We, ourselves are the ones who make our children to interact in Urdu and even insist on speaking English in normal daily life routine therefore, we feel good about using words from other languages like English.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: Social media and educational institutions, both have a big impact on the language choices of young generations. For example, educational institutions usually like good or private ones, they force students to use English more in the school. Similarly, media like our dramas or shows, they also promote Urdu and English on the national level. This whole thing is leaving Saraiki behind somewhere.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I am not sure even about my own opinion or feelings. Sometimes, I feel like we should own and use Saraiki but when it comes to practically make my children speak Saraiki, I prefer Urdu and English.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: No, I don't have time for telling them a story. There is so much stuff on internet like You Tube kids. They can watch there their favorite cartoons and that even is better than story telling because like this from very early age they can start learning alphabets through cartoons and games, very easily.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: We should preserve Saraiki but just take it as a language. We cannot impose it on our children in the name of preserving it.

10.4.4 Gen Z

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled "Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community". I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. I am Anoosha Seerat. I have done BS in Mathematics.

Interviewer: What is your mother tongue?

Interviewee: Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: Urdu and English.

Interviewer: What language would you prefer for your child?

Interviewee: English and Urdu.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes. When I was young, the only language that was used at my home was Saraiki but now at my own home, it is more Urdu than Saraiki. My children even use a lot of English words mixed with Urdu.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Do you face any challenges?

Interviewee: It is easy for me to interact with people of all ages in my family. But sometimes my grandparents use some words of pure Saraiki that I ask them to explain but it happens very rarely.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I interact in Urdu mostly with all except with my parents, siblings, and grandparents. Even me and my husband talk in Urdu.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I use Saraiki in moderation. At home I use mostly Saraiki but with my children I speak in Urdu. Outside home I usually prefer speaking in Urdu but sometimes I also use Saraiki depending on the person I am interacting with.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: It looks cool to me.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: Social or digital media is the biggest source of leaning languages, nowadays. My daughter started talking late. We were very worried about her. But even at that time she used to utter some English words from the poems and kid's songs she used to listen like 'sheep, stars, sky, ice, phone, etc'. Also, my youngest son started speaking English words as his first words ever. This is just because of digital media because they used to watch English cartoons, songs, and poems. Similarly, like my children go to English medium schools so, they focus more on English as a medium language for daily life communications. This further narrows the room for speaking Saraiki.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I am positive about it. Because using Urdu and English more than Saraiki seems sophisticated to me.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: Usually, my children watch cartoons and English poems and songs for kids. I, myself, do not tell them bedtime stories often. If I have to, like to make them sleep then I just repeat their poems or explain them those poems in Urdu.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: Saraiki is already disappearing and why should we preserve it when it is not considered important or a good language.

10.4.5 Gen Alpha

Interviewer: What is your mother tongue?

Interviewee: Urdu.

Interviewer: What other languages can you speak?

Interviewee: English.

Interviewer: Do you speak Saraiki at home?

Interviewee: No.

Interviewer: Can you tell me what languages your family uses most of the time at home or outside home? Do they speak Saraiki, Urdu, English, or a mix?

Interviewee: My family speaks Saraiki at home but outside home, if we go somewhere, they speak Urdu. But with me they always speak in Urdu whether at home or outside home. **Interviewer:** Do you face challenges while interacting with your grandparents or other elderly people?

Interviewee: No because my grandparents also interact with me in Urdu.

Interviewer: Do you switch between languages depending on who you are talking to? What language do you always speak in your daily life?

Interviewee: I always speak Urdu.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community?

Interviewee: Whenever I talk in English when me and my sister are playing, my father appreciates me a lot. So, I like speaking English.

Interviewer: Do you use social media? For what purpose do you use it?

Interviewee: Yes. I watch dramas on YouTube. I watch Turkish dramas dubbed in Urdu.

Interviewer: What language(s) do you mostly speak in your school?

Interviewee: Urdu and English.

Interviewer: Do your parents or family tell you bedtime stories or do you like to watch shows on screen? What language do your parents use for storytelling?

Interviewee: Yes, my mother and my grandmother tell us stories. In Urdu, I also watch cartoons and dramas.

Interviewer: Do you want to learn and speak Saraiki?

Interviewee: No.

10.5 Family 5

10.5.1 Silent Generation

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. I am Nazran. I am 81 years old.

Interviewer: What is your mother tongue?

Interviewee: Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: I speak only Saraiki.

