

THE DEICTIC SYSTEMS OF PAHARI AND ENGLISH LANGUAGE: A PRAGMATIC STUDY

BY

ZONASH TAHIR



NATIONAL UNIVERSITY OF MODERN LANGUAGES

ISLAMABAD

July, 2025

THE DEICTIC SYSTEMS OF PAHARI AND ENGLISH LANGUAGE: A PRAGMATIC STUDY

By

ZONASH TAHIR

BS English, Women University of Bagh, 2020

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF PHILOSOPHY

In English

To

FACULTY OF ARTS & HUMANITIES



NATIONAL UNIVERSITY OF MODERN LANGUAGES, ISLAMABAD

□ Zonash Tahir, 2025



FACULTY OF ARTS & HUMANITIES
NATIONAL UNIVERSITY OF MODERN LANGUAGES

THESIS AND DEFENSE APPROVAL FORM

The undersigned certify that they have read the following thesis, examined the defense, are satisfied with the overall exam performance, and recommend the thesis to the Faculty of Arts & Humanities for acceptance.

Thesis Title: The Deictic Systems of Pahari and English Language: A Pragmatic Study

Submitted by: Zonash Tahir

Registration: 152 MPhil/Eng/Ling/F21

Prof. Dr. Jamil Asghar Jami
Name of Research Supervisor

Signature of Research Supervisor

Dr. Farheen Ahmed Hashmi
Name of Head (GS)

Signature of Head (GS)

Prof. Dr. Arshad Mahmood
Name of Dean (FAH)

Signature of Dean (FAH)

Date

AUTHOR'S DECLARATION

I, Zonash Tahir

Daughter of Tahir Azad

Registration # NUML-F21-32859

Discipline English Linguistics

Candidate of **Master of Philosophy** at the National University of Modern Languages do hereby declare that the thesis **The Deictic Systems of Pahari and English Language: A Pragmatic Study** 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.

I also understand that if evidence of plagiarism is found in my thesis/dissertation at any stage, even after the award of a degree, the work may be cancelled and the degree revoked.

Signature of Candidate

Name of Candidate

Date

ABSTRACT

Title: The Deictic Systems of Pahari and English Language: A Pragmatic Study

The present study explores the deictic systems of the Pahari and English language, one of the most prominent features of any language. Deixis involving expressions like, ‘this’, ‘that’, ‘here’ and ‘now’ is essential in anchoring language to context. The researcher tried to unveil the pragmatic use of deixis in the Pahari language; a language spoken in the Azad Jammu and Kashmir by using the Levinson model of deixis. Data was collected using convenience sampling and the analysis reveals that while both languages share common deictic categories, Pahari exhibits greater contextual flexibility particularly in person and social deixis. In contrast English follows a more standardized pattern governed by formal grammar rule. The usage of pronouns is quite different in the Pahari language as compared to the English language. The first-person singular pronoun refers to the singular referent and the first-person plural pronoun refers to the plural referents deictically. However, sometimes first-person plural pronouns are used by the singular referent to refer to the overall professions to show harmony. The Pahari language has a complex second-person pronoun system compared to English. It uses two forms: *tu* and *tus*, with *tus* used to address plural referents and *tu* for singular referents. The plural form is more polite and honorific, while the verb helps in gender distinction. Third-person pronouns do not indicate gender but are used as demonstratives and spatial deixis. Honorifics and honorific terms indicate social status and politeness. Polite forms and honorific terms are used to show respect and politeness. Temporal deixis helps in understanding time, with most prayer names indicating the time of the day. Demonstratives also play a role in discourse deixis. This study lays the groundwork for further linguistic and cross-cultural research in multilingual settings.

TABLE OF CONTENTS

THESIS AND DEFENSE APPROVAL FORM	ii
AUTHOR’S DECLARATION	iii
ABSTRACT	iv
TABLE OF CONTENTS.....	v
LIST OF TABLES	viii
LIST OF FIGURES	ix
ACKNOWLEDGEMENTS	x
DEDICATION	xi
1. INTRODUCTION	1
1.1 Back ground of the Pahari Language	4
1.1.1 History of the Pahari Language.....	5
1.1.2 Pahari Dialects.....	5
1.1.3 The Position of Pahari within the Indo-Aryan Language Family	6
1.1.4 Impact of Various Languages on Pahari	8
1.1.5 Sociolinguistics Status of the Pahari Language	8
1.1.6 Previous Studies on the Pahari Language	9
1.2 Statement of the Problem.....	10
1.3 Research Objectives	11
1.4 Research Questions	11
1.5 Research Methodology	11
1.5.1 Nature of Research	11
1.5.2 Population and Sample.....	12
1.5.3 Sampling Technique.....	13
1.5.4 Data Collection Tools.....	13
1.6 Significance of the Study	14
1.7 Delimitation of the Study	15
2. REVIEW OF THE LITERATURE	18
2.1 Pragmatics	18
2.1.1 Deixis: A Pragmatic Perspective	20
2.2 Deixis	21

2.2.1 Kinds of Deixis.....	23
2.2.2 Person Deixis.....	24
2.2.3 Spatial or Place Deixis	25
2.2.4 Temporal Deixis	26
2.2.5 Social Deixis	28
2.2.6 Discourse Deixis	29
2.3 Researches Done on the Similar Topic	30
2.3.1 Comparative Study of Deixis by Worldwide Researchers	30
2.3.2 Pakistani Studies Related to Deixis	38
3. RESEARCH MEHODOLOGY	40
3.1 Nature of Research	40
3.2 Population and Sample.....	41
3.3 Sampling Technique	41
3.4 Data Collection Tools.....	42
3.5 Theoretical Framework	42
3.5.1 Classification Of Deixis According To Levinson (1983)	43
3.5.2 Person Deixis.....	44
3.5.3 Temporal Deixis	45
3.5.4 Spatial Deixis	47
3.5.5 Social Deixis	48
3.5.6 Discourse Deixis	49
4. DATA ANALYSIS	51
4.1 Analysis	51
4.1.1 Analysis Of Teachers' Interviews	51
4.2 Points of Discussion	52
4.2.1 Person Deixis.....	52
4.2.2 Spatial Deixis	55
4.2.3 Social Deixis	55
4.2.4 Discourse Deixis	56
4.2.5 Discussion.....	58
5. FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS.....	71
5.1 Summary	71
5.2 Findings.....	73

5.3 Conclusion.....	78
5.4 Recommendation.....	78
REFERENCES	79
ANNEXURE A	84
ANNEXURE B	90
ANNEXURE C	94
ANNEXURE D	98
ANNEXURE E	102
ANNEXURE F.....	106
ANNEXURE G.....	112
ANNEXURE H.....	117

LIST OF TABLES

Table 1:	Time Deictic Terms in English	38
Table 2:	Personal Pronouns of Pahari.	60
Table 3:	List of Deixis	60
Table 4:	Doctors.....	67
Table 5:	Students of an Intermediate Level.....	70
Table 6:	Shopkeepers.....	71
Table 7:	Farmers	74
Table 8:	Housewives.....	76
Table 9:	Clerks.....	77
Table 10:	Labourers	78
Table 11:	Phonetic Representation of Pronouns in the Pahari Language	80
Table 12:	Phonetic Representation of Spatial Deixis in the Pahari Language	80
Table 13:	Phonetic Representation of Temporal Deixis.....	80
Table 14:	Phonetic Representation of Social Deixis	80

LIST OF FIGURES

Figure 1: Nigram's Classification	18
Figure 2: Lothers and Lothers Classification.....	19
Figure 3: Karnai's Classification.....	19
Figure 4: Levinson's Classification.....	51

ACKNOWLEDGEMENTS

I express gratitude to Allah, as His blessing have enabled me to accomplish this task.

I express my gratitude to Prof. Dr Arshad Mehmood, Dean Faculty of Languages, Prof. Dr. Farheen Ahmed Hashmi, Head Department of English for their cooperation during the entire process.

I would like to express my sincere gratitude to my respected supervisor Prof. Dr. Jamil for his unwavering support and guidance throughout the completion of my thesis. His thoughtful feedback and constant encouragement have not only polished my skills but also enriched the quality of this thesis. Thanks to the English Department of NUML for furnishing me with creative space and productive environment to bring my thesis to life.

I extend my warm gratitude to my parents, siblings and husband whose belief in my abilities and encouragement have provided the emotional sustenance needed to complete this challenging task. Their unwavering support has been my motivation.

DEDICATION

This thesis is dedicated to my grandfather, father and mother for their love, endless support and encouragement.

CHAPTER 1

INTRODUCTION

This chapter provides a thorough understanding of the subject of the study as well as comprehensive study of Pahari, including its speakers, dialects, and the region where it is spoken.

The purpose of this thesis is to describe the Pahari language, a South Asian language that is spoken in the state of Azad Jammu and Kashmir. The current study is mainly motivated by the desire to make a comparison between the deictic expressions of English and Pahari. Deixis constitutes an important pragmatic concept of language. The present study will present one of the practical aspects of the Pahari language. In daily life; people need language to communicate with each other and to share their ideas and thoughts. Languages help people interact with one another socially and pragmatically. There are many languages spoken in the world, some are rich in script, syntax and lexis; while others are not. Since all languages serve communicative purposes, all of them are equally important for their communicative values. Hence, there is a need to conduct research on languages with regard to linguistic and pragmatic aspects.

Words in a sentence are either categorized as lexical or grammatical. Lexical words function as content words while grammatical categories are designated as functional words. Deictic expressions are found in both categories but mostly in the grammatical category. Grammatical categories include the notion of deixis, the referring expressions of a language without a fixed referent. According to Levinson (1983), these referring expressions include the person, place and time-related expressions. The study of deixis occupies very important position in the system of language. There are many words and expressions that depend on the situation and context in order to be understood. Some words in language cannot be interpreted at all unless the context is known, e.g., 'here', 'there', 'this', 'that', 'now', as well as most pronouns such as 'I', 'you', 'him', 'her', 'them', 'then', 'yesterday', etc. (Yule, 1985). According to Yule, immediate physical context is needed to interpret deictic

expressions. Speakers need to share the same context with the listener in order to understand those expressions. Studying deixis means learning one aspect of natural languages that requires such reference to know who the speaker and the hearer are along with, the place and the time of speaking in which the deictic terms are used. Deictic expressions, words or phrases that indicate varied meanings in different situations, are pivotal for understanding utterances within specific contexts. These expressions, essential to the pragmatics of language, necessitate a comprehension of the context, interlocutor status, speaker intent, and the time and place of the utterance. Deictic words, which are inherently context-dependent, significantly contribute to the richness of language by continually shifting meanings or referents in conversation. As Griffiths posits, these expressions are interpreted in relation to the situation in which they are uttered, underscoring the indispensable role of context in deciphering the speaker's intentional meaning. The interpretation is influenced by various factors such as the identities of the interlocutors, their location and time, and their cultural, religious, and political orientations, which collectively form the context. Context is intricately linked with socio-cultural aspects, encompassing beliefs, values, norms, and conventions that govern individual behaviour and interpersonal relations. Halliday notes that the context of culture not only refers to culture itself but also to the philosophical backdrop of the society in which the text operates. Language, as a social phenomenon, is intertwined with the social structure and value framework of society and is invariably influenced by elements like social role, status, and age. Deixis, therefore, serves as a linguistic mechanism that highlights cultural distinctions, given that each society is characterized by its unique cultural norms and aspects. The manifestation of these differences through deixis underscores its importance in the nuanced understanding of language within varying socio-cultural frameworks.

Deixis is incredibly important in the conversation for several reasons:

1. **Clarity and Precision:** Deictic expressions help speakers refer to specific entities, times, or places within the immediate context of the conversation. This clarity and precision aid in avoiding ambiguity and

ensuring that speakers and listeners share a common understanding of what is being referred to.

2. **Efficiency:** Deictic expressions allow speakers to convey information efficiently by referring to entities or situations already present in the conversational context. Instead of repeating lengthy descriptions, speakers can use deixis to point to what they are talking about directly.
3. **Contextual Anchoring:** Deixis provides a way to anchor language to the immediate physical or temporal context of the conversation. This anchoring helps in organizing discourse and providing a framework for understanding the flow of information.
4. **Coherence and Cohesion:** By establishing connections between different parts of the conversation, deixis contributes to the coherence and cohesion of discourse. It helps listeners track referents and follow the progression of ideas or topics being discussed.
5. **Interactive Dynamics:** Deictic expressions facilitate the interactive nature of conversation by allowing speakers to engage in joint attention. By using deixis, speakers can draw their interlocutors' attention to specific entities or aspects of the conversation, fostering mutual engagement and participation.
6. **Social Signaling:** Deictic expressions can also serve social functions within conversation, such as signaling politeness, intimacy, or social hierarchy. For example, the choice of pronouns and spatial references may reflect the speaker's relationship with the listener and the social dynamics between them.
7. **Adaptability:** Deixis is adaptable to various communicative contexts and can be used flexibly to accommodate changes in the conversation. Speakers can adjust their use of deixis based on feedback from their interlocutors or shifts in the conversational topic.

Overall, deixis plays a fundamental role in conversation by providing a mechanism for referring to the here and now, establishing coherence, facilitating interaction, and conveying social nuances. Its importance lies in its ability to enhance communication effectiveness and foster mutual understanding among participants in a conversation.

By keeping in view this condition, the importance of deixis cannot be ignored in a language study as the ordinary language is full of their use. It may be useful to make a list of such expressions in different languages and to observe what similarities and dissimilarities exist between these languages regarding deixis.

Levinson (1992) states that deixis is a branch of pragmatics which concerns the relationship between language and context. Through pragmatics, people can understand what the message actually means behind utterances. The relation between language and context is observed in the phenomenon of deixis. Deictic expressions are bits of language which depend upon the immediate physical context in which they are used.

These are the expressions of the language which can only be understood in terms of the speaker's intended meaning. For example, the use of demonstratives, first and second person pronouns, tense specific time and place adverbs like here, there as well as other grammatical categories which concern directly with the circumstances of utterances. Henceforth, AJK is a small state; it has distinctive variations in terms of language and culture. The Pahari language spoken in AJK has genetic affiliation to Indo- Aryan languages. It is used as a mother tongue in this region. The Poonchi dialect of Pahari is the subject of the current study. The purpose of choosing this dialect is that it is spoken by the largest community living in AJK. The focus of the current study is to find out the deictic expressions used in Poonchi dialect of Pahari language; a regional language spoken in the region Bagh of Azad Jammu and Kashmir. Every language has deictic expressions. It may be useful to draw a comparison between the deictic expressions of two languages, Pahari and English. Therefore, the main aim of of this study is to discern how English and Pahari languages display their respective deictic properties. The deictic expressions of both of the languages will be examined pragmatically.

1.1 Background of the Pahari Language

Pahari, an Indo-Aryan language, is spoken in Jammu and Kashmir, specifically along the Pir Panjal Mountain range.

It is spoken in the state of AJK, in Pothowari-speaking Pakistan's

northern regions, particularly among the Murree and Hazara populations as well as in the Himalaya region, a northern region of Nepal that includes district and steep areas, Himachal Pradesh, a province of India and Kashmir, a region under Indian Control (Grierson, 1916). According to Sarwar (2014), the population of AJK increased from 2.973 in 1998 to around 4.059 million by 2011. Pahari speakers, primarily from Pakistani-held Kashmir, are also present in the UK. As a result of migration from Pahari-speaking regions of AJK to the UK, Pahari is now the most widely spoken South Asian language in the country. The UK is home to approximately 0.6 million Pahari speakers, as per the 2013 report by Lothers & Lothers. In the UK, between 80 to 90 percent of people who identify as Pakistanis are actually from Kashmir. Pahari, the second most common mother tongue in Britain, is spoken by nearly all Pakistani immigrants from Jammu and Kashmir, according to Adalt (2014).

In Adalt 2014, Abbas asserts that there are 747,000 Pakistanis living in Britain. He estimates that the Mirpur region accounts for over 80% of Pakistan's population, meaning that more than half a million people speak Pahari.

1.1.1 History of the Pahari Language

Shakil (2011) states that Buddhist writers in the 2nd century A.D. Introduced the proto-Pahari at Sharda University. The university in Sharda located in the Neelum Valley near Muzaffarabad AJK. Masoodi (1987) says that about two thousand years ago in the ruling period of King Ashok, Pahari was spoken there. Additionally, he advocated for Pahari to be his state's official language. Despite its influence, Buddhism ceased to exist in Northern India by the 9th century AD. Buddhism ceased to exist in Northern India by the 9th century AD. Sanskrit became the language of Darbars, causing a setback for Pahari, introduced for flourishing Buddhism, due to the downfall of Buddhism.

Like other languages, Pahari has suffered at the hands of the foreigners. With the collapse of the Buddhist Empire, the Pahari began to erode. The Greek conquest and several subsequent invasions changed the writing styles in the lower regions, but the Nagri alphabets persisted in

Kashmir until the tenth century AD. Up to the arrival of the Muslims, the Nagri script was in use. Afterwards, the script underwent modifications and evolved into Persian between 1819 and 1846, while Punjabi script was used during the Sikh administration and eventually superseded by Urdu.

1.1.2 Pahari Dialects

A comprehensive dialectal survey on Pahari dialects has not been conducted yet. Numerous sources indicate the existence of Pahari dialects, however, there is no consensus on the exact number. Grierson (1917) states that Western Pahari comprises of a considerable number of dialects that vary nearly from hill to hill. Ahmad (2002) claims that there are three dialects: Poonchi, Pothwari, and Mirpuri, while others like Karnai (2007) mentions four dialects: Mirpuri Kotli, Poonchi and Muzaffarabadi. He continues on to say that the Muzaffarabadi dialect is spoken in Muzaffarabad and that Anantnag, Baramula, and Srinagar all speak it, but slightly differently. Hindko and Kashmiri have impacted this dialect. In the districts of Kotali, Bhimber, and Mirpur, people speak the Mirpuri dialect. Additionally, Rajori and Jammu speak it. Both Punjab and Gojri have an effect on it. The third dialect, which is similarly affected by Gojri and Potohari, is spoken in Kotali, Nikyal, Khoiratta, and the Nibaa Valley. The districts of Poonch, Bagh, Sudhanhoti, and Hawaliyaan are home to speakers of the fourth dialect. Another name for it is the center dialect. The study of Lothers and Lothers (2010) identifies three main Pahari dialects: Pahari, Pothwari, and Mirpuri. Pothwari is a distinct form used in the Pothohar region as stated by Abbasi (2010), while Sarwar (2014) identifies three main dialects: Poonchi, Mirpuri, and Muzaffarabadi. However, these sources use synchronic descriptive methods, and the data suggests differences exist even in nearby villages, necessitating a detailed dialectal survey. So, none specify the boundaries between dialects. A comprehensive dialectal survey is needed.

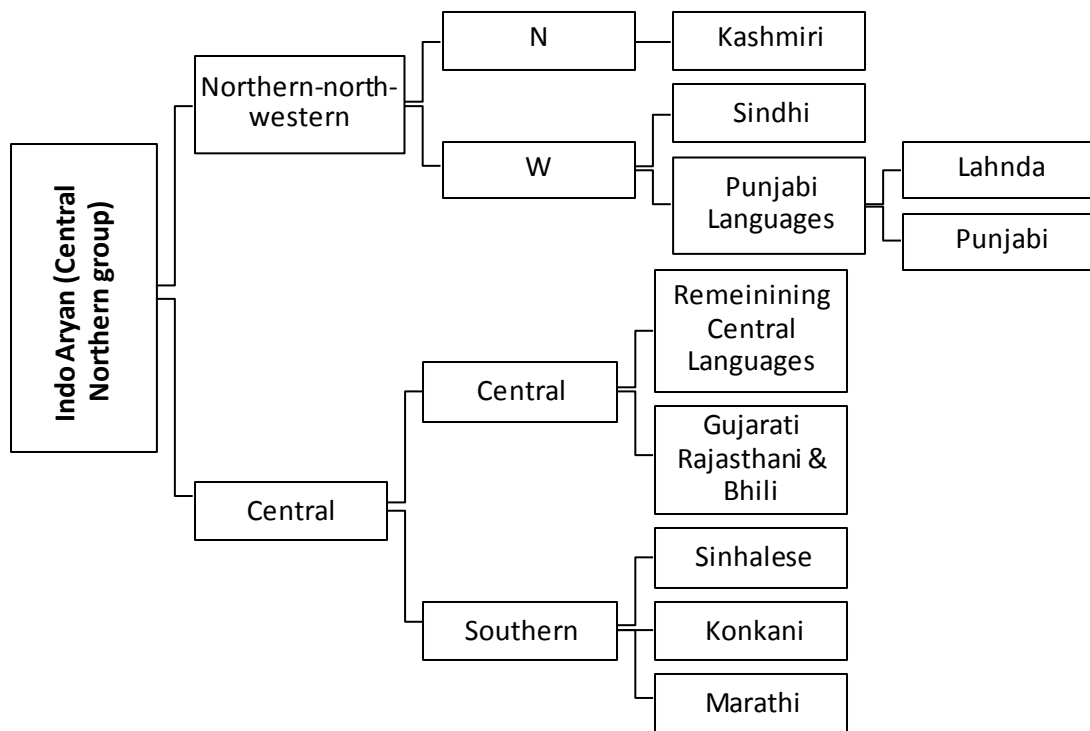
1.1.3 The Position of Pahari within the Indo-Aryan Language Family

Grierson (1917) classified Pahari as the language of mountain dwellers and classified it into three main groups: Western Pahari, Eastern Pahari, and Central Pahari. In Shimla Hills and Western Kashmir, Western

Pahari is spoken, Eastern Pahari includes Nepali, and Central Pahari includes languages like Garhwali and Kumaoni in India. In the extreme east, there is the Aryan language Nipali, followed by Kumaoni and Garwali in Kumaoni and Garwali, and finally, The West Pahari dialect is spoken in various regions including Junsar, Bawar, Simla Hill, Kulu, Mandi, Suket, Chamba, and Western Kashmiri. Indo-Aryan languages are divided into two groups according to Nigram (1972) the central-northern group and the eastern group. He claims that Pahari belongs to the Indo-Aryan language family of the middle north.

Nigram's (1972) classification of the central-northern group is as follows:

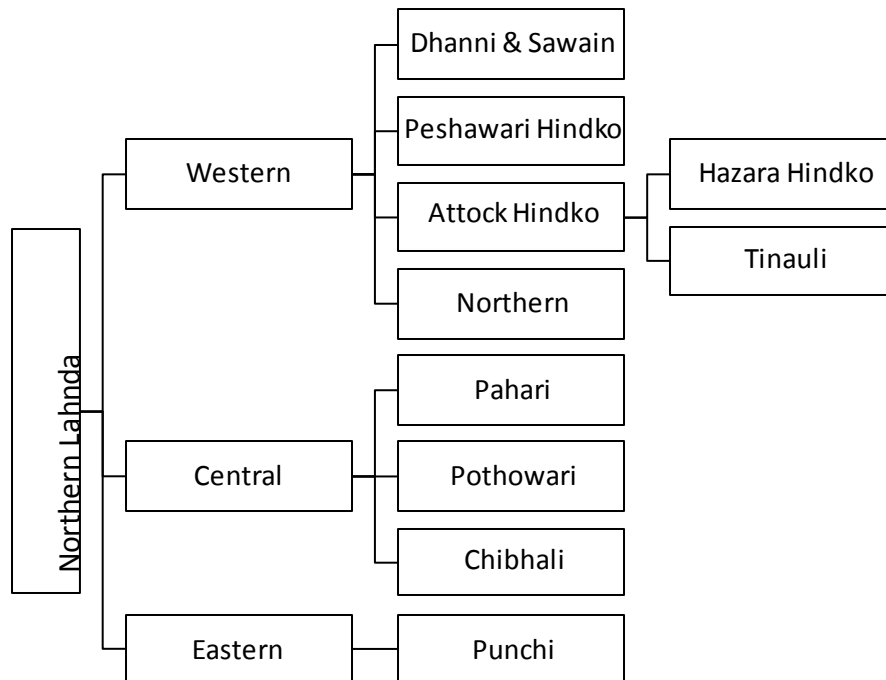
Figure 1: *Nigram's Classification*



Nigram (1972) separated the Indo-Aryan central group of languages into two groups: the central group and the north-northwestern group. The latter group was further divided into the languages of Punjab, Sindhi, and Kashmir. Pahari is a part of the Punjabi language group, specifically 'Lahnda'. Lunda subgroups are not discussed by Nigram in detail.

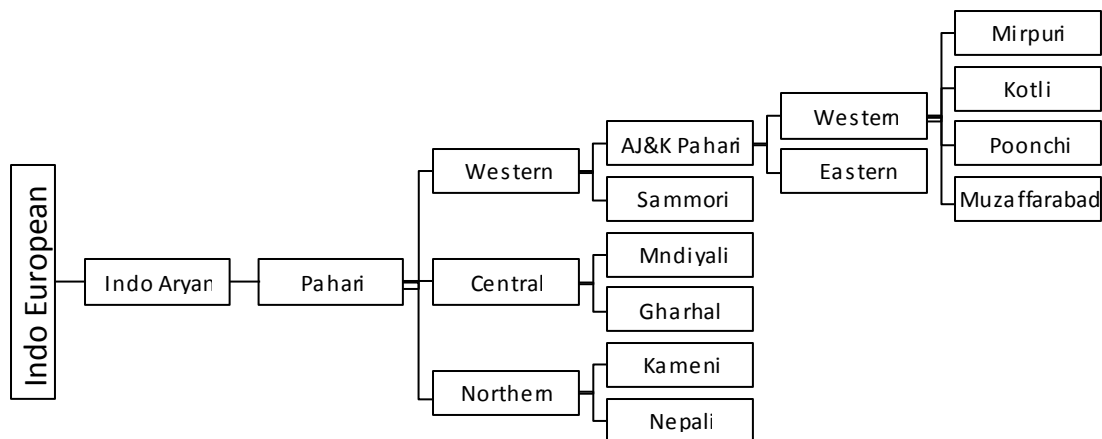
Lothers and Lothers (2010) proposed a subtree for further classification of Lahnda.

Figure 2: *Lothers and Lothers Classification*



Karnai (2007) categorizes western Pahari into four dialects and introduces a classification of Pahari tree for Lunda subgroups, providing additional details

Figure 3: *Karnai's Classification*



Western Pahari is further divided into four dialects by Karnai (2007): the Mirpuri, Kotli, Poonchi, and Muzaffarabadi dialects. After Karnai's (2007) taxonomy of Indo-Aryan languages, Pahari's Poonchi dialect, which is mostly spoken in the District Sudhnoti. Very little research has been done on the dialects of Western Pahari. The Poonchi dialect was chosen since it is home to most of the Pahari-speaking population. Second, several districts have speakers of regional languages such as Gojri, Punjabi,

Kashmiri, and Hindko.

1.1.4 Impact of Various Languages on Pahari

Pahari, a prevalent language in AJ&K, has been significantly influenced by other Indo-Aryan languages like Urdu, Kashmiri, and Hindko. The Pahari speaking- community in AJ&K is neighboured by the more esteemed and dominant Urdu, the national language of Pakistan. Since everything written nowadays is in Persian script, Pahari, a home language that is mostly used within the family domain, lacks an appropriate script. Urdu and English are the languages of instruction in schools, and Pahari speakers learn both Urdu and English there. As a result, educated Pahari speakers do not give a hang to speak Pahari. This community's younger generation prefers to use for official functions and even in casual conversation, they use both Urdu and English. These elements collectively pose a serious threat to this language's survival. Therefore, this language be documented. As a result, the current study aims to provide the language's grammatical description, with a particular emphasis on its deictic expressions.

1.1.5 Sociolinguistics Status of the Pahari Language

The majority of people living in the area of Kashmir under Pakistani administration are bilingual, trilingual, or multilingual. Every individual speaks Urdu as a second language along with one of the indigenous languages (Pahari, Gojri, Kashmiri, Hindko, etc.) as their mother tongue. In public schools, Urdu is the medium of instruction and English is a required subject; in private schools, Urdu is the medium of instruction and English is a required subject. Pahari is not taught in schools. The official language of Azad Kashmir is Urdu. The social strata of Kashmiri society are as follows: the wealthy class, which tends to hold prominent positions in the civil service and politics, values English over other regional languages; in rural areas, Urdu is also seen as a status symbol; educated individuals prefer to speak both Urdu and English; speakers of Pahari incorporate Urdu, Pahari, and English words and expressions in their daily speech, such as "driver," "hotel," and "bus and older people still refer to fruits and vegetables using their traditional Pahari

words. The stigmatization of indigenous and regional languages has resulted in a significant deterioration in their transmission to the next generation in Pakistan in recent times (Abbasi 2010).

1.1.6 Previous Studies on the Pahari Language

In contrast to sister languages like as Hindi, Punjabi, Urdu, and Pashto, Pahari is still under-described, despite having a big speaker base and being widely spoken throughout the State of AJ&K. It is a less researched language that is only investigated by a few handfuls of researchers in the field. A few academics have recently attempted to examine this language from a phonological perspective. In 2002, Ahmed conducted a comparison analysis between Pahari and English. Niazi's phonological analysis of the Pahari language in 2003 focused on its sound inventory. The Pahari language, according to him, consists of 38 consonants and 22 vowels, and does not possess diphthongs. Lothers & Lothar (2010) conducted a sociolinguistic analysis of the Pahari and Pothwari languages. Only three of the 10 districts in AJ&K—Muzaffarabad, Bagh, and Mirpur—were included in their survey, citing the difficulty of gathering data in these areas. On the other hand, the focus of this survey was mostly on two areas in Pakistan: Rawalpindi and Abbottabad. The Lothers and Lothers (2010) survey is not a comprehensive study of the Pahari language used in AJ&K.

Khan and Bukhari (2008) conducted a study on the phonological acclimation of English loanwords in the Pahari language. Khan's 2012 PhD dissertation, "Phonology of Pahari: Segmental and Supra-Segmental Features," provides a comprehensive analysis of the language's phonology. He gives a broad overview of the Pahari phonology of district Bagh. The identification of the language's phonemes is the primary contribution of this work. In just three districts out of ten, he identifies thirty consonants, twelve oral vowels, four nasal vowels, and six diphthongs. The speaker provides a comprehensive overview of the phonology of Pahari, a language spoken in district Bagh.

Khaliq (2012) examined the fundamental word order and phrase

structure of Pahari within Chomsky's theoretical framework, the "Minimalist Program." She asserts that the Pahari clause's unmarked word order is SOV. She claims that Pahari exhibits various word orders in its clauses for pragmatic functions in addition to SOV word order.

Sarwar's 2014 study examined the evolution of the Pahari language. The Pahari language's current status in the Rawlakot area of the Poonch AJ&K district has been examined. According to him, younger generations of native speakers are utilizing Pahari in different ways because it is less common than Urdu and English. With the exception of a few of the previously stated studies, Pahari has not received much attention from scientists. Additionally, not much writing has been created in Pahari. Khalique and Bukhari (2016) study give us an analysis of the nominal morphology of Pahari spoken in the state of Azad Kashmir. The analysis of their study is based on the natural data which concludes that like its other sister languages Pahari also has also two genders and two numbers. In the Pahari language, nouns that end with vowel /i:/ are feminine, and nouns that end with /a:/ are included in the list of masculine genders. Suffixation and vowel modification is used to derive feminine from the masculine gender. The nouns that denote large inanimate objects are masculine whereas the nouns that show small inanimate objects are feminine., moreover their study concludes that some nouns do not show any noticeable difference between singular and plural. Khalique (2018) conducted a study on the Pahari language spoken in AJK. Her study aims to present the morphological and syntactical description of Pahari in comparison to the English language. According to the study, Pahari's verb forms are regular and inflect according to aspect, gender, tense, and number. In Pahari, the minority of verb roots are intransitive. In Pahari, transitive verbs are created by affixing and changing the vowel of the intransitive verb root. In Pahari, causative verbs can be formed by suffixation and vowel alteration. The creation of indirect causal agents occurs in two stages. The intransitive verbal root is used to create the direct causative verbs first, and the suffix /a:/ is then added to these direct causative verbs to create the indirect causative verbs. The most popular method for obtaining direct causals is suffixation.

The study aims to provide a detailed description of deictic expressions in the Pahari language, a language with limited attention and written documentation. The researcher is trying to contribute towards the documentation of this unwritten language by presenting this research.

1.2 Statement of the Problem

Narrating and documenting human languages not only provide an informed understanding of their workings but also aids in their preservation.

The Pahari language

is one of the least documented languages of Pakistan, though it has a fair share of speakers. Besides, not much research has been done on this language. It is important to study this language in line with different aspects of grammar, syntax, semantics, and pragmatics to mention but a few. Deixis constitutes one such important aspects of the pragmatic landscape of the language. Therefore, the present research intends to explore the deictic aspect of Pahari in comparison with English in order to find out, if any similarities and differences between the two languages. Hence the study is expected to fill a much wider lacuna in order to illuminate the understanding of Pahari in the light of English which has one of the most widely researched deictic systems.

1.3 Research Objectives

1. To examine the pragmatic framework of the deictic system in the Pahari language.
2. To analyze how the Pahari deictic system is different from or similar to the English deictic system.

1.4 Research Questions

1. What is the pragmatic framework of the deictic system in the Pahari language?
2. How is the Pahari deictic system different from or similar to the English deictic system?