Interviewer: What language did you prefer for your child?

Interviewee: Saraiki.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes. Nowadays most children usually don't like to speak in Saraiki. The Saraiki they speak is not even the pure Saraiki. They use more Urdu words in the name of speaking Saraiki.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions?

Interviewee: I can only speak Saraiki. My children and grandchildren also speak in Saraiki with me. But the young kids, they speak in a mix of Urdu and English. They rarely speak in Saraiki especially when I am unable to understand the English words they use. But they don't like speaking in Saraiki.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: Mostly, I interact with people of my age or my children, and they speak and understand Saraiki well. I don't usually have to interact with people who cannot speak or understand Saraiki, except the little kids, nowadays.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I only speak Saraiki. If I go to doctors, there also I speak in Saraiki, and they understand and they also try to explain things to us in Saraiki or otherwise they talk to our children and at weddings we all speak Saraiki.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: Yes. Young generations use a lot of words of Urdu and English into Saraiki. I understand that they need Urdu and English for their work and education, but they should also own Saraiki language. It is our heritage but most of them don't value Saraiki, at all.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: The internet and phones have spoiled the young kids a lot. They play on phones, they study on phones, they watch shows on phone. They are learning all this English from their phones and also from their schools. Their schools also don't let them speak Saraiki at school. So, they are forgetting Saraiki language.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: The young generation needs English and Urdu for getting successful so, it is not bad to speak and learn these languages. But they also should not abandon and forget Saraiki language. It is our heritage. But they have started disliking Saraiki now.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: Saraiki. I cannot speak other languages. But now kids like to watch cartoons instead.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: It should be preserved. It holds our values, culture and our traditions.

But young generations are disowning it and forgetting it.

10.5.2 Gen X

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research

titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. My name is Anjum Bibi. I am a housemaker.

Interviewer: What is your mother tongue?

Interviewee: It is Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: Urdu.

Interviewer: What language would you prefer for your child?

Interviewee: Urdu.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes, the language has changed so much. Now there are many words and things that our children don't know about, nor do they understand. For example, yesterday, we were having a discussion on gas load-shedding and I told my son that my mother used to use ‘*kakh/kanay*’ for fire and there used to be ‘*chuli*’ made of clay and ‘*laltain*’ for when light used to go off and then when sui gas came then we had ‘*globes*’ that we used to lit during electricity load-shedding and all these things and these words were all new for her. He asked for every term what it was. Now children don't understand these terms as maybe these are not the things of today's world. So yes, the language has changed with time.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Do you face any challenges?

Interviewee: Yes, it is sometimes difficult to interact with my grandchildren because they use a lot of new words that I do not know. For example, I cannot tutor them even their school syllabus because of advance English.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I interact in Urdu and Saraiki both as according to the audience such as, whatever the language the other person speaks in, I also interact in that language. I just cannot understand and speak English.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I mostly interact in Saraiki except with the younger kids.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: I like my children to use Urdu and English. Because I cannot speak English so I love it when my children can.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: I use social media in Urdu medium, but my children use it in English, and I have learned a lot of Urdu through it so, obviously our children would have learned English on social media, as well. Also yes, educational institutions have hugely impacted the language of our children. The students at Urdu medium school/colleges can somewhat relate to their Saraiki language environment but the students at English medium school/colleges have gone far away from their roots of Saraiki language environment. They have gotten much into the English as their school environment has strict rules even against using too much Urdu inside school/college area. Therefore, yes, these things are leading our children away from the Saraiki of our ancestors.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I feel it is a good thing because Saraiki is not useful and does not benefit in any field.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: I used to tell stories to my children in Saraiki but now when I occasionally tell my grandchildren stories and I use Urdu.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: I do not like Saraiki, that is pure(thos) Saraiki, and I do not want to inherit it to my next generations.

10.5.3 Gen Y

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. I am Raheela. I am a housemaker.

Interviewer: What is your mother tongue?

Interviewee: It is Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: Urdu and English.

Interviewer: What language would you prefer for your child?

Interviewee: Urdu and English.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes, language preferences of our Saraiki families have changed a lot over time and also language use patterns have changed, as well. When I was young, I remember that the only language that was spoken in our home was Saraiki. But now Saraiki is the minimally used language in my home. Since birth of my children, I do not remember myself talking to them in Saraiki. Because I language preferences have been changed now.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Do you face any challenges?