The first question aims to identify the pragmatic framework of the deictic system of person, place and time. Social and discourse in Pahari language. The second question actually draws a comparison between the Pahari deictic system and the English deictic system to see the similarities

and differences between these two respective languages. Both these questions will be analyzed by using Levinson's model of deictic framework.

1.5 Research Methodology

This section of the study encompasses various aspects, including the study's nature, design, population, data collection method, and research tool.

1.5.1 Nature of Research

The current study relies on the qualitative approach with the descriptive research design. In qualitative research, ideas, opinions, or experiences are investigated through the collection and analysis of non-numerical data (written, video, or audio, for example). It can be applied to provide fresh research ideas or obtain in-depth understanding of an issue (Pritha Bhandari, 2020).” Qualitative research focuses on exploring the depth and nuances of human experiences, perceptions, and behaviours within their natural context” (Nasajee, 2020). To extract detailed, comprehensive insights, this approach uses nonnumerical data from open-ended surveys, observations, and interviews. Qualitative research is a methodological approach used in social sciences, humanities, and other fields to explore and understand phenomena through detailed examination and interpretation of non-numerical data. Unlike quantitative research, which focuses on numerical data and statistical analysis, qualitative research emphasizes subjective experiences, meanings, and contexts. It seeks to understand the meanings, interpretations, and subjective experiences of individuals or groups. Researchers often explore participants' perspectives, beliefs, attitudes, and behaviors within their natural settings. It typically involves collecting rich and detailed data through methods such as interviews, observations, focus groups, or document analysis. These methods allow researchers to gather comprehensive insights into the phenomena under study. Overall, qualitative research offers a valuable approach to exploring the subjective, contextual, and nuanced aspects of human experiences, behaviours, and social phenomena.

This research aims to focus on the qualitative analysis of the different types of deixis used in the Pahari language. The study aims to identify five types of deixis in the Pahari language, based on Levinson's (1983) definitions, and compare them with the English language. The data is collected by conducting interviews from the selected participants out of a large number of populations within the time period of 1-2 months from the Pahari speakers living in the district Bagh of AJK.

1.5.2 Population and Sample

A lot of planning and preparation goes into selecting the population for a study. According to Kothari (2004), choosing a population that is suitable for addressing one's research issues allows one to more thoroughly and effectively infer the answer from the facts at hand.

The population for the current research work includes all the Pahari speakers living in the district Bagh of AJK. The researcher's sample is comprising of total thirty- two participants, four from each of the eight different professions; "teachers", "doctors", "farmers", "shopkeepers", "housewives", "students of an intermediate level", "clerics", and "laborers. Both male and female participants are selected for the data collection. Eight different professions are selected to make the data more represent able.

1.5.3 Sampling Technique

This study uses convenient sampling due to practical limitations in reaching a broader population of native speakers. Participants have been selected who are conveniently available to the researcher. This approach allows for rapid and efficient data collection within the limited timeframe of the research and provides valuable insights into the study of the deixis. Those participants have selected who have conveniently available to the researcher so, the researcher has relied on the non- probability convenience sampling for the selection of sample participants in order to collect data.

The most popular kind of non-probability sampling is opportunity or convenience sampling, which focuses on gathering data from the most accessible and convenient sample of participants. Non-probability convenience sampling is a method used in research to gather data from a

population where the selection of participants is based on their availability and accessibility rather than through random selection. It aims to collect data from participants (the sample) who are "convenient" for the researcher to reach. This sample method allows researchers to choose participants at random who are willing to be contacted and participate in the study without having to randomly select participants based on predetermined criteria (such as demographic factors).

Convenience sampling involves selecting participants who are readily available and easily accessible to the researcher. This could include individuals who happen to be in a particular location (e.g., a shopping mall or university campus) or who have easy-to-reach contact points (e.g., friends, acquaintances, or online communities).

1.5.4 Data Collection Tools

The researcher has firstly introduced herself to the participants, told them the objective of the study and took informal consent from them to record their interviews. Unstructured oral interviews have been selected as a tool to collect the data from the selected participants. Unstructured oral interviews are a qualitative research method used to gather in-depth information from participants by engaging them in open-ended conversations. Unlike structured interviews, which follow a predetermined set of questions in a specific order, unstructured oral interviews provide flexibility for the interviewer to explore topics in greater depth and allow participants to express themselves freely. Researchers conducting unstructured oral interviews should adhere to ethical guidelines for human subject's research, including obtaining informed consent, ensuring confidentiality and privacy, and respecting participants' autonomy and dignity. Researchers should also be mindful of power dynamics and potential biases in the interview process. So, the researcher has taken the ethical consent from the participant. After taking the ethical consent, the researcher has conducted unstructured oral interviews of the selected participants in order to collect data. The duration of each interview is approximately ten minutes. The questions are related to the profession of the participants. Interviews have been recorded and later on analyzed in detail.

The process is repeated for one to two months to get the required information.

The audio recordings are analyzed and interpreted in detail to find out the deictic expressions. The recorded conversation is analyzed in detail and then compared with the English deictic system.

1.6 Significance of the Study

Preserving a language helps maintain cultural identity, traditions, and values passed down through generations. Language serves as a vehicle for expressing cultural nuances, beliefs, and worldviews, fostering a sense of belonging and pride among speakers. Preserving diverse languages contributes to intellectual diversity, enriching human knowledge and understanding of the world. Different languages may have words or concepts that are untranslatable into other languages, offering insights and perspectives that would otherwise be lost. The preservation of language is crucial for maintaining cultural diversity, fostering communication and understanding, preserving traditional knowledge, and upholding linguistic rights. Efforts to preserve endangered languages and support multilingualism contribute to a richer, more inclusive, and more sustainable global society.

The motivation behind the language selection is the goal of advancing the native tongue by converting the oral Pahari language to written form. In order to describe a grammatical component of the language and to stimulate additional research, the purpose of this study is to illustrate the pragmatic differences and similarities between deictic expressions in Pahari and English. There is a connection between pragmatics and deixis. The study of pragmatics focuses on language use in context. In the absence of context, a language statement could signify different things. Deixis is a language part that explicitly references the environment in which communication occurs. Thus, this study is important to pragmatists, social linguists, and applied linguistics in the first place. Sociologists will find this work important since it addresses social processes when language is used.

This study aims to compare the use of deictic expressions in Pahari

and English, based on a thorough analysis and observation of the two languages' utterances. The purpose is to determine how different the two languages are in terms of encoding and social information.

1.7 Delimitation of the Study

This research has focused on analyzing one of the pragmatic aspects i.e.; deixis of the Pahari language (spoken in AJK) in comparison to English which has a widely accepted deictic system. Due to time constraints, the current study has delimited to only one area of AJK which is district Bagh. Only thirty-two participants, four from each of the eight different professions; 'teachers', 'doctors', 'farmers', 'shopkeepers', 'housewives' 'students of an intermediate level', 'clerics and 'labourers' are selected for a data collection. Unstructured oral interviews are picked as a method for data collection. The data is analyzed by using Levinson's (1983) concept of deixis.

CHAPTER 2

REVIEW OF THE LITERATURE

2.1 Pragmatics

When it comes to lexical meaning, words cannot be understood in isolation. The meaning of any statement should be determined by taking into account a few more criteria. Context is one of those elements since language conveys meaning through its use. To ascertain the intended meaning of a speaker, the audience should adapt as necessary to understand the speaker's meaning by the statement as the speaker's intended meaning for any one word or phrase in the utterance. This entails interpreting the speaker's meaning within a certain situation. What is spoken may differ from what is said in the utterance depending on the circumstances. To accomplish this, the listener must conclude from what is stated in order to understand the speaker's intended meaning. In pragmatics, this viewpoint is referred to as the speaker's intended meaning. Pragmatics allows for the discussion of people's intentions, presumptions, purposes, and goals.

Pragmatics is one of the fields of linguistics. Because pragmatics emphasizes contextual meaning, it's one of the more fascinating areas of linguistics to discuss (Yule, 1996). Furthermore, according to Levinson (1983), pragmatics is the study of language use. It focuses on how to communicate by saying more than just what is stated or inferred. Furthermore, pragmatics studies the relationships that exist between language forms and their users. Thus, pragmatics is the study of language comprehension in its situational or contextual context.

Paul Grice argues that the literal truth-conditions of an utterance are determined by the meaning of the sentence, and the context of a speech affects what is stated. For example, in the sentence "He purchased John's book," the traditional interpretation of "he" requires a male referent, which understates the true meaning of the utterance. Context is crucial for understanding the true meaning of any utterance.

Modern semiotics use the term "pragmatics" to refer to the philosophical work of C. S. Peirce and R. Carnap. This is reflected in C.

Morris's (1938) three divisions of semiotics, the study of sign systems: syntax, which looks at how signs relate to each other, semantics, which looks at how signs relate to the objects they are referred to, and pragmatics, which looks at how signs relate to their users. Since then, the term's usage has split into two categories: a broader one that includes sociolinguistic and discourse analysis and a more focused one that is primarily related to the philosophy of language and methods that derive from it and pragmatics, which addresses meaning's consistently context-dependent aspects. Along with semantics (see Semantics), pragmatics studies the relationship between the structure of a semiotic system, most notably language, and how it is used in context. Together, these two fields of study make up the general theory of meaning.

Pragmatics is particularly interested in implicit meaning, inference, the unsaid, and how language structure operates against this backdrop of the assumed and the inferred within the notion of meaning.

There are numerous ways to define pragmatics in linguistics, but they all agree that pragmatics is the study of meaning in relation to context. The study of pragmatics, according to Levinson (1983), is the foundation for comprehending language meaning since it examines the interaction between language and context. "Aspects of information conveyed through language which (a) are not encoded by generally accepted convention in the linguistic forms used, but which (b) nevertheless naturally arise out of and depend on the meaning conventionally encoded in the linguistic forms used, taken in conjunction with the context in which the forms are used," is how pragmatics is defined by Curuse (2000, p. 16).

Pragmatics can be taken to be concerned with aspects of information conveyed through language which (a) are not encoded by generally accepted convention in the linguistic forms used, but which (b) nonetheless arise naturally by out of and depend on the meaning conventionally encoded in the linguistic forms used, taken in conjunction with the context in which the forms are used.

According to the definitions given above, pragmatics is the study of hidden meanings, and meanings are understandable if we are aware of

the conversation's context. For instance, the phrase "WET PAINT" serves as both a warning not to touch the object and a statement. It demonstrates that the study of pragmatics is "invisible meaning," or how the listener infers meaning even in the absence of explicit words or written expression. Thus, pragmatics is the study of how language and situation interact in a way that is pertinent to grammar.

According to Grice, the facts with which pragmatics deals are of various sorts, including:

- Facts about the objective facts of the utterance, information regarding the speech's objective facts, such as the speaker's identity, the location of the utterance, and the time it happened.
- Facts about the speaker's intentions. On the near side, things to consider include the language and meaning the speaker plans to employ, the people she plans to refer to by different common names, whether or not a pronoun is used demonstratively or anaphorically, and similar things. Conversely, what she hopes to accomplish by speaking what she says.
- Facts regarding the speaker's and her listeners' beliefs, the dialogue they are having, the beliefs they share, the conversation's focus, the topics they are discussing, etc.
- Information regarding pertinent social institutions that influence a person's actions or words, such as marriage ceremonies, courtroom proceedings, and promising.

It is nearly hard to understand many English sentences without understanding the context in which they are used. For instance: Since they aren't here right now, they will have to complete that task tomorrow. As may be observed, this line is incredibly ambiguous when taken out of context. This is because it contains a lot of deictic phrases (they, that, tomorrow, here, and now) whose meaning is contingent upon the spoken word's immediate physical environment. These statements are blatant examples of language fragments that are comprehended solely in relation to the speaker's meaning (Yule, 1985: p. 99).

2.1.1 Deixis: A Pragmatic Perspective

As deixis represents the only observable way that the speech setting

is encoded in language structure itself, it is claimed that it takes center stage in the study of context. These expressions are found in all human languages and have many intriguing characteristics that distinguish them from other verbal and nonverbal interacting resources. Deixis is thought to be fundamental to language because it can constitute both subjects and objects, just as language is thought to be fundamental to human sociality (Hanks, 2009: p. 191).

Chapman (2011: p. 40) defines deixis as a class of expressions whose primary function is to establish a connection between language usage and the situation in which it occurs. These are found in all languages. The speaker in English can make a point by using demonstrative pronouns and adjectives, first- and second-person pronouns, and sometimes place-specific adverbs. According to the hypothesis, the listener and the speaker are in the same context (Locastro, 2012: p. 24).

Deixis is directly linked to pragmatics because it involves the direct relationship between the structure of language and the context in which it is used (Levinson 83, p. 55).

2.2 Deixis

Language is primarily employed to facilitate communication, and as such, it must be utilized appropriately within its context. Any word in a spoken utterance will have its meaning interpreted according on its context, which is known as dietic or deixis. Deixis is represented by showing the relationship between language and context (Levinson 1983:54). It implies to a set of expressions whose comprehension depends on the context in which they appear. According to Finocchiaro (1989), the referential function is one of language's purposes. It talks about the current circumstances, highlighting the location, period, and culture. In pragmatics, the term "point out" is termed deixis. It is one of the most important concepts in pragmatics to understand since it is used to contextualize references to things like persons, places, times, discourse, and societies. According to Levinson (1983), context encompasses the identities, beliefs, goals, information, time, and place of the individuals. The only simple way to comprehend the context would be to grasp the deixis

or deictic phrase. Thus, it is crucial to understand deixis as the referential function of language to understand the context

Deixis enriches natural languages with deliberate, subjective, attentional, and, of course, context-dependent features. In addition, it is a far more widespread aspect of languages than is typically acknowledged and potentially perplexing in many ways.

Lyons (1977) concludes that the term deixis, which originated from the Greek word meaning "pointing" or "indicating" via language, is now used in linguistics to refer to the function of personal and demonstrative pronouns, of the tense and of a variety of other grammatical and lexical features, which concern to the spatiotemporal coordinates of the act of the utterance. According to Soekemi (2000), deictic words take some elements of their meaning from the situation of utterance in which they are used. He cites an example: Emi says "I will be there ". "There" denotes the precise location, and "I" refers to the Emi in this particular example. Deictic terms aid in identifying the referent of the referring phrase by highlighting its temporal or spatial connections to the utterance's context".

Deixis" was initially introduced by Charles Pierce (Levinson, 1995). He referred to deictic expressions as "indexical signs" and contended that they establish an ontological relationship between the sign and the referent. The phenomenon of deixis provides an observation of the relationship between language and situation. To put it another way, linguistic structures that can represent the situation or context in which they are employed are referred to as deixis. Deixis reflects the link between context and linguistic structures.

Deixis is a term used in pragmatics to characterize words or sentences whose meaning is entirely dependent on context. According to Yule (1996), deixis is a technical term that refers to pointing with language. Deictic expressions include all language constructions that refer to an object, such as I, me, you, here, this, that, there, now, then, etc.

Renkema (1993) asserts that deixis establishes a connection between the discourse and the context in which it is employed. "To show"

or "to indicate" is what the term deixis means. These deictic statements are intended to make explicit reference to the circumstance.

According to Grundy (2000), there are two types of deictic forms: deictic, where the reference must be understood in context, and non-deictic, where the reference is generic and does not refer to specific, identifiable individuals. Moreover, Fillmore contends that the absence of deictic information helps us better understand how important it is for interpreting statements. For example, if someone writes, "I will be back in an hour," on an office wall, we have no idea when they will be returning. Deixis, then, focuses on the way the speaker creates different kinds of connections between his words and objects within a situational context. According to Lyons (1997), deixis refers to the location and identification of individuals, things, occasions, events, processes, and activities that are discussed or alluded to in relation to the spatiotemporal context that is produced and maintained by the act of utterance and the participation in it of usually one speaker and at least one addressee.

The three primary categories of deixis, according to tradition, are people, place, and time. Deixis had transcended the conventional three realms of person, place, and time by the 1980s of deictic expression. Discourse and social deixis, which represent the relative social standing of participants and nonparticipants, are the two key categories that have been added.

Deixis is a significant topic in pragmatics, and often context alone is insufficient to fully understand the meaning of a deictic phrase.

In fact, we are able to understand the meaning of deictic language by making references to the entities of these contexts.

2.2.1 Kinds of Deixis

Linguists differ in their views on the many kinds of deixis. The literature has recognized three distinct groups of deictic phenomena. They are the following: temporal deixis (now, today and yesterday), spatial deixis (this, that, here, there), and personal deixis (I, you and we). Following Lyons (1977) and Fillmore (1977), Levinson (1983) adds two new deictic categories to the person, place, and time deixis. These are

discourse deixis, which entails encoding references to specific sections of the unfolding discourse in which the utterance is located, and social deixis, which covers the encoding of social distinctions that are relative to participant-roles, particularly aspects of the social relationship held between speaker and addressee(s) or speaker and some referents. Based on the Levinson theory (1983), the researcher will concentrate on the five deixis sections in this study. Person, space, time, social, and discourse deixis are the categories under which they fall.

2.2.2 Person Deixis

It places anything in relation to the speaker's and/or listener's location (Green, 2008). The term "person deixis" describes people who act as referents, including the speaker, the addressee, and referents who are neither of the two. Person deixis is any deictic term that is used to refer to a person. Third- person pronouns denote the non- speech or narrated participant, while first and second- person pronouns usually relate to the speaking and hearing speech participants. The speaker and the addressee are the active participants in the speech act, according to Lyons (1983), while the third person is not.

Person deixis" is directly concerned with identifying the participant roles in a discourse, according to Huang (2014, p. 169). There is a speaker and at least one addressee in a speaking situation; in a particular language, they may be referred to using various grammatical and lexical strategies. As the discourse progresses, the speaker and addressee alternate positions frequently. This constant change can have some intriguing language ramifications: as the roles alternate, so do the phrases used to refer to the two interlocutors. The entire system of deictic coordinates shifts whenever the interlocutors switch discourse roles because language forms follow roles rather than individuals. One distinguishing aspect of the discourse is the introduction of relativity brought about by this change in coordinates. First-person (I), second-person (you), and third-person (he, she, or it) pronouns serve as clear examples of how person deixis functions on a fundamental three-part split. The distinction in certain languages between forms used for a familiar and non-familiar addressee could be an example of a social

contrast involving person deixis. From the French forms *tu* (familiar) and *vous* (non-familiar), this is known as the T/V distinction. It is also present in other languages, including Spanish *tú/Usted*, Italian *tu/Lei*, and German *du/Sie*. One form's selection reveals something about the speaker's perspective on his relationship with the addressee. Distance is indicated by the use of third -person pronouns when a second-person form would be appropriate. This can be done in English for an ironic or humorous purpose as when one person, who's very busy in the kitchen, addresses another, who's being very lazy, as in: "Would his highness want some coffee?" (Yule, 1996, page 11).

2.2.3 Spatial or Place Deixis

Both the speaking participants and the narrated participants are localized in space via spatial deixis. The pronouns *this/that* and *these/those* are the most often used terms. The adverbs *here* and *there* as well as the prepositions *in* and *on* are other expressions that fall under this group (Levinson, 1983). Spatial or place "deixis" describes how languages depict the connection between participants' locations and space inside a discourse. The expression of place deixis, according to Fromkin, Rodman, and Hyams (2003), involves contextual information about the place of the utterance, such as *this*, *that*, *here*, *there*, *this place*, *this city*, etc. The difference between space and the participants' locations in an English discourse is expressed using demonstrative pronouns (*that-this*), adverbs (*here-there*), directional terms (*before- behind*, *left-right*, *front-back*), and phrases like *at our place*, *your left*, etc. The primary way that spatial or location deixis is expressed is through locative adverbs like "*here*" and "*there*," as well as demonstratives or determiners like "*this*" and "*that*". As an illustration:

1. My house is fifteen kilometers away from the airport. I can't bring you home because that's too far.

By that, they mean the Airport.

2. Following my graduation from college, I intend to take a trip to Bali. I'll probably be there in November.

There is a reference to Bali.

2.2.4 Temporal Deixis

It describes an utterance event that occurs at any point in relation to the speaking time. As a result, it is denoted by tense and time adverbs, as well as occasionally by spatial prepositions such in the evening, at midnight, or on time. The deictic center in a speaker's utterance is the place of an event that is mentioned and depicted by time and tense. The past and present are distinguished morphologically in English. Time, also known as temporal deixis, is a phrase that refers to the specific moment at which the speaker produces the speech. Time, or temporal deixis, is a reference to the time relative to a temporal reference point, which is the moment of the utterance (spoken or written inscribed)," according to Levinson (1983, p. 67). Temporal deixis is another name for time deixis.

Temporal deixis works to locate points or intervening periods on the time axis, using the moments of utterance as a reference point," claims Cruse (2000, p. 321). The time axis is divided into three main sections: (1) prior to the moment of utterance, (2) at the moment of utterance, and (3) following the interval of utterance. In English, the most fundamental temporal deixis is "now" and "then." Temporal deixis is a type of time perception that is dependent on the language action that occurred and was formed. It is strongly associated with the adverb of time. There are a few examples of temporal deixis in English. The usage of temporal signals, such as now, shortly, lately, then, yesterday, and this year, demonstrates it. Additionally, it typically appears in the usage of tenses. As instance, depending on the time signal:

1. I continue to be a student today.
2. Yesterday, my uncle gave me a call.
3. My younger brother Ferry lately gave me some cash. According to tenses:
 1. At this moment in time, the pupils are studying.
 2. A girl visited my house yesterday (past).
 3. My brother is getting married (future) next year.

According to Fillmore (1977) and Levinson (1983), the absolute ways of referring to the relevant days are preempted by the deictic phrases

yesterday, today, and tomorrow. As a result, the statement "I will see you on Thursday" can only apply to Thursday of next week; if it applied to today, the speaker would have stated "today." If it be spoken on a Wednesday, the speaker needs to make use of tomorrow.

Table 1 *Time Deictic Terms in English*

Present	Past	Future
Now	Then	Tomorrow
Today	In the past	Soon
Nowadays	Ago	Next time
These days	Those days	To night
At present	Last day	This morning
Right now,	The year before last year	Next day

Source. *Levinson (1994)*

2.2.5 Social Deixis

According to Fillmore (1977), it describes the relationship between the addressee and the speaker as well as third-party referents. "Social deixis" is the encoding of social distinctions related to participant-roles, specific features of the social relationship held between the speaker and the addressee(s) or speaker and some referent, according to Levinson (1983, p. 63). As per the study of Huang (2014), "social deixis" is the process of codifying the social standing of the person making the reference, the addressee, or a third party, as well as the social bonds that bind them together. "Social deixis" may contain information about social class, kin relationships, age, sex, occupation, ethnic group, and other topics. As a result, social deixis and person are intimately related. "Social deixis regards that aspect of sentences which reflect or establish or are determined by certain realities of the social situation in which the speech act occurs," writes Levinson (1983, p. 89). The Social identities of participants (rightfully, occupants of participant roles) or the social relationship between them, or between one of them and the entities and people mentioned, are encoded in social deixis. Title of address and polite pronouns are used when social deixis is used. According to Fillmore, the term "social deixis" refers to the

social relationships among the conversation participants that impact various aspects of speech, such as the use of honorifics, informal names, and titles of respect, as well as the choice of polite, intimate, or insulting language. Social deixis demonstrates the uniqueness of each participant's roles, particularly the social standing of the addressees. The marking of social relationships in language expression, with explicit or implicit references to the social status or roles of participants in the speech event, is known as social deixis. Social deixis also looks at how sentences represent particular aspects of the social context in which they are spoken. For example:

1. Mr. for man
2. Mrs. for woman
3. Brother for boy
4. Prof. Dr. Notonegoro
5. President Obama
6. General Bajwa
7. Your honour
8. Prime minister

2.2.6 Discourse Deixis

Discourse deixis is a concept used to describe how one component of a statement relates to another phrase. It is also known as text deixis since it defines the relationship inside the text. Deictic statements are actually borrowed from other grammaticalized types in the form of the rhetorical use of deixis (Youwen, 2011).

Levinson (1985:62) defines discourse deixis as the encoding of reference to specific parts of the discourse where the utterance is located. Stated differently, discourse deixis encompasses all terms and expressions that guide the listener or reader through spoken or written language. "Discourse, or text, deixis concerns the use of expressions within some expressions that utterance refers to some portion of the discourse that contains that utterance (including the utterance itself)" (Levinson 2000, p.85). it might terminate in a variety of various ways, such as the following example: the initial

utterance seems to suggest that the utterance that contains it is not directed at the discourse that comes right before it, but rather at one or more steps back. Conversation deixis allows users to refer to specific conversation segments using temporal deixis, such as next and last. However, a location or spatial deictic phrase that is frequently used, particularly the demonstrative this and that, can be found in discourse deixis. The link between an utterance and the previous discourse is shown by numerous English expressions. Certain deictic terms in English, such as but, therefore, in conclusion, to the contrary, yet, however, anyway, well, anyway, actually, all in all, so, after all, etc., are included in discourse deixis.

As instances:

1. Spain beat Italy in the final of Europe Cup, **so** they are the champion.
2. Rico has struggled hard to win the game, **but** finally he lost.
3. Everybody wants to be successful. **Therefore**, everybody must work hard.

2.3 Researches Done on the Similar Topic

2.3.1 Comparative Study of Deixis by Worldwide Researchers

Research on the parallels and divergences between Arabic and English was done by Semlali (2006). He claims that because deictic words are used differently in each language system, it can be challenging to translate them from one to the other. He points out that Arabic has a three-term system, whereas English has two. Furthermore, the subject pronoun system in the two languages is different. He comes to the conclusion that Arabic has an eight-person system while English has five.

Methven (2006) did a study on deictic expressions in Chinese language. He says that when translating deictic terms from English to Chinese, he ran into a lot of difficulties. For instance, there are two ways to translate the English word "I" into Mandarin. Furthermore, there are several English terms for which there is no equivalent in Chinese. Additionally, he noticed that pronouns are omitted in Chinese and repeated

in English. Consequently, it is necessary to include the appropriate deictic phrases and articles to many English translations.

Bohora (2010) carried out research on "Deixis System in English and the Bajhangi Dialect of Nepali," to compare deictic expressions in English and Bajhangi and identify deictic expressions in terms of person, place, and time. In order to perform the research, he consulted both primary and secondary sources of information. Purposive sampling was used to pick the 80 native Bajhangi speakers who made up the sample population for the primary data. A schedule for interviews was created as a data- gathering instrument. Deictic expressions in English were extracted from secondary sources. Tables and graphics were used in the analysis, interpretation, and descriptive and statistical presentation of the data. The main conclusions of this study show that honorific distinction, number distinction, case distinction, proximal and distal differentiation, gender distinction, affixation, etc. all contribute to Bajhangi's complex deixis system. There is a distinction between honorific and non-honorific in Bajhangi second- and third-person deictic words. First-, second-, and third-person deictic expressions in Bajhangi's feature distinct terminology for singular, plural, and objective and genitive cases, respectively. Regarding Bajhangi time and place deictic expressions, proximal and distal distinctions as well as pure and impure distinctions have been discovered.

A further study on deixis is conducted by Chaudhary (2011) which tries to figure out the similarities and differences between English and Tharu deictic expressions. The researcher has taken help from both primary and secondary data to complete the study. The sources of the primary data were the native speakers of Tharu. The researcher has used the interview questions as a research tool to gather primary data. Finally, the data was analyzed, interpreted and presented descriptively and statistically with the help of table, charts and illustrations. The conclusion of the research shows that Tharu has more personal deictic pronouns than English and Tharu deictic personal pronouns have the feature of suffixation which is absent in English. Moreover, Tharu is richer with respect to its time deixis than English. The study also shows that English has some tense specific time

deixis as compare to Tharu language.

Chand (2011) conducted research with a title, "Deixis system in Baitadeli and English," to identify and compare deictic expressions in Baitadeli and English that are related to person, location, and time. In order to perform the research, the researcher has consulted both primary and secondary sources of information. Purposive sampling was used to choose the 120 native Baitadeli speakers who made up the sample populations for the initial data collection. A schedule for interviews was created as a data gathering instrument. Deictic expressions in English were extracted from secondary sources. Tables and graphics were used in the analysis, interpretation, and descriptive and statistical presentation of the data. The main conclusions of this study demonstrate that honorific distinction, number distinction, case distinction, proximal distal differentiation, gender distinction, affixation, etc. all contribute to Baitadeli's complex deixis system. Baitadeli distinguishes between honorific and non-honorific second- and third-person deictic phrases. For singular and multiple numbers as well as subjective, objective, and genitive cases, separate phrases are used in Baitadeli first-, second-, and third-person deictic expressions. Regarding Baitadeli location and time deictic expressions, proximal and distal distinctions as well as gestural and non-gestural distinctions have been discovered.

A study on "Forms of Request and Advice in English as well as Nepali " was conducted by Khadka (2014). Forty Nepali native speakers provided the information. A judgmental sample approach was used to choose the informants. from the district of Kathmandu's Kirtipur Municipality. The information was gathered via with the aid of an interview schedule and questionnaire. For English, the statistics were compiled from many articles, books, theses, and dictionaries. The investigator discovered that Nepali native speakers were less proficient in English than courteously asking to see their close friends. Native speakers of Nepali utilized more courteous behaviour toward strangers rather than friends. They didn't employ rude expressions to their parents as they made the request. Native speakers of Nepali spoke more politely to strangers than

to friends... Native speakers of Nepal gave kind counsel to strangers, new acquaintances, and the elderly. Native speakers of Nepali spoke more politely to strangers than to friends. When making requests of their parents, they did not use rude language. Native speakers of Nepal gave kind counsel to strangers, new acquaintances, and elderly.

A study on "person and social deixis in English and Gurung" was conducted by Gurung (2014). Forty-five Gurung native speakers from Thalajung V.D.C. in the Gorkha district were the sampled populations for the primary data. They were chosen using the snowball sampling technique. The instruments for gathering data included a series of questionnaires and an organized interview schedule. The results of this study

demonstrate that Gurung has a complex deixis system because of the presence of gender, case, number, and affixation distinctions.

Al Abuali (2015) illustrated the five forms of deixis, their consequences, and many connotations in Arabic, as well as the parallels and discrepancies in the linguistic usage of the two languages. The author has highlighted the pragmatic roles and semantic characteristics of the English and Arabic languages' personal, spatial, temporal, social, and discourse deixis. He also underlined the importance of educating languages. The study came to the conclusion that gender, number, and case traits are displayed in Arabic person deixis. Arabic contains five forms for the second person, but English only has one word, "you." Compared to English, Arabic features more third- person pronouns that aid in referent identification. English employs the same word for both singular and plural social deixis, but Arabic has a plural form for the second person. Arabic employed demonstratives for discourse deixis, but English utilizes pronouns. Both languages have different ideas about what is proximal and distal; for example, Arabic prefers the proximal in some situations, while English sometimes uses the distal "that."

The first study on the Jangar language that contrasts and compares the deixis systems of the Jhagar and English languages was conducted by Timsina (2015). The data was gathered by the researcher from both

primary and secondary sources. The primary sources of information are Jhagar language native speakers; secondary sources include various books, journals, periodicals, and theses. The data and answers from 40 informants—both literate and illiterate—formed the basis of this study. Three VDCs in Sunsari were used to choose the study's informants. Twenty of the informants were literate and the other twenty were not. To sample the population, the researcher utilized a random sampling approach. The research instrument used to gather data was the interview. The results show that there are more first-person plural pronouns in the Jangar language. The third person pronoun in the Jhagar language has numerous terms that relate to proximity and distance that are absent from the English language, according to the researcher

Rai (2016) conducted research to compare and contrast the person, place and time deixis in Bantawa and English language. Survey research with a set of structured question has been used as a tool to collect the data from the sample population of 30 Bantawa Rai speakers. The findings of the research show that both English and

Bantawa language has three personal deictic expressions (first, second and third), three cases of person deixis i.e. Subjective, Objective and Genitive and singular, dual and plural number system. Unlike English, Bantawa has more deictic expressions for the first person which are used optionally in a similar context. Bantawa language's second- person deictic expressions have honorific and non-honorific terms. Suffixation is used to form the plural numbers of second- person deixis in Bantawa language. As compare to English, Bantawa uses the same terms for male and female and for third-person deictic expressions. English is richer than Bantawa language regarding the present tense time deixis.

In addition to analyzing how second- person deixis is used in Bengali and English, Uddin (2019) conducted a comparative study to determine how much the two languages (Bengali and English) vary from one another in terms of pragmatics and language in terms of how deictic expressions are used. Being an Asian language, Bengali uses second-person deixis to encode a complex system of information about the role

relationships, interrelationships, social status, degree of formality and politeness, and other aspects of the participants' lives. Conversely, English has a clear and uncomplicated encoding scheme. The study came to the conclusion that the pronominal system of the Bengali language, which encodes person deixis and serves as a marker of social information, is extremely intricate and sophisticated. Bengali second personal pronouns convey information about the relationship between the participants, the addressee's social status, and the degree of formality and politeness shown to them in addition to their semantic meaning. Conversely, the "you" of the "English" language does not serve as social deixis. The sorts of deixis that international and local English teachers employ in vocational high schools have been revealed through a comparative analysis of their use.