Interviewee: I have not faced challenges in terms of social interactions because of changed language preferences but yes, I face difficulty when my children use the advance or like Gen Z terms and English words then I have to google it to understand and to learn.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I use a kind of mixture of Saraiki, Urdu and use a lot of English words in my conversations.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I use Saraiki a lot but only within my family and except my children. But the Saraiki I speak cannot be claimed to be Saraiki because I mix a lot of, means a lot of English terms in it. Outside home, it is very rare when I use speak Saraiki because then I speak Urdu with a lot of English phrases.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: In my social circle it is considered a sign of being well-educated so, it is taken as something good.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: The switch in the trend of Urdu medium schools /colleges to English medium has hugely affected the status of all local languages including Urdu even. It has further lowered the status and importance of Saraiki and that's why its usage is also reduced even in the households. Moreover, the birth of social media or digital media

has changed the game overnight. It has introduced the young generations to the advance languages and is the major source of extreme exposure to the languages like modern English and has decreased the usage environment of Saraiki.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: Honestly, I feel positive because speaking Saraiki does not leave good impression.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: I used to tell stories to my children in Urdu, and I used to try to mix as much English in it as possible. But now like I have nephews and nieces, I love to spend time with them, but they are more interested in watching cartoons and poems on phone.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: It is a language, a history so we should preserve as our history.

10.5.4 Gen Z

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. I am Janita. I am 20 years old.

Interviewer: What is your mother tongue?

Interviewee: Urdu.

Interviewer: What other languages do you have proficiency in?

Interviewee: English and Urdu.

Interviewer: What language would you prefer for your child?

Interviewee: English.

Interviewer: Have you noticed any changes in the language use patterns or

language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes, Saraiki has changed a lot, or I would say it has been simplified. Like if our elders used to say like '*bua vala cha*', now almost all of our family's young children say it like, '*darwaza band kr*' or some would even say, '*door band kr*'. Similarly, last week we had a night stay at our grandmother's place, and we were playing ludo late at night and our grandmother said, '*qjagraata katainday pay hao.waly unneendray hoso wat (q itni dair tk jag ry ho.phr Subha neend a ri hogi--why are you staying up late at night. You will be sleepy tomorrow)*' and our 14 years old cousin couldn't understand it, at all.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Do you face any challenges?

Interviewee: Yes. Sometimes. When I interact with my grandparents, I have to keep my language as simple as possible. I speak Urdu. I do not speak Saraiki. Even my elder sister is also of the same generation as me- Gen Z, she is 26 or 27 but still she even does not know many like Gen Z-specific words. I have to explain to her because language use patterns and preferences have changed a lot.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I just keep my Urdu as simple as possible when I talk to my elders like I used less English words in it while talking to them.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I do not speak Saraiki at all.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: It is good because when we go out of the city like for studies, there if anyone gets to know about our Saraiki origin, they like kind of troll us for being Saraikis.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: I have learned all new words and terms that are said to be Gen Z vocabulary only from the digital media. So, yes digital media plays a big role in changing language use patterns. Moreover, colleges also is a crucial place for setting language use patterns and language preferences. Like, there is no chance for Saraiki inside college's field.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I view it as a positive change. This change is helpful in future like we get to practice the languages that are compulsory for jobs and higher studies.

Interviewer: When telling your children a story, what language would you use for storytelling?

Interviewee: English.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: I personally do not want to preserve it.

GEN ALPHA

Interviewer: What is your mother tongue?

Interviewee: Urdu.

Interviewer: What other language do you speak in your daily life?

Interviewee: English.

Interviewer: Do you speak Saraiki at home?

Interviewee: No. My parents speak Saraiki, but we do not.

Interviewer: Can you tell me what languages your family uses with you at home or outside? Like, do they speak Saraiki, Urdu, English or a mix?

Interviewee: My family always speaks in Urdu with me either when we are at home or outside. When my mama is angry and yells at me then she uses Saraiki.

Interviewer: Do you face challenges while interacting with your grandparents?

Interviewee: Yes. Sometimes my elders, especially my grandmother (nano) say some words that I do not know. But normally I can understand Saraiki well, I just do not speak pure Saraiki.

Interviewer: Do you switch between languages depending on who you are talking to?

Interviewee: No. I always interact in Urdu with everyone. I do not have habit of speaking Saraiki so I cannot.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I do not use Saraiki.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: I feel comfortable speaking Urdu and using a lot of English terms.