A comparative study of personal deixis of English and *Tukang Besi* languages is conducted by Nonianty (2018). The research tries to discuss types of deixis in English and *Tukang Besi* languages. The author has used the descriptive qualitative method with contrastive analysis for the analysis of data. The conclusion of the research shows that both English and *Tukang Basi* languages have seven subject personal pronouns like I, she, he, it, you, we, they and *yaku, kita, kami, ko'o, komiu, iya, and ammai*. However, the study reveals that in *Tukang Besi* language there is no word which has same meaning as 'it'. The people of that language directly use the name of thing instead of using 'it'.

The interactive model developed by Miles and Huberman was used to examine the data. The study came to the conclusion that both local and international English teachers used five different forms of deixis in their speech. Furthermore, there were differences in the way that local and international English teachers used deixis when speaking. Additionally, the study found that both local and foreign English teachers, particularly the foreign English teacher, were employing words that they did not fully understand when teaching and learning (Mayor et al., 2020).

One of the most widely spoken indigenous languages in Indonesia, Balinese, has various temporal deixis forms, which were examined in this

study. Oral communication from Balinese speakers residing in Denpasar, the capital city of Bali, was used to gather data. The methods of observation, elicitation, recording, and note-taking were used to collect the data. Inductive analysis of the gathered data allowed for the clear and comprehensive description of temporal deixis. The analysis's conclusion is that there are three distinct forms of Balinese temporal deixis: those related to the past, present, and future tenses. Additionally, the forms are separated into temporal deixis that is definite and indefinite. Balinese also has two types of temporal markers: *buin/bin* markers for the future and *di* markers for the past. The markers are not required for the forms *mani* and *ibi*, but they are necessary for the other temporal forms to have full meaning and reference (Kardana & Satyawati, 2021).

2.3.2 Pakistani Studies Related To Deixis

A study on the usage of the person deixis in Urdu has been carried out recently. The information was gathered from poetry books, novels, journals, and textbooks written in Urdu. The models of Fillmore (1991, 1997), Levinson (1983), and Ingram (1971, 1978) have all been used to examine the data. The discussion's outcome demonstrates that the first-person plural pronouns in Urdu are varied and multifaceted. With the peculiarity of "tu," which always points towards a singular referent, the second-person plural pronouns can refer to both singular and plural referents. In contrast, there is no gender distinction in the third person deictic of English or Urdu (Shah et al., 2020).

A study was conducted by an MPhil scholar whose purpose is to examine the phenomenon of deixis in Pakistani advertisements and the many forms of deixis that are frequently employed. A descriptive qualitative study describes it. Next, a narrative description of the outcomes is given. The speech produced by online marketplaces, which were extracted from TV commercials as advertisements, serves as the research's data. A YouTube version that draws in Pakistani viewers by combining promotion and popularity. This research concludes that deictic personas are

more frequently used by vendors, business owners, or promoters to offer service accounts that they own. Here, the speaker is referred to in the first person, and other participants are described in the third person (something offered). The majority of those commercials use the third person to try to persuade listeners or viewers to visit their online market place. Additionally, the promoters try to persuade customers to purchase the products already listed in their account, which will have an impact on the account owner's profit. On the other hand, other forms of deixis are not much impacted in this case. stated when endorsing their offerings (Ilyas,2022).

As the studies indicated above demonstrate, there are a lot of studies being done in the topic of deixis. In order to see the similarities and contrasts between them, a deixis comparison between other languages and English is made. The goal of the current study is to analyze the Pahari language's deixis, which has not yet been examined from a research standpoint. Researchers have not given Pahari much attention. The description of Pahari language deictic phrases in contrast to English language will be presented in this study. By providing this foundational research, the researcher hopes to aid in the documenting of this unwritten language.

CHAPTER 3

RESEARCH MEHODOLOGY

This chapter describes the research methods and data analysis procedures of the study. It discusses the nature of research, sampling technique, data collection tools and theoretical framework of the study.

3.1 Nature of Research

The current study relies on the qualitative approach with the descriptive research design. In qualitative research, ideas, opinions, or experiences are investigated through the collection and analysis of non-numerical data (written, video, or audio, for example). It can be applied to provide fresh research ideas or obtain in-depth understanding of an issue (Pritha Bhandari,2020).” Qualitative research focuses on exploring the depth and nuances of human experiences, perceptions, and behaviours within their natural context” (Nasajee,2020). To extract detailed, comprehensive insights, this approach uses nonnumerical data from open-ended surveys, observations, and interviews. Qualitative research is a methodological approach used in social sciences, humanities, and other fields to explore and understand phenomena through detailed examination and interpretation of non-numerical data. Unlike quantitative research, which focuses on numerical data and statistical analysis, qualitative research emphasizes subjective experiences, meanings, and contexts. It seeks to understand the meanings, interpretations, and subjective experiences of individuals or groups. Researchers often explore participants' perspectives, beliefs, attitudes, and behaviors within their natural settings. It typically involves collecting rich and detailed data through methods such as interviews, observations, focus groups, or document analysis. These methods allow researchers to gather comprehensive insights into the phenomena under study. Overall, qualitative research offers a valuable approach to exploring the subjective, contextual, and nuanced aspects of human experiences, behaviours, and social phenomena.

This research aims to focus on the qualitative analysis of the different types of deixis used in the Pahari language. The study aims to identify five types of deixis in the

Pahari language, based on Levinson's (1983) definitions, and compare them with

the English language. The data is collected by conducting interviews from the selected participants out of a large number of populations within the time period of 1-2 months from the Pahari speakers living in the district Bagh of AJK.

3.2 Population and Sample

A lot of planning and preparation goes into selecting the population for a study. According to Kothari (2004), choosing a population that is suitable for addressing one's research issues allows one to more thoroughly and effectively infer the answer from the facts at hand.

The population for the current research work includes all the Pahari speakers living in the district Bagh of AJK. The researcher's sample is comprising of total thirty- two participants, four from each of the eight different professions; "teachers", "doctors", "farmers", "shopkeepers", "housewives", "students of an intermediate level", "clerics", and "laborers. Both male and female participants are selected for the data collection. Eight different professions are selected to make the data more represent able.

3.3 Sampling Technique

This study uses convenient sampling due to practical limitations in reaching a broader population of native speakers. Participants have been selected who are conveniently available to the researcher. This approach allows for rapid and efficient data collection within the limited timeframe of the research and provides valuable insights into the study of the deixis. Those participants have selected who have conveniently available to the researcher so, the researcher has relied on the non- probability convenience sampling for the selection of sample participants in order to collect data.

The most popular kind of non-probability sampling is opportunity or convenience sampling, which focuses on gathering data from the most accessible and convenient sample of participants. Non-probability convenience sampling is a method used in research to gather data from a population where the selection of participants is based on their availability and accessibility rather than through random selection. it aims to collect data from participants (the sample) who are "convenient" for the

researcher to reach. This sample method allows researchers to choose participants at random who are willing to be contacted and participate in the study without having to randomly select participants based on predetermined criteria (such as demographic factors).

Convenience sampling involves selecting participants who are readily available and easily accessible to the researcher. This could include individuals who happen to be in a particular location (e.g., a shopping mall or university campus) or who have easy-to-reach contact points (e.g., friends, acquaintances, or online communities).

3.4 Data Collection Tools

The researcher has firstly introduced herself to the participants, told them the objective of the study and took informal consent from them to record their interviews. Unstructured oral interviews have selected as a tool to collect the data from the selected participants. Unstructured oral interviews are a qualitative research method used to gather in-depth information from participants by engaging them in open-ended conversations. Unlike structured interviews, which follow a predetermined set of questions in a specific order, unstructured oral interviews provide flexibility for the interviewer to explore topics in greater depth and allow participants to express themselves freely. Researchers conducting unstructured oral interviews should adhere to ethical guidelines for human subject's research, including obtaining informed consent, ensuring confidentiality and privacy, and respecting participants' autonomy and dignity. Researchers should also be mindful of power dynamics and potential biases in the interview process. So, the researcher has taken the ethical consent from the participant. After taking the ethical consent, the researcher has conducted unstructured oral interviews of the selected participants in order to collect data. The duration of each interview is approximately ten minutes. The questions are related to the profession of the participants. Interviews have recorded and later on analyzed in detail. The process is repeated for one to two months to get the required information.

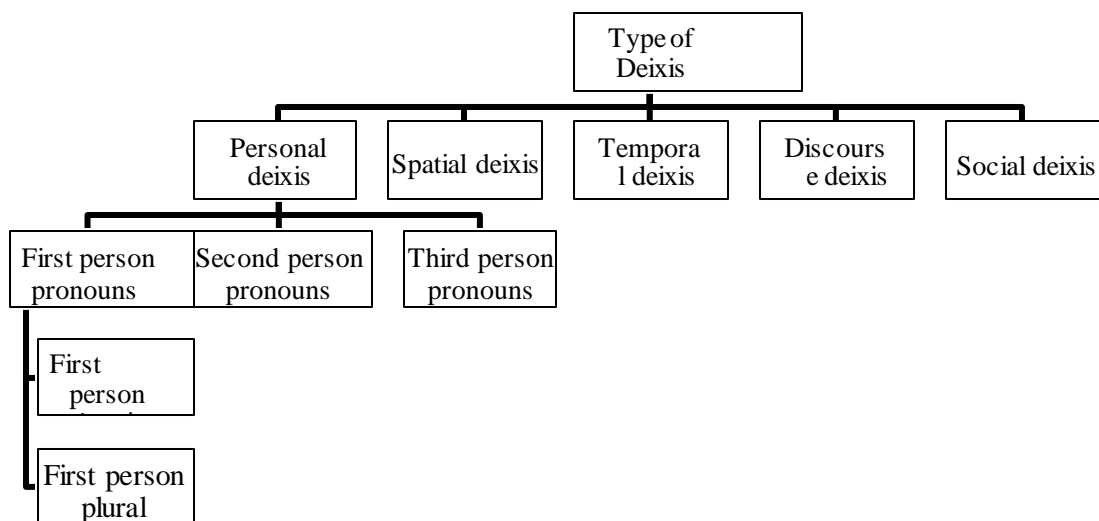
The audio recordings are analyzed and interpreted in detail to find out the deictic expressions. The recorded conversation is analyzed in detail and then compared with the English deictic system.

3.5 Theoretical Framework

For the current study, the researcher has applied the model of deixis proposed by Stephen C. Levinson. According to Levinson (1983 p, 54), “a deixis concerns the way in which language encodes or grammaticalize features of the context of utterance or speech event and thus also concerns ways in which interpretation of utterances depends on the analysis of the context of 7utterances”. Deixis has an important role in studying pragmatics. It helps people in the interpretation of the meaning of a certain sentence based on its context.

3.5.1 Classification of Deixis According to Levinson (1983)

Figure 4: *Levinson's Classification*



The Levinson's theory of deixis, proposed by linguist Stephen C. Levinson, is a framework used to understand how language users use deixis - expressions whose interpretation relies on context, such as pronouns, demonstratives, and tense markers - to refer to entities in the world. Levinson's concept of deixis is central to understanding how language users navigate and interpret linguistic expressions within specific contexts. Deixis refers to the phenomenon where the interpretation of certain linguistic elements, such as pronouns, demonstratives, and tense markers, depends on the context of the utterance. Levinson's framework (1983) elucidates how deixis operates across different dimensions of context, including person, spatial, temporal, and social deixis.

According to Levinson (1983), deixis refers to the phenomenon in language where the interpretation of certain linguistic expressions depends on the context of the utterance. These expressions, such as pronouns, demonstratives, tense markers, and other indexical elements, are called deictic expressions. Levinson's concept of deixis emphasizes that the interpretation of deictic expressions is heavily influenced by the context of the speech act. Including the physical and social environment, the identities and relationships of the participants, and the temporal framework in which the communication occurs.

Deixis is essential for understanding communication because it allows speakers to refer to entities, times, and locations without explicitly naming them, relying instead on shared knowledge and context to convey meaning. Levinson's framework of deixis encompasses various dimensions, including person deixis (referring to participants in the discourse), spatial deixis (referring to locations), temporal deixis (referring to times), and social deixis (referring to social roles and relationships). By examining deixis within these dimensions, linguists can gain insights into how language users navigate and interpret contextual cues in communication.

3.5.2 Person Deixis

It refers to the relationship between speakers, listeners, and other individuals mentioned in the discourse. Pronouns like "I", "you", "he", "she", "we", and "they" are examples of person deixis.

Levinson's concept of person deixis focuses on the grammatical and contextual distinctions made in language to indicate the relationship between the speaker, the listener, and other individuals mentioned in the discourse. Person deixis deals with the linguistic expressions used to refer to these participants within the conversation. Pronouns are the primary linguistic elements that convey person deixis, including "I", "you", "he", "she", "we", and "they".

In Levinson's framework, person deixis serves to establish and maintain the roles and identities of the participants in the communicative event. The interpretation of person deixis depends on the context of the speech act, including the speaker's and listener's identities, their relative positions in the social hierarchy, and the specific discourse situation.

For example, consider the sentence: "I will meet you at the café." In this

sentence, "I" refers to the speaker, while "you" refers to the listener. The interpretation of "I" and "you" depends on who is speaking and who is being addressed in the given context. Levinson's concept of person deixis is a fundamental aspect of his broader framework of deixis, focusing specifically on how language users refer to and interpret the relationships between the speaker, the listener, and other individuals within discourse. Person deixis deals with linguistic expressions used to denote these relationships, including pronouns, honorifics, titles, and terms of address.

Levinson divides person deixis into three categories. They fall into the first, second, and third- person categories.

Pronoun singular

plural 1st person I/

me we/ us 2nd

person you

3rd person he/ him, she/ her, it they/ them

Levinson's analysis of person deixis emphasizes several key points:

1. **Referential Dynamics:** Person deixis accounts for the dynamic nature of reference within discourse. As the discourse unfolds, the identities and roles of individuals mentioned in the conversation may become relevant or change. Person deixis markers help track these referential shifts and establish clarity about the identities of the participants.
2. **Subjectivity and Perspective:** Person deixis reflects the subjective perspective of the speaker and their interpretation of the relationships between themselves, the listener, and other individuals mentioned in discourse. Speakers may use person deixis markers to express familiarity, politeness, intimacy, or social distance towards the listener or other interlocutors.
3. **Interpersonal Function:** Person deixis serves an interpersonal function by signaling social roles, power dynamics, and relational hierarchies within discourse. Speakers use person deixis markers to negotiate social interactions, establish rapport, and convey respect or deference towards the listener or other individuals mentioned in the conversation.
4. **Pragmatic Ambiguity:** Person deixis can sometimes lead to pragmatic ambiguity, where the interpretation of pronouns or other person deixis markers

depends on the context and the shared knowledge of the interlocutors. Ambiguity may arise when pronouns are used without clear antecedents or when multiple individuals share the same social role or identity within discourse.

5. **Contextual Dependence:** Like other aspects of deixis, person deixis is inherently context-dependent, requiring interpreters to consider the situational and discourse context when interpreting person deixis markers. The interpretation of person deixis depends on shared knowledge, cultural conventions, and the speaker's and listener's mutual understanding of social roles and relationships.

By providing a deep insight into person deixis within this framework, Levinson provides insights into how language users express and interpret social distinctions and interpersonal relationships within discourse, highlighting the role of context, subjectivity, and pragmatic ambiguity in understanding the use of person deixis markers in communication.

Levinson's analysis of person deixis underscores its role in encoding social relationships, power dynamics, and discourse roles within communication. By examining person deixis, linguists can better understand how speakers and listeners position themselves and others within the communicative context.

3.5.3 Temporal Deixis

Levinson's framework of temporal deixis recognizes that language users employ various linguistic elements to denote temporal relations, including tense markers, adverbs, temporal adjectives, and temporal expressions such as "now", "then", "today", "yesterday", and "tomorrow". Time deixis allows language users to reference and locate events, actions, or states within a temporal framework. Speakers use temporal deixis markers to specify the timing of events relative to the speech act, indicating whether they occurred in the past, present, or future, and their temporal distance from the moment of speaking. Time deixis also involves the speaker's perspective on time, including their subjective experience and interpretation of temporal relations. Speakers may use temporal deixis markers to express their temporal perspective, such as indicating proximity or distance to the present moment, or conveying the subjective significance of past, present, or future events.

Temporal deixis has several salient features as per Levinson;

1. **Temporal Relation:** Time deixis facilitates the expression of temporal relations between events or states mentioned in discourse. Speakers use temporal deixis markers to sequence events, establish temporal order, and indicate temporal dependencies or causal relationships between actions or occurrences.
2. **Temporal Anchoring:** Time deixis relies on anchoring temporal references to specific temporal anchors, such as the moment of speaking, the time of the listener's reception, or other salient temporal points within the discourse context. These anchors provide a frame of reference for interpreting temporal deixis markers and locating events within the temporal framework established by the speaker.
3. **Contextual Dependence:** Like other aspects of deixis, time deixis is inherently context-dependent, requiring interpreters to consider the situational and discourse context when interpreting temporal deixis markers. The interpretation of temporal deixis depends on shared knowledge, cultural conventions, and the speaker's and the listener's mutual understanding of temporal references and relations.