Interviewer: Do you use social media? For what purpose do you use it?

Interviewee: Yes, I use social media. I use it for study purposes or for playing

Interviewer: What language do you speak in your school?

Interviewee: Urdu and English

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I feel good because if I speak Saraiki in front of someone, my father says it is unethical. That is why I feel good when I can speak in a lot of English.

Interviewer: Do your parents tell you stories, or you watch shows or things on screen? What language do they use?

Interviewee: I watch dramas and shows on my mother's phone. I watch Pakistani dramas.

Interviewer: Do you want to rescue Saraiki?

Interviewee: No.

10.6 Family 06

10.6.1 Silent Gen

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled "Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community". I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. I am Deen Muhammad. I am 90 years old. I served as a Head Clerk at DC Office, Mianwali.

Interviewer: What is your mother tongue?

Interviewee: Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: Other than Saraiki, I am proficient in Urdu, and I can also easily understand and read English very well.

Interviewer: What language would you prefer for your child?

Interviewee: Saraiki.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes, many changes have happened in Saraiki. Nowadays, our children or the young children don't speak Saraiki that we speak, which means their vocabulary has totally changed. Even if they speak Saraiki, they use Urdu and English words or vocabulary, most of the times. It also depends on the parents what language environment they give to their child at home.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions?

Interviewee: I speak in Saraiki with everyone except with the little kids. I understand English very well but the English phrases they use, that I am unable to understand most of the times. Maybe they speak advance English, and I only know that much English that is just necessary for a job. Likewise, they (young generation) do not understand Saraiki very well. The other day, I told my granddaughter that I forgot to bring chocolates for her. I spoke in Saraiki, “visur gya han”, and she didn’t understand what I said. Then I told her that in Urdu. But my two grandsons, from my second son, are like us. They speak and understand Saraiki like us. Maybe their parents are not that educated, so might be that’s why.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: With the people my age, and with my children I speak in Saraiki. But to my grandchildren and their children, I speak in Urdu. The grandchildren who live with us, to them I speak in Saraiki as they speak pure Saraiki like us. Yes, they also use Urdu and English but not that much.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I speak Saraiki all the time regardless of the setting. All people around me only speak Saraiki except my grandchildren and their children.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: Nowadays, it is necessity of the life to be proficient in English. So, young generations should be good at English. They also should not abandon Saraiki, it is ‘OUR’ language. But when they speak Saraiki, the words or vocabulary is mostly from Urdu and English. They very rarely use Saraiki words or Saraiki vocabulary. I feel good when my grandchildren speak English and Urdu but at the same time, I feel sad that they are forgetting our Saraiki language.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community?

Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: I don't know much about internet but from the kind of cartoons and shows they watch, they obviously learn English language from there a lot. Also, schools and colleges nowadays, strictly ensure that students speak English or Urdu at least. Yes, this has created a disconnect between us and our young generations.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: The changes in language usage and vocabulary are the needs of the time. But it is not good to totally abandon or to forget your own Saraiki language.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: I don't tell my grandchildren stories much. But when I tell them some kind of anecdotes or some religious things, I use Saraiki and sometimes Urdu.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: It should be preserved. It is our native language. But no one is doing anything to rescue it. As the parents themselves want their children to not to speak Saraiki and the younger generations, they feel ashamed to even own Saraiki as their language or as identity. The schools/colleges also do not promote Saraiki.

10.6.2 Gen X

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled "Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community". I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalam. I am Arshad Mehmood.

Interviewer: What is your mother tongue?

Interviewee: Saraiki.

Interviewer: What other language do you have proficiency in?

Interviewee: Urdu and I also know English well.

Interviewer: What language would you prefer for your child?

Interviewee: I prefer Saraiki, Urdu and English also.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes, now most of the people around me or my family prefer Urdu and English. There are so many words of Saraiki that are not in use today.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Do you face any challenges?