By examining time deixis within this framework, Levinson provides insights into how language users express and interpret temporal relations within discourse, highlighting the importance of context, perspective, and temporal anchoring in understanding the use of temporal deixis markers in communication.

The interpretation of temporal deixis depends on the context of the speech act, including the temporal framework established by the speaker and understood by the listener. This temporal framework encompasses not only the absolute time of the utterance but also the relative timing of events or states referred to in the discourse.

For example, consider the sentence: "I will call you tomorrow." In this sentence, "tomorrow" is a temporal deixis marker that refers to a specific future time relative to the time of speaking. The interpretation of "tomorrow" depends on the shared understanding between the speaker and the listener regarding the concept of "tomorrow" and its relationship to the present moment.

Levinson's analysis of temporal deixis highlights its importance in communication for conveying information about time, sequencing events, and organizing discourse. By examining temporal deixis, linguists can better understand how language users express and interpret temporal relations within discourse.

3.5.4 Spatial Deixis

Levinson's concept of spatial deixis is an important aspect of his broader framework of deixis, focusing specifically on how language users refer to and interpret spatial relations within discourse. Spatial deixis deals with linguistic expressions used to denote spatial relationships, locations, and directions, including demonstratives (e.g., "this", "that", "these", "those"), spatial adverbs (e.g., "here", "there", "where"), and other spatial markers.

Levinson's analysis of spatial deixis focuses on the following key points:

1. **Spatial Reference:** Spatial deixis allows language users to reference and locate entities, objects, or events within a spatial framework. Speakers use spatial deixis markers to specify the spatial location or direction of entities relative to the speaker, the listener, or other salient reference points within the discourse context.
2. **Spatial Perspective:** Spatial deixis involves the speaker's perspective on space, including their subjective experience and interpretation of spatial relations. Speakers may use spatial deixis markers to express their spatial perspective, such as indicating proximity or distance to the speaker, the listener, or other reference points, and conveying the subjective significance of spatial locations or directions.
3. **Spatial Relation:** Spatial deixis facilitates the expression of spatial relations between entities or locations mentioned in discourse. Speakers use spatial deixis markers to describe spatial relationships, such as indicating spatial proximity or distance, relative orientation, and spatial configuration or arrangement.
4. **Spatial Anchoring:** Spatial deixis relies on anchoring spatial references to specific spatial anchors, such as the speaker's location, the listener's location, or other salient spatial reference points within the discourse context. These anchors

provide a frame of reference for interpreting spatial deixis markers and locating entities within the spatial framework established by the speaker.

5. **Contextual Dependence:** Like other aspects of deixis, spatial deixis is inherently context-dependent, requiring interpreters to consider the situational and discourse context when interpreting spatial deixis markers. The interpretation of spatial deixis depends on shared knowledge, cultural conventions, and the speaker's and listener's mutual understanding of spatial references and relations.

By examining spatial deixis within this framework, Levinson gives us information on how language users express and interpret spatial relations within discourse, highlighting the importance of context, perspective, and spatial anchoring in understanding the use of spatial deixis markers in communication.

3.5.5 Social Deixis

Levinson's concept of social deixis is a fundamental aspect of his broader framework of deixis, focusing specifically on how language users refer to and interpret social roles, identities, and relationships within discourse. Social deixis deals with linguistic expressions used to denote social status, interpersonal relationships, politeness, and other social distinctions, including honorifics, titles, terms of address, and other social markers.

Levinson's analysis of social deixis has several key points:

1. **Social Reference:** Social deixis allows language users to reference and denote social roles, identities, and relationships within a social framework. Speakers use social deixis markers to specify the social status, social roles, and interpersonal relationships of individuals mentioned in discourse, including themselves, the listener, and other participants.
2. **Social Perspective:** Social deixis involves the speaker's perspective on social relationships, including their subjective experience and interpretation of social roles and identities. Speakers may use social deixis markers to express their social perspective, such as indicating respect, familiarity, politeness, or deference towards the listener or other interlocutors.
3. **Social Relation:** Social deixis facilitates the expression of social relations between individuals mentioned in discourse. Speakers use social deixis

markers to signal social hierarchies, power dynamics, and social distance or intimacy between themselves and other participants, as well as between the listener and other interlocutors.

4. **Social Anchoring:** Social deixis relies on anchoring social references to specific social anchors, such as social norms, cultural conventions, and contextual cues within the discourse context. These anchors provide a frame of reference for interpreting social deixis markers and understanding the social meanings conveyed by linguistic expressions.
5. **Contextual Dependence:** Like other aspects of deixis, social deixis is inherently context-dependent, requiring interpreters to consider the situational and discourse context when interpreting social deixis markers. The interpretation of social deixis depends on shared knowledge, cultural conventions, and the speaker's and listener's mutual understanding of social roles, identities, and relationships.

By examining social deixis within this framework, he provides insights into how language users express and interpret social distinctions within discourse, highlighting the importance of context, perspective, and social anchoring in understanding the use of social deixis markers in communication.

3.5.6 Discourse Deixis

Levinson introduced the concept of discourse deixis to complement his broader framework of deixis, which focuses on how language users refer to and interpret elements within discourse. Discourse deixis pertains to linguistic expressions used to refer to elements within the discourse itself, including topics, referents, and discourse markers. It involves the interpretation of these linguistic expressions within the context of the ongoing conversation or text.

He emphasizes several key points:

1. **Referential Dynamics:** Discourse deixis accounts for the dynamic nature of reference within discourse. As the discourse unfolds, referents may change, new topics may emerge, and discourse participants may introduce and refer to entities within the ongoing conversation. Discourse deixis markers help track these referential shifts and establish coherence within the discourse.
2. **Topic Management:** Discourse deixis facilitates the management of discourse topics and the transition between topics within conversation or text. Speakers

use discourse deixis markers to introduce, maintain, shift, or conclude topics, signaling to listeners or readers the focus of discussion at any given moment.

3. **Textual Cohesion:** Discourse deixis contributes to textual cohesion by linking elements within the discourse and establishing connections between different parts of the conversation or text. Discourse deixis markers help establish continuity, coherence, and flow within the discourse, aiding in the comprehension and interpretation of the overall message.
 4. **Interactive Function:** Discourse deixis serves an interactive function by allowing speakers to engage with their interlocutors and manage the flow of conversation. Speakers use discourse deixis markers to direct attention, elicit responses, negotiate meaning, and coordinate turn-taking within the discourse.
- Contextual Dependence:** Like other aspects of deixis, discourse deixis is inherently context-dependent, requiring interpreters to consider the situational and discourse context when interpreting discourse deixis markers. The interpretation of discourse deixis depends on shared knowledge, conversational norms, and the speaker's and listener's mutual understanding of the ongoing conversation.

By examining discourse deixis within this framework, Levinson provides insights into how language users manage reference, topic, and coherence within discourse, highlighting the role of context, interaction, and textual cohesion in understanding the use of discourse deixis markers in communication.

The researcher has used the model of Levinson (1983) to analyze the data collected from the participants through unstructured oral interviews. The researcher has collected the data by conducting interviews from the people belonging to eight different professions as mentioned earlier. The interviews are recorded and then transcribed, followed by their roman transcription and finally the English translation of the transcribed text is carried out.

Levinson's model (1983) has been used in order to find out the similarities and the differences between the deixis of Pahari and the English language. The researcher has figured out five types of deixis i.e., personal, place, time, social and discourse deixis in the recorded conversation.

CHAPTER 4

DATA ANALYSIS

The researcher has figured out five types of deixis i.e., personal, place, time, social and discourse deixis in the recorded conversation. The English data is the translation of the respective Pahari sentences. In the data analysis, firstly, the researcher has written sentences in the Pahari language followed by writing the sentences in Roman English and lastly the English translation of the subject sentences. The data is analysis of deixis which is based on the types of deixis proposed by Levinson (1983), namely, person deixis, place deixis, time deixis, social deixis and discourse deixis. The data is analyzed by using the Levinson (1983) model of deixis.

4.1 Analysis

Table 2 *Personal Pronouns of Pahari.*

Pronouns	Masculine	Feminine
1 st person singular	मी	मी
1 st person plural	अस	अस
2 nd person singular	तु	तु
2 nd person plural	तस	तस
3 rd person singular proximal	अए	अए
Distal	ओ	ओ
3 rd person plural proximal	अए	अए
Distal	ओ	ओ

4.1.1 Analysis of Teachers' Interviews

Table 3 *List of Deixis*

Person	Spatial	Temporal	Social	Discourse
--------	---------	----------	--------	-----------

First- person Singular میں (I)	کہاں (where)	پرائے والے (older time) آی نا دور (recent time)	جناب (sir)	لیکن (but)
Second person plural تس (you)	او (those)	3 سال (3 years)	محترم	اس (this)
Third person singular او (he) Plural (they) او	اوتھے (there)		صاحب	

4.2 Points of Discussion

4.2.1 Person Deixis

To refer to a single speaker میں is used. The following example describes this phenomenon:

میں اپنی ابتدائی تعلیم اپنے گاؤں ملوٹ تھی حاصل کی۔

Mein apni ibtadai taleem apny ghaun Maloot thy hasil keti.

Translation: I got my early education from my village Maloot.

Pahari first- person singular deictics do not show any gender distinction. The gender distinction is shown by the verb phrase. The following examples illustrate this phenomenon.

میں اپنے آپ اچ دن بدن بہتری محسوس کر نیوس۔

Mein apny ap ich din ba din mazeed bhtri mahsoos karnius.

Translation: Day by day, I feel improvement in myself.

میں وی او کتاباں پڑھنا سیس۔

Mein v o kitaba phrna sas.

Translation: I also used to read those books.

In the second example the verb "کر نیوس" shows that the speaker is female whereas in example iii the verb پڑھنا سیس demonstrates the fact that the first-person referent is male.

Sometimes, even the verb phrase does not exhibit this gender distinction. In such situations, the identification of the referent depends upon

context.

سب تھی پہلے اگر میں وسائل نی گل کراں تہ سرکاری سکول نی نسبت پرائیویٹ سکولان کول اک پرسنٹ
وسائل زے۔

*Sab thi pehle agar mein wasile ni gul karan tah sarkari sakol ni
nasbat parayeveet sakolan kol ak parsant wasile ze.*

Translation: First of all, if I talk about resources, private schools have 1 percent of resources as compared to government schools.

In the above example gender is not depicted even by the verb phrase "گل کراں." One needs the contextual information or shared background to understand the referent of "میں". It can be masculine or feminine referent. As the interviewee is male so it is obvious that here referent is male.

Contrary to English, Pahari has two second- person pronouns. In English the second -person pronoun does not show any distinction of gender, number or social relationship between/among the participants. In Pahari however, the second-person pronouns mark social relationship but they do not mark gender. In Pahari "تس" and "تو" are used for singular as well as for plural addressees. 'تس' is used as a second-person deixis. It refers to the addressee. In the Pahari language, second person pronoun has two forms like second person singular and plural. 'تس' is a plural form of second person deictic pronoun. Second person plural deictic form is not only used to address more than one addressee but it is also used when addressee belongs to a high rank, or he/she is a stranger or an elder person. To show respect, second person plural deictic form is used. Following example depicts this phenomenon:

تس اپنی کلاسا اچ کس حد تک ٹیکنالوجی نا استعمال کرنیا؟

Tus apni kalasa ich kis had tk technology naa istamal krniya?

Translation: To what extent do you use technology in your classroom?

In the above conversation as the addressee belongs to a high class, the interviewer has used the plural form 'تس' to show respect. In the second part of the conversation again 'تس' is used by the interviewee for the interviewer. Here 'تس' is used because the interviewee has not that much familiarity with the

interviewer. In English ‘you’ is the only second-person deictic pronoun. Look at the following example:

وعلکیم السلام! میں ٹھیک زیس۔ تُوں دسا؟

Walyikumussalam! Mein theek zas. Tus dasa?

Translation: Walyikumussalam! I am fine. What about you?

In both English and Pahari, the gender is not shown by the second-person pronoun. In the above conversation, the function of ‘تس’ is not only as a second-person deictic pronoun but it is also used as a social deixis as it is also showing the social relation between the addresser and the addressee. There is not much level of familiarity among them and the social status of the addressee is higher than the addresser as the addressee is a lecturer and the addresser is the student that’s why plural form ‘تس’ is used.

This phenomenon is also exhibited by the Urdu language. In Urdu language, ‘tum’ is informal form and it is used to address peers, friends and someone belong to lower class. The more formal and polite form is ‘ap’ in the Urdu language. The usage of ‘ap’ is somehow more complex as it is not only used to address someone elder or belong to higher authority but it is also used to refer to singular entity.

Here ‘او’ is used as a third person deixis as it is referring towards the third person who is neither speaker nor addressee and ‘او’ is used to point towards a individual or entity that is away from the orator. In Pahari there are no proper third person pronouns. Rather, the third persons are indicated via the use of Pahari demonstrative pronouns. So, Pahari lacks third person pronoun and demonstrative pronoun’s function both as demonstrative and third person pronoun. In English ‘he’ is used as a third person pronoun referring to male. In Pahari these third person pronouns do not mark gender. Consider the following example:

مہاڑے ابا جی اردو نے اُستاز سے۔ او اردو نی کتاباں پڑھنے سے

Mahary abba jii Urdu ne ustaz se. O Urdu ni kataban

parhane se. Translation: my father was an Urdu teacher. He read Urdu books.

In this conversation it is obvious that ‘او’ is male as the speaker is talking about his father so, in Pahari context and verb help in understanding this

distinguishment. In case of above example verb also does not give gender information as the plural form of verb پڑھنے سے is used with the singular referent to show respect. So here only context helps in identification of referent. Without shared background or contextual information, it is difficult to identify either this 'او' refers to male or female. Whereas in English 'he' refers to third person male and 'she' refers to third person 'female'.

جی is used as a social

deixis here. Look at this

example:

پرائیویٹ سکول اے سب کم بچے اُن نی فیس نال کرنے۔ اس نال اواستاداں نی تنخواہ وی دینے تہ سکول
نے باقی اخراجات وی۔

Private school ay sb km bchyn ne fees nal krnay. Is nal o ostadyn ne tankhawa ve dana aur school na baki akrajat ve.

Translation: private schools do all these tasks by students' fee. From this, they pay salaries to their teachers and also bear other expenses.

Here 'او' is used as a third person deixis as it is referring towards the private schools. In Pahari, demonstrative pronouns serve as third person pronouns.

Here the term 'او' mentions the third person plural pronoun. In Pahari, the third person personal pronoun has two configurations: near (اے) for people or things within proximity, and far (او) for those away. In English third person plural pronoun is mentioned by 'they' and third person plural pronouns give numeral information (singular/plural) whereas Pahari third-person pronouns do not carry numeral information. In the both languages, third-person plural pronoun do not mark gender.

4.2.2 Spatial Deixis

In Pahari 'کہاں' refers to some place so it is spatial deixis here and in English 'where' is used as a spatial deixis.

As the example shows:

Tusen kahan then taalim haasil kiti?

Where did you get education? کہیں کہاں نہیں تعلیم حاصل کی؟

Here 'او' is used by the speaker to point out towards the books he used

to read in his childhood. here it works as a spatial deixis. In English ‘those’ is used.

میں وی او کتاباں پڑھنا سیس۔

Mein vi au kataban padhana ses.

Translation: I also used to read those books.

In English ‘this’ is used to point towards the singular object that is in the vicinity of the speaker and ‘those’ is used for the plural objects but in Pahari the same distal form is used to refer to singular or plural things that is ‘او’.

Here ‘اوئے’ is used as a spatial deixis here as it is referring towards the place. The word ‘اوئے’ is pointing towards the village. In English ‘there’ is used.

مے اپنی ابتدائی تعلیم اپنے گاؤں ملوٹ تھی حاصل کئی۔ اوئے تھی تعلیم حاصل کرے تھی بعد میں باغ شہر
اچا میٹرک اور ایف اے کئی۔

*Mein apani ibtadai taalim apane gaon Malot thi haasil kiti. Ote thi taalim
haasil kare thi bad mein Bagh shehr icha matric au FSC kiti.*

Translation: I got my early education from my village Maloot. After getting education from there, I did my matric and FSC from city Bagh.

a. Point to be noted

The same ‘او’ is used as a third-person deixis and spatial deixis in Pahari whereas English has different alternative words. When او is used instead of a person it comes under the category of person deixis but when it is pointing towards something then it functions as spatial deixis (pointing towards the farthest thing/thing away from the speaker)

4.2.3 Social Deixis

Interviewer:

جناب تسیں کا پڑھائے نے باریچ سب سی زیادہ کے چیز چنگی لغنی؟

Jnab! Tusen ka phray na bary ich sb se ziada k cheez chngi lgni?

Translation: Sir! What is your favourite thing related to teaching?

The use of "تسیں" in Pahari carries a special importance. It is also used as a social deixis to show respect. Like, in the above example, the interviewer is using "تسیں" to show respect towards the interviewee. Moreover, the status of the interviewee is also high that's why the interviewer uses polite pronouns. This case is similar to the French language. In French, there is a clear distinction

between 'tu' which is informal form and 'vous' which is more formal. While addressing friends or mates informal 'tu' is used and when someone elder or high-ranked authoritative person is addressed 'vous' form is used that is more formal. In Pahari the informal form is 'tu'.

Here the word 'جناب' is used as a social deixis by keeping in view the social status of the addressee. In English 'sir' is used.

The word 'محترم' and 'صاب' is used by the interviewer. These words are used to show respect towards father. It works as a social deixis here whereas in English there is no alternate word for 'محترم'.

The following example shows this phenomenon:

مہاڑے والد محترم اردو نے اُستاد سے۔

Mahary wald mohtram urdu ne ustad se.

Translation: My father was an Urdu teacher.

4.2.4 Discourse Deixis

سچ دسان میں اردو پڑھے اور پڑھائے اچ بہت دلچسپی رکھنا ایس لیکن اس نال نال میں اسلامیات،
مطالعہ کشمیر اور مطالعہ پاکستان پڑھائے اچ وی بہت دلچسپی رکھنا۔

*Sach dasan, mein Urdu parrhay aur parrhaye ich bhot dilchaspi rkhna zas
lakin is nal nal mein Islamiyat aur Mutala Kashmir, Mutala Pakistan phray ich
v bhoot dilchspi rkhna as.*

Translation: Truly speaking, I am interested both in studying and learning Urdu but side by side I also keep keen interest in teaching Islamic study, Kashmir study and Pakistan study.

The word 'لیکن' is used as a discourse deixis in the Pahari conversation and 'but' is used in the English language. It is considered as a discourse deixis as it shows the relationship with the previous discourse.

The word 'اس' is used and it is pointing towards the 'فیصل' which is previously mentioned in the conversation. So, it works as a discourse deixis and in English 'this' is used.

Same 'اس' is used as a spatial deixis in most of the places when it refers towards some place.

سرکاری سکولان کہ حکومت پیسے دینی، عمارتاں بنائے نی گلا اور سکولا اچ مختلف سہولتیں دتے

نی گلا۔ جب کہ پرائیویٹ سکول اے سب کم بچے آن نی فیس نال کرنے۔ اس نال اوہ استاذان نی تنخواہ وی دینے تہ سکول نے باقی اخراجات وی۔

Sarkari sakolan kah hakomat pese dini, amartyn bnay ne galay aur schoola ich mukhtalif suholtin dati na gala j b k private school ay sb km bachean ne fisan nal krna. Isy nal o ostadyn ne tankhawa ve danay aur school na baki akrajat ve.

Translation: Government schools are funded by government to make buildings and to provide different facilities in schools whereas, private schools do all these by students' fee. From this, they pay salaries to their teachers and also bear other expenses.

Look at one more example:

میں سائنس نا جہڑا ٹاپک پڑھانیوس اس تھی متعلق بچے آن کا لیب اچ پریکٹیکل کرانیوس اور اس نال نال ملتی میڈیا نا استعمال وی میں کلاس اچ کرنیوس۔

Mein sciene na jhra topic phraneus os the mutalik bchyn k lab ich practical krnaiyos aur is nal nal multimedia na istameinl ve mein kalasa ich karniyos.

Translation: Whichever topic of science I use to teach, I do perform practical related to that and side by side I also use multimedia in classroom.

Table 4 Doctors

Person	Spatial	Temporal	Social	Discourse
First-person Singular میں (I) ماڑے (MY) Plural اسارے (our)	اس (this)	(dawn) نکئی لوئی	جناب (sir)	اے (this)
Second-person Plural تیں (you)		(night time/ Isha's prayer time) کوفتان ویلے		
Third person		(afternoon/Zohar time) پشی ویلے		
		(today) آئی		

4.2.5 Discussion

بس اپنے والدین نی خواہش پوری کرے نی گلا میں ڈاکٹر بنیوس۔

Bas apane waldin ni khwahish pori kare ni gula min doctor baniyos.

Translation: I became a doctor just to fulfill my parents wish.

Like English, the first-person singular pronoun "میں" does not mark gender in Pahari. In Pahari, verb shows the gender. As the above conversation demonstrates that the verb بنیوس gives the information about the referent of "میں". The referent of "میں" is female.

Now observe another example:

میں اک غریب خاندان تھی تعلق رکھنا سیس۔

Mein ak ghareeb khandan thi taalq rakhana ses.

Translation: I belonged to a poor family.

The word "رکھنا" shows that the speaker is male.

In English neither first person pronoun nor verb marks gender.

جناب! تُو اپنے ایم بی بی ایس نے تعلیم سفر کہ کس طرح بیان کر لے؟ کہیڑی کہیڑی مشکلات نا سامنا کیتا تُو؟

Jnab! Tus apny MBBS na talimi safr k kis trah bayan kr leya? Kari kari muskilat na samna kitay tusyn?

Translation: Sir! How will you discuss your educational journey of MBBS? What sort of difficulties did you encounter?

Here 'تُو' is used as a second person deixis and in English 'you' is used. The second person plural is used to address the interviewee as he is high in rank (doctor) and elder persons, in order to show respect plural form is used. In Pahari 'تُو' is also used to address second person with whom you are familiar or someone who is younger than you. In the both languages second person pronoun do not mark gender.

اے گل اساڑے شعبے نی گلا چنگی نئیں۔

Ay gal asary shuby ni gala chngi ni.

Translation: This thing is not good for our profession.

Doctor has used 'اساڑے' to refer to the profession of doctors overall. It is here working as first-person plural pronoun but used by the singular referent. In English 'our' is used as an alternate word. This use, however, makes a specific reference to a certain group of people.

نکی لوئی تھی ہنی تہ کفتاں ویلے تک میں ایک مشینیں نی طرح کم کرنا سیس۔ صبح تھی ہنی تہ پیشی ویلے تک کالج اس تھی بعد کفتاں تک نوکری فیر اپنی پڑھائی نا کم۔

Niki loe the ini tay koftayn valy tk mein aik machiny ni trah kam krna sas. Sbo the ini ty pashi waly tk college os the bad kofta tak nokri fr apna phrae na km.

Translation: From dawn till Isha's prayer time, I used to work like a machine. From morning till Zohar's prayer time, I used to be in college, after that till Isha I did job and then I used to do my study.

Here لوئی refers to the time when the sun just rises. It is used as a temporal deixis here and "کو قتل ویلے" refers to time of Isha prayer. It is also working as a temporal deixis. Most of the times of the day and night are associated with the names of the prayer in the Pahari language. Prayer name indicates the time of the day either it is morning, afternoon, evening or night like, "پیشی ویلے" refers to the time of Zohar prayer. In Pahari Zohar prayer is known as "پیشی". so, that time of day is associated with the name of prayer.

It's important to note that specific deictic expressions and their usage can vary among different dialects and communities within Pahari-speaking regions. Additionally, context and cultural norms play a significant role in how deictic expressions are employed and understood in communication.

Understanding these deictic expressions in Pahari languages aids in effective communication by enabling speakers to clarify spatial, temporal, and social relationships, and to structure discourse clearly for listeners or readers.

اُئی میں اللہ نے فضل نال اک کامیاب ڈینٹل ڈاکٹر زیس۔

Aie mein Allah na fzal nal aik kamyab dental doctor zas.

Translation: Toady with the grace of Allah Almighty I am a successful dental doctor.

The word "اُئی" is used to refer to present time so it is temporal deixis here. 'today' is used in English as an alternate word.

In the example below, the word 'اس' is working as a spatial deixis as it tells us that the speaker is talking about the field in which he is currently enrolled so, it gives the concept of proximity/ nearness. In English 'this' is used. One more example manifests the same phenomenon:

میں اس شعبے اچ دلچسپی رکھنا سیس۔

Mein is shuby ich dilchspi rkhna sas

Translation: I was interested in this field

a. Important point

In English ‘this’ and ‘that’ sometimes perform the function of spatial deixis and sometimes of discourse deixis but it depends on the context.

Table 5 *Students of an Intermediate Level*

Person	Spatial	Temporal	Discourse
First-person singular میں (I) Plural اساڑے (our)		راتی (night)	اے (this)
Second person plural (you) تس	اتے (here)	دن (day)	لکین (but)
Third person		بقے نی رات (Saturday night)	
		ابھی کل (now a days)	

b. Points of Discussion

تُس ایف ایس سی کہیڑے مضمون نال کرنے لے نے آ؟

Tus FSC kary mazmoon nal krnaya?

Translation: With which subject are you doing FSC?

Here the addressee is younger than addresser but polite form is used to address as there is least level of familiarity between them so, ‘تس’ is used by the speaker to address the addressee. So again, instead of ‘تو’ which is used to address someone who is younger or with whom there is some level of familiarity, ‘تس’ is used by the addresser. In English ‘you’ is used as a second person deixis.

میں اتے تھی فارغ ہوئے تھی بعد دو گھنٹے ٹیوشن پڑھنیس۔

Mein ity the farig hoy the bad do ghnty tution phrnas.

Translation: I go for tuition for two hours after getting free from here.

Here "اتے" is pointing towards the place(school) so it is working as spatial deixis and it shows the near distance of the speaker to the place. In English 'here' is used.

میں اس گلا اس کہ پسند کرنیوس کہ اس نا تعلق انسانی زندگی تھی زا۔ اپنے بارے اچ دلچسپ
معلومات لینی۔ مزید اے کہ اس کہ پڑھائے والی استانی بہت بہترین طریقے نال پڑھانے جس نی وجہ
تھی میں کہ اے مضمون بہت پسند زا۔

Translation: I like it because it has a relation with human life. It gives interesting information related to ourselves. Moreover, the teacher who teaches this subject teaches in a very good manner that's why I like this subject very much.

In Pahari "اے" and 'this' in English is pointing towards the subject(bio) which is previously mentioned in the discourse so it is working as a discourse deixis here. Without the background information, it is difficult to identify about which subject the interviewee is talking.

Table 6 Shopkeepers

Person	Spatial	Temporal	Social	Discourse
First-person Singular ماٹرا (my) Plural اساں (we) اساڑہ (our)	اس (this)	01 سل (10 years)	لاہ جی (brother)	تے (then)
Second person Singular Plural تس (you)		ابھی کل (now a days)		لکین (but)
Third person Singular اس (it) Plural اِنّا (them)		تھاری (day)		
		دن (day)		
		بجے 8 (8 o clock)		

		نماشے ویلے (Maghrib's prayer time/ night time)		
		روز نی بناد لوپر (on daily basis)		
		تھوڑا وقت (short time)		
		راتی (night)		
		بجے 11 (11 o clock)		
		نکی لوبی (dawn)		
		گرمیل (summer)		
		سردیل (winter)		

c. Points of Discussion

لالہ جی! تُوں کتنے عرصے تھی کپڑے نا کاروبار کرنے آ؟

Lala jee tus kitny arsy the kapryn na karobar krnaya?

Translation: Brother, how long have you been in the clothing business?

Here "لالہ جی" is a social deixis here as it is used as a term to address someone who is older to show respect. It is used informally here. In English 'brother' is used. The linguistic item "جی" is an honorific attached with the title "لالہ" to show respect and politeness.

نماشان ویلے میں اس کہ بند کری شوڑنیں۔

Namasha valy mein is k bnd kri shornas.

Translation: I close it at night/ Maghrib time.

Here "اس" is referring towards the nearby place(shop) so it is spatial deixis here. In English, this is used.

میں صبح اٹھ بجے دکان کھولنیں۔ نماشان ویلے میں اس کہ بند کری شوڑنیں۔

Mein sbo 8 bajhay dukan kholnays. Namasha valy mein is ke band kri shornas.

Translation: I open my shop sharp at 8 am. I close it at night/ Maghrib

time. The time of maghrib prayer is shown by 'نماشے ویلے'.

کرونا کاروبار تباہ کری شوڑیا سا اسان بہت مشکل ویلہ دکھیا۔ ہُن کاروبار نی صورت حال ٹھیک ہوئی اے
ای لیکن مہنگائی نہ وجہ تھی گاہک بہت کم ہوئی آ۔

Corona karobar tabah kri shoryasa. Asyn bhoot muskil vala dakhaya, hun karobar ni surthal theek oye lakin mangai ni wja the gaik bhoot km oye a.

Translation: Corona has destroyed the business. We have gone through a bad time. Now the condition of the business is better but due to inflation, the number of customers has decreased.

Here 'اسان' is used by the single speaker as he is pointing towards all the shopkeepers so here it works as a first-person plural pronoun. 'we' in English is used as a first-person plural pronoun.

اک کاروبار اندر گاہک بنانا سب تھی بنیادی چیز زی۔ اس نی گلا بہت وقت اور سخت محنت نی ضرورت
ہونی۔ گاہک نال اعتماد نا رشتہ بنانا پینا۔ اُنیں کہ پوری توجہ دینی پینی۔ دکان نا ماحول اچھا رکھنا پینا۔ چیز
معیاری رکھنی پینی۔ سب تھی بڑھ کہ گاہک نال چنگا رویہ رکھنا پینا۔

Aik karoobar andr gahk bnana sb sa buniadi cheez ze. Is ni gala bhoot waqt aur skht mhnt zrurt hone. Gahk nal ahtmad na Rishta bnana phna. Ony k pori twaju dani pani. Dukhan na mahool acha krna phna. Cheez mehari rkhne phne. Sb se bhr k gahk nal changa rwaia rkhna phna.

Translation: To make a customer is the basic thing in a business. It requires a lot of time and hard work. A trust-based relation has to be built up with a customer. Full attention has to be given to them. A good environment has to be kept in the shop. A qualitative thing has to be kept. Above all, it is important to have healthy attitude towards the customer.

Here "انہیں" refers to the customers so here it is third person plural deixis. In English 'them' is used.

بیکری نیاں چیزاں لمے عرصے تک سٹور نئی کری سکنیاں۔ روز نی بنیاد اوپر چیزاں تیار ہونیاں۔ تھوڑے
وقت کہ وی سٹور کرے نیاں گلا اے انیر ٹائٹ رکھنی پینیاں اور نمی تھی بچانا پینا۔ مزید اے کہ درجہ
حرارت ناں خاص خیال رکھنا پینا۔

Bakery niyan cheez lamy arsy tk store ni kri sknayl. Roz ni bunyaid opr chezan tayar honia. Thory waqt k ve k store kry ni gala ay air tight rkhne phnia

aur nmi the bchana phna. Mzeed ay k darja harrat na khas khayal rkhna phna.

Translation: Bakery items could not be stored for a long time. On a daily basis thing are prepared. To store them for even a short time, they have to be kept airtight and away from the moisturizer. Moreover, care has to be taken regarding temperature.

The frequency of preparation over time is mentioned by

"روز نی بیند اوپر"

and

"تہرڑا"

وقت refers to duration (short time period) so they act as temporal deixis here.

چھ ملازم بیکریاچ کم کرنے اور کارخانے نے ملازم الگ زے۔ ماہانہ بارہ ہزار میں انان کہ دینیس۔

chay mulazim bakeriaich km krny aur karkhany na mulazm alg zay.

Mahana bara hazar mein inan kah danis. Translation: six servants work in the bakery apart from the servants of the factory. I pay them 12k monthly.

Here "انان" refers to servants so here it is the third-person plural deixis and in English 'them' is used.

Table 7 *Farmers*

Person	Spatial	Temporal	Discourse
First-person Singular میں (I) ماڑے (MY) Plural اساڑا (our) اسیں (we)	اتے There	ابی کل (now a days)	اس (this)
Second-person Singular Plural تس (you)			
Third person Singular اس (it) Plural انیں (them) او			

(they)			
--------	--	--	--

d. Points of Discussion

میں دیوں پھوٹے تھی پہلے ٹوگے اچ اولی انیس۔ دیوں اُتے نکلا۔

Mein diun potny the paly dogy ich oli anas. Diun ota niklna.

Translation: I go to the fields before the sun rises. The sun rises there.

Here اوتہ indicates a location relative to the speaker and that location is fields.

مہاڑی دازے پڑ دازے کاشتکاری کرنے سے۔ انیں نال میں وی اے کم شروع کری شوڑیا میں نکے
تھی کاشتکاری کرنیس؟

*Marry dazay pardazy kashtkari krny sa. ony nal nal mein ve ay km
shru kri shorya. mein niky the kashtkari krnas.*

Translation: My forefathers were farming. I also started this work with them. I have been farming since childhood

Here "انیں" points towards the "(forefathers)" so it is third person plural deixis.