Interviewee: Sometimes it gets challenging to interact with the youngest generation. They themselves do not know and do not speak pure Saraiki and if we speak, they do not like it. For example, I usually say some pure Saraiki words, and my daughter first asks me what I mean and then she always complains to her mother that why dad uses such Saraiki words. She does not like it. Yesterday, I said 'ice cream panghur vesi(ice-cream will melt)', and she asked that what is 'panghur'. There are many such examples.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I interact in Saraiki with all except my children and with my office colleagues. Even with my colleagues I often interact in Saraiki.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I mostly use Saraiki only. Other than this I use Urdu moderately, where needed and as far as English is concerned, I only use it while writing official letters or mails, etc.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: It is ok to interact in Urdu or English if it is outside home, but Saraiki should also exist within home domain. But people feel embarrassed to own it.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: Yes. If we talk about private schools, they are very concerned about what language students speak in school. They even punish students for speaking Saraiki and consider it a violation of a school decorum. This makes them hate Saraiki even more. Internet and technology also have a huge role. For example, technology has popped up suddenly in a few years and has affected a lot of things.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I do not mind others even my children use more Urdu and English than Saraiki but at heart I feel sad when someone totally disowns Saraiki.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: I have not ever told bedtime stories to my children but yes, I usually narrate any religious anecdote and that I do in Saraiki.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: It should be preserved, and we should teach the young generation Saraiki along with Urdu and English.

10.6.3 Gen Y

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. My name is Shahid Mehmood, and I am a Major Doctor.

Interviewer: What is your mother tongue?

Interviewee: Pure Saraiki.

Interviewer: What other languages do you have proficiency in?

Interviewee: Urdu and English.

Interviewer: What language would you prefer for your child?

Interviewee: I prefer Urdu and English, but I also use Saraiki with them as well.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes, language preferences have changed a lot, a lot. Now usually people prefer talking in Urdu even at homes. Then English is the most preferred language, and it is the story of every place not just my community.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions? Do you face any challenges?

Interviewee: No, I do not feel any kind of challenges because I keep myself very updated and also, I have been raised while listening to pure Saraiki and I can also speak pure Saraiki so, I can interact with any generation very conveniently.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: With my parents I speak in pure Saraiki. Other than them, I interact in simplified Saraiki with others like with my childhood friends and family members. But with my wife and my children I interact in Urdu that is actually mixed with a lot of English.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I use Saraiki a lot. Even with my patients sometimes, I have to interact in Saraiki for their better understanding.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: Personally, I love Saraiki, but I cannot speak Saraiki everywhere or anytime.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: In my opinion, after home-space children are learning everything including languages from digital media either directly or indirectly. The amount of time they spend on social media and the stuff they watch, it obviously affects their language use patterns. Educational institutions also have a great impact on the language of the students. For example, there is a great and visible difference between the English fluency or Urdu accent of the students of Urdu medium and English medium institutes.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: In my opinion, there is nothing wrong with switching to languages like Urdu and English, but we also should not abandon Saraiki at all. It has our roots.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: My children read books and that are usually Islamic stories in English or other moral stories.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: Yes, it should be preserved but it should be done on national level by the government so that the stigma attached to Saraiki can be removed.

10.6.4 Gen Z

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled “Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community”. I would like to take your interview. Could you please introduce yourself?

Interviewee: Wasalm. This is Ahmed. I am 24 and I am a postgraduate.

Interviewer: What is your mother tongue?

Interviewee: Urdu.

Interviewer: What other languages do you have proficiency in?

Interviewee: English and Korean.

Interviewer: What language would you prefer for your child?

Interviewee: First Urdu, a primary and then English.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yeah. So, basically the older generation of our family, they know particularly difficult words of Saraiki that some of the new generation definitely does not know. They hear most of the words for the first time. So, for the time, I think the complexity and the complex words of Saraiki, they have started to just eradicate from the common spoken language that these days is being used as Saraiki.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions?

Interviewee: Yeah, so the older generation, as older as they get, prefer Saraiki as, they have spent all of their life speaking to everyone in Saraiki. So, they are more comfortable with speaking Saraiki. My mother tongue is Urdu, and I am fluent in English, but I also know Saraiki very well. So, when I am talking to the older people in my family, I speak to them in Saraiki and for the younger ones I prefer Urdu and English. But definitely, I am not as fluent in Saraiki as the older generations. Similarly, they don't have the same fluency in the English because it is about the time you spend on a language.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: As a part of Gen Z, I don't have that much experience with the generation that uses Saraiki more. So, I am kind of used to speak a mix of Urdu and English within our generation.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: Not a lot. Most probably, Urdu is the common medium for me for my daily life communication.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: I mean the Saraiki community does not really has gotten used to speaking English. But yeah, the words or vocabulary of daily life communication within Saraiki community are of Urdu or a mix of Urdu. So yeah, it is interchanging Urdu words and Saraiki words as it is easier to communicate your message in this way. So, it is alright.

Interviewer: What role do you believe technology, social media, digital communication and educational institutions play in influencing language use and vocabulary preferences among the younger generations within the Saraiki community? Do you feel these changes have created a disconnect with the language used by older generations?

Interviewee: You see, all the language on social media is mostly English. So, it is the most widely spoken language in the world apart from, I think, Mandarin. So, social media, everyone is using social media and then they have to follow the trends, basically. And as the trend setter is currently English so, that is widely popular. So definitely, the role of technology is significant in all this. And the same goes with the schools and colleges.

Interviewer: How do you feel about changes in language usage and vocabulary over time within the Saraiki community? Do you view it as positive, negative, or neutral?

Interviewee: I think it is good to know multiple languages, and I think, changes are done for the better if not that then why they are done even in the first place.

Interviewer: When telling your children a story, what language do you use for storytelling?

Interviewee: Most definitely Urdu.

Interviewer: What is your generational attitude towards preserving traditional Saraiki vocabulary and integrating new linguistic elements?

Interviewee: I don't think so. I really don't think so. There is nothing being done to rescue Saraiki.

10.6.5 Gen Alpha

Interviewer: A.O.A. This is Ayesha Shahneel Khalid. I am an MPhil research scholar from National University of Modern Languages, Islamabad. I am conducting research titled "Language Attrition and Lexical Gap across Generations: A Case Study of Saraiki Community". I would like to take your interview. Could you please introduce yourself?

Interviewee: My name is Mehmet. I am 13 years old

Interviewer: What is your mother tongue?

Interviewee: My mother tongue is Urdu.

Interviewer: What other languages do you have proficiency in?

Interviewee: Urdu and English.

Interviewer: What language do you prefer speaking?

Interviewee: Urdu and English.

Interviewer: Have you noticed any changes in the language use patterns or language preferences, such as Saraiki, Urdu, or English within your family over the years?

Interviewee: Yes, my parents and grandparents, all talk to each other in Saraiki. But they don't allow me to talk in Saraiki.

Interviewer: Can you please describe your experiences and interactions with different generations within your family when it comes to language use and social interactions?

Interviewee: My grandparents talk to me in Urdu, and my parents also talk to me in Urdu but sometimes in English when we are outside. And when I play with my friends, we talk in English during our play, and we message each other on WhatsApp in English

and sometimes in Urdu. Yes, when my parents and grandparents talk in Saraiki, I understand what they are talking about but sometimes they use some Saraiki words that I don't understand. Also, when I try to speak in Saraiki, they scold me for this. Also, I cannot speak Saraiki well.

Interviewer: How do you personally adapt your inter-generational communication within your Saraiki community?

Interviewee: I talk to everyone in Urdu. I also use a lot of English words and phrases. If my grandparents don't understand anything, I explain them in Urdu.

Interviewer: How often do you use the Saraiki language within your family in various settings? Can you share specific examples?

Interviewee: I don't speak Saraiki.

Interviewer: How do you feel about using words from other languages e.g., Urdu and English, within the Saraiki community? How does your generation perceive this phenomenon?

Interviewee: I feel good when I speak English well. My parents like it when I speak in English.

Interviewer: Do you use social media? If yes, have you learned English and Urdu from social media and what language do you speak at your school?

Interviewee: Yes, I use WhatsApp, YouTube and I play many games on my phone and tablet, I also watch seasons and movies on Netflix. Yes, I have learned a lot of English on this social media. As, I watch English Movies and English Channels like Discovery channel. Because my parents do not like me watching Urdu cartoons or Urdu movies.

Interviewer: What language do you speak at your school?

Interviewee: We speak Urdu and English.

Interviewer: Do you feel it is good to prefer Urdu and English over Saraiki? What if it is dying away?

Interviewee: Yes, it is easy to speak Urdu and English. I find Saraiki difficult. There are many Saraiki words that I don't understand. Also, my parents do not like it when I speak Saraiki. They always say it is not good thing to speak Saraiki.

Interviewer: Do you watch cartoons or do your parents or grandparents tell you stories? What language is used for storytelling in your family?

Interviewee: I watch cartoons and documentaries on jungle animals and movies in English, most of the times. Sometimes I also watch Urdu movies. My mother tells stories in Urdu, and I also have many short stories in my English and Urdu courses as well.

Interviewer: Will you do your part in rescuing Saraiki as it is your native language?

Interviewee: No, because I don't speak Saraiki and I don't like it.