اساڑا کام بہت محنت طلب زا۔

Asara km bhoot mhnt talb za.

Translation: Our work requires a lot of hard work.

The word "اساڑا" is used by a single referent as he is pointing towards all the farmers. This usage indicates the harmony between all the farmers.

میں اللہ پاک نے فضلا نال فیصل آباد ذریعی یونیورسٹی تھی ایگریکلچر نی ڈگری حاصل کتی سی۔ میں اپنی
پسند نال اے شعبہ چُنیا سا۔ یونیورسٹی تھی فارغ ہوئے تھی بعد میں چھوٹی سطح اوپر کاشتکاری نا آغاز
کیتیا۔ جیاں کہ آس گراں وچ رہنے سیاں تہ مہاڑے والد صاب وی اپنے ٹوگے اچ موسمی سبزی لانے
بونے سے۔ میں وی اُتے ناں آغاز کیتیا اور وقت نال نال مہاڑا کم مزید بڑھنا گیا۔

*Mein Allah pak na fazal nal Faislabad zri university the agriculture ni
degree hasil kite se. Mein apni pasand nal ay shuba chunya sa. University the
farig hoy the bad mein choti stah opr kashtkari na aghaz kitya. Jia k as gran ich
rhny saya ty marry walid sahb ve apny dogy ich mosmi sbzi lany hony sa. mein*

v ota na ay aaghaz kitya aur waqt nal nal mara km mzeed bhrna gya.

Translation: With the grace of Allah almighty I got my degree in agriculture from Faisalabad Agriculture University. I chose this field by my choice. After getting free from my university, I started farming on a small level. As we are living in a village, my father was cultivating seasonal vegetables in his field. I also started it from there and with the passage of time my work gets expanded

Here "اُتے" refers to the fields from where the interviewee has started his agricultural career so, it is spatial deixis here.

Table 8 Housewives

Person	Place	Temporal	Social	Discourse
First-person Singular میں (I) ماڑے (my) اپنا آپ (myself) Plural	گھر (home)	روز (daily)	صاب	فر (then)
Second person Plural تیری (your)		هن (now)		
Third-person Singular او (he) Plural اُنہیں (them) اس (we) او (they)		بلے سویرے (early in the morning)		
		کوفتا ولے (Isha's prayer time/ night time)		
		جزوں (when)		
		ابھی (today)		
		پرانے وقت (older times)		

e. Points of Discussion

میں روز صبح سویلہ اُٹھنیوس، نماز اور قرآن مجید پڑھنیوس، مہنجی کہ میلنیوس، فیر ناشتہ بنانیوس، بچے ناں

لنچ بنانیوس، اُنیں کہ سکولا اچ پھجنیوس

Mein roz sbo swaly othnius. Nm'z aur quran meinjeed phrnius. Mahnji k melnius. Fr nashta bnanius. Bchy na lunch bnanius. Ony k school pajnius.

Translation: I daily get up early in the morning, offer prayer and recite Quran Majeed, milk the buffalo, then make breakfast, prepare lunch for kids, send them to school.

Here 'اُنیں' refers to kids. So, it is third person plural deixis.

میں اک سکول ٹیچر سیوس۔ مہاڑے میاں باہر ملکے اچ کم کرنے۔ بچے اُن تھی بعد بڑا مشکل ہوئی آ نوکری وی کرنا اور بچے اُن نی دیکھ بھال وی کرنا۔ اوہ اچھا کمانے۔ اُناں آخیا کہ بچے اُن کا ٹائیم دے اور نوکری چھوڑی شوڑ۔

Mein aik school teacher sius. Mary miya bahir molky which km krny. Bchyn the bad bara muskil hoe a nokri ve krna aur bchyn ne dak bal ve krna. O acha kmany. Ona akaya k bchy k time da aur nokri chori shur.

Translation: I was a school teacher. My husband works in a foreign country. After kids it became difficult to do a job and to take care of kids. He earns well. He said to take care of the kids and leave the job.

Here it is used as a third person singular (male). Look at the next example:

میں اُنسیں کا دسنیوس نوکری کرے والی ٹھیک زیا۔ اُس پورا دن کہرا نہ کم کری کری ہوئی ترٹی انیاں۔ وہ مزیدار کہرا نا کم چھوڑی نہ نکلی انیاں۔ پچھے سارے کم کاج، انیں نے بچے ط آساں کہ دیکھنے پینے۔

Mein Tusyn k dsnius nokri kry wale theek zia. As pora din kara na km kri kri othi truti ania. O mazydar kara na km chori ty nikli anya. Peecha sary kam kaj, ony na bchy v asa k dakhny pany.

Translation: I tell you the Jobain are better. We all get exhausted by doing chores all day. They go out without doing any chores. We have to do all the chores and take care of their kids too.

In the above example 'o' is referring towards the third person plural (female).

The same اوہ is used for third person singular and third-person plural pronouns.

Table 9 Clerks

Person	Place	Temporal	Discourse
First person Singular میں Plural انہیں (their)		هن (now)	اے (this)

Second person Plural تُوں (you) تسارے (your)		ابھی کل (now a day)	
Third person singular او (he) اس (its) Plural اس (we)		ابھی (today)	

f. Points of Discussion

تُوں سکول نے بچے اُن نا ریکارڈ کس طرح محفوظ کرنے آ؟

Tus school na bchyn na record kis trah mahfooz krnaya?

Translation: How do you save the record of the school's children?

In the above-mentioned example, the interviewer has used تُوں for the singular person as the interviewee is a stranger and there is the least degree of formality between two of them that's why the polite form is used to address.

میں بہت عرصے تھی اے کم کرنائیں۔ میں بچے اُن نا ہر طرح نا ریکارڈ چائے او ایڈمیشن تھی تعلق رکھنا ہوئے اُنیں نی فی نا ہوئے یا رزلٹ نا ہوئے الگ الگ فائل اچ رکھنائیں اور ہن تہ طرح طرح سسٹم جدید ہونا چاہئے۔ سارا ریکارڈ کمپیوٹر اچ سٹور ہوئی انا۔

Mein bhoot arsy the ay km krnas. Mein bchyn na har trah na record chay o admission the taluk rkhna hova ony ne fee na ova ya result nah ova alg alg file ich rkhnas aur hun ty tahra tahra system jdeed hona julna. Sara record computer ich store oye ana.

Translation: I have been doing this work for many years. I keep every record of children in different files whether it is related to their admission, fee or result and now day by day the system is getting the latest improvements. Every record gets stored on a computer.

In the above example "اُنیں" refers back to the "اُن" so it is working as first- person plural pronoun here.

Table 10 Laborers

Person	Place	Temporal	Discourse
First person Singular میں (I) مہرا (my) Plural اساں (we)	اُس (there)	صبح (morning)	اے (this)

Second person Plural تُوں (you) تسارے (your)		شامی (night)	اس (it)
Third person singular او (he) اس (its) Plural اُس (we)		ہفتے (week)	
		سالیں (years)	
		ہلے (morning)	

The above table indicates that the person deixis like "تس", "مہاڑا", "میں", "اس" etc. are used in the interviews of the laborers. Moreover, the interviews are enriched with temporal deixis like, "ہفتے, صبح" etc.

This whole chapter involves the complete analysis of the interviews conducted from people of eight different professions like, teachers, students of an intermediate level, doctors, shopkeepers, clerks, housewives, laborers and farmers. Interviews were recorded by the interviewee, then the process of translation is carried out following by the roman translation and at last the English translation of the respective transcribed text is carried out. The researcher has used the model of Levinson in order to analyze the data. The researcher has reached to the conclusion that like other languages of the world, the Pahari language is also enriched with the deixis. The qualitative analysis of the data shows that how each speaker has used the deixis in his/her conversation. There are some peculiarities associated specifically with the Pahari language. The researcher has dug out many similarities between the two respective languages; Pahari and English. The role of cultural and social norms is evident in the deixis of Pahari language. Most of the personal pronouns varied according to the social status of the addressee in order to show respect. Temporal deixis is mostly associated with the names of the prayer indicating the respective time of the day. Moreover, the other times of the day or year as used in the other languages are also part of the temporal deixis. Place deixis and discourse deixis are somehow the same alike in the English language. Social deixis shows the social status as well as the element of respect is also included in the Pahari language.

Table 11 *Phonetic Representation of Pronouns in the Pahari Language*

Masculine		Feminine
/mẽ:/		/mẽ:/
/ əs /		/əs /
/ɽũ:/		/ɽũ:
/ɽʊs /		/ɽʊs/
Prox.	/ e /	/ e /
Dis.	/ o: /	/o: /
	/maɽa:/	/maɽe/
	/asaɽa:/	/asaɽi:/

Table 12 *Phonetic Representation of Spatial Deixis in the Pahari Language*

Prox.	/e: /
Dis.	/o: /
	/kə'ɦã:/
	/o:'ɽe/
	/ɪs/

Table 13 *Phonetic Representation of Temporal Deixis*

/sʊ.b	/ʃa	/ra	/ɦəf.	/k	/ko:f	/pe:ʃi:	/nɪk:i:	/gər	/sər.d	/a:.
əɦ/	:m/	:ti/	ta:/	əl	.ta:	'we:le:/	lo:ɦi:/	.mɪ.	ɪ.jã:/	ɦi:
				/	'we:			jã:/		kəl
					.le:/					/

Table 14 *Phonetic Representation of Social Deixis*

/mʊɦ'ɽəəm/	/sa:b/	/tus/	/la:.la: dʒi:/	/dʒə.na:b/
------------	--------	-------	----------------	------------

CHAPTER 5

FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

The purpose of this chapter is to provide a viable conclusion for the entire investigation and evaluate how well the study's objectives and aims have been achieved. The summary includes the introduction, research questions, objectives, samplings, and results of the study.

5.1 Summary

This thesis aims to provide an in-depth analysis of the Pahari language, a South Asian language, commonly spoken in the state of AJK. The present study is primarily motivated by the urge to make a comparison between the deictic expressions of English and Pahari. Deixis constitutes an important pragmatic concept of language. The current study will present one of the pragmatic aspects of the Pahari language. In daily life; people need language to communicate and to share their ideas and thoughts. Languages help people in converse with one another socially and pragmatically. There are many languages spoken in the world, some are rich in terms of script, syntax and lexis; while others are not. Since all languages fulfill communicative purposes, all of them are equally important for their communicative values. Hence, there is a need to conduct research on languages with regard to linguistic and pragmatic aspects.

Words in a sentence are either categorized as lexical or grammatical. Lexical words function as content words while grammatical categories are designated as functional words. Deictic expressions are found in both categories but mostly in a grammatical category. Grammatical categories include the notion of deixis, the referring expressions of a language without a fixed referent. According to Levinson (1983), these referring expressions include the person, place and time-related expressions. The study of deixis occupies very important position in the system of language. There are many words and expressions that depend on the situation and context in order to be understood. Some words

in language cannot be interpreted at all unless the context is known, e.g., 'here', 'there', 'this', 'that', 'now', as well as most pronouns such as 'I', 'you', 'him', 'her', 'them', 'then', 'yesterday', etc. (Yule, 1985). According to Yule, immediate physical context is needed to interpret deictic expressions. Speakers need to share the same context with the listener in order to understand those expressions. Studying deixis means learning one aspect of natural languages that requires such reference to know who the speaker and the hearer are along with, the place and the time of speaking in which the deictic terms are used. Deictic expressions, words or phrases that indicate varied meanings in different situations, are pivotal for understanding utterances within specific contexts. These expressions, essential to the pragmatics of language, necessitate a comprehension of the context, interlocutor status, speaker intent, and the time and place of the utterance. Deictic words, which are inherently context-dependent, significantly contribute to the richness of language by continually shifting meanings or referents in conversation. As Griffiths posits, these expressions are interpreted in relation to the situation in which they are uttered, underscoring the indispensable role of context in deciphering the speaker's intended meaning. The interpretation is affected by various factors such as the identities of the interlocutors, their location and time, and their cultural, religious, and political orientations, which collectively form the context. Context is intricately linked with socio-cultural aspects, encompassing beliefs, values, norms, and conventions that govern individual behaviour and interpersonal relations. Halliday notes that the context of culture not only refers to culture itself but also to the philosophical backdrop of the society in which the text operates. Language, as a social phenomenon, is intertwined with the social structure and value framework of society and is invariably influenced by elements like social role, status, and age. Deixis, therefore, serves as a linguistic mechanism that highlights cultural distinctions, given that each society is characterized by its unique cultural norms and aspects. The manifestation of these differences through deixis underscores its importance in the nuanced understanding of language within varying socio-cultural frameworks.

Preserving a language helps maintain cultural identity, traditions, and values passed down through generations. Language serves as a vehicle for expressing cultural nuances, beliefs, and worldviews, fostering a sense of belonging and pride among speakers. Preserving diverse languages contributes to intellectual diversity, enriching human knowledge and understanding of the world. Different languages may have words or concepts that are untranslatable into other languages, offering insights and perspectives that would otherwise be lost. The preservation of language is crucial for maintaining cultural diversity, fostering communication and understanding, preserving traditional knowledge, and upholding linguistic rights. Efforts to preserve endangered languages and support multilingualism contribute to a richer, more inclusive, and more sustainable global society.

The motivation behind the language selection is the goal of advancing the native tongue by converting the oral Pahari language to written form. In order to describe a grammatical component of the language and to stimulate additional research, the goal of this study is to illustrate the pragmatic comparison and contrast between deictic expressions in Pahari and English. There is a connection between pragmatics and deixis. The study of pragmatics focuses on language use in context. In the absence of context, a language statement could signify different things. Deixis is a part of language that can explicitly refer to the environment where communication takes place. Thus, this study is important to pragmatists, social linguists, and applied linguistics in the first place. Sociologists will find this work important since it addresses social processes when language is used.

This study has compared the use of deictic expressions in Pahari and English, based on a thorough analysis and observation of the two languages' utterances. The purpose is to determine how different the two languages are in terms of encoding and social information.

5.2 Findings

The present study focused on exploring and unfolding the phenomenon of deixis in Pahari. It was an attempt to reveal the significance

of deictic knowledge in the interpretation of utterances in a variety of contexts. Like other languages of the world, deixis is a vital feature of Pahari. The present research highlights the following points:

1. Like English, the first-person singular pronoun "میں" does not mark gender in

Pahari. In Pahari, the verb indicates the gender. For example, in اک غریب "میں"

the verb "رکھنا" shows that the speaker is male. Consider

this example, "اگرچہ میں اس شعبے اچ دلچسپی نہیں رکھنی سیوس". The verb "رکھنی"

"shows that the referent is female. In English neither first person pronoun nor verb marks gender.

2. Sometimes even verb does not mark gender in the Pahari language, in such situation context helps in understanding this distinction. Consider this example,

مہاڑے والد محترم اردو نے اُستاد سے۔ او اردو نی کتاباں پڑھنے سے۔

In case of the above conversation, the verb also does not give gender information as the verb's plural form "پڑھنے سے" is used with the singular referent to

show respect. So here only context helps in the identification of referent. Without shared background or contextual information, it is difficult to identify whether this 'او' refers to male or female. Whereas in English 'he' refers to third person male and 'she' refers to the third person 'female.

3. As compared to English, Pahari has two second-person pronouns. English second- person pronoun does not mention any distinction of gender, number or social relationship between/among the participant. Pahari second person pronouns mark social relationships but they also do not mark gender. In Pahari "تو" and "تس" are used for singular as well as for plural addressees. 'تس' is used as a second-person deixis. It refers to the addressee. In the Pahari language, second- person pronoun has two forms like second person singular and plural. 'تس' is a plural form of second person deictic pronoun. Second person plural deictic form is not only used to address more than one addressee but it is also used when addressee belongs to a high rank, or he/she is a stranger or an elder

person. This form is also exerted to manifest respect.

4. When the addressee belongs to a high class the plural form 'تس' is used by the addresser to show respect. Moreover, 'تس' is also used when there is not that much familiarity with the addressee.
5. In both English and Pahari, the gender is not shown by the second-person pronoun. In the Pahari language the function of 'تس' is not only as a second-person deictic pronoun but it is also used as a social deixis as it is also showing the social relation between the addresser and the addressee.
6. In Pahari, the third person personal pronoun has two manifestations 'اے' and 'او' for nearness. The near form is mentioned by 'اے' and is employed to point out an individual or a commodity that is within the locality of the speaker, while the distal form 'او' is used for pointing towards a person or thing that is far from the orator. In English third-person plural pronoun is mentioned by 'they' and third person plural pronouns give numeral information (singular/plural) whereas Pahari third person pronouns do not carry numeral information. In the both languages, third person plural pronoun do not mark gender.
7. In Pahari 'او' is used as a third-person deixis and it refers towards the third person who is neither speaker nor addressee. The word 'او' is used to refer to a person or thing that is away from the speaker. In Pahari, there are no proper third person pronouns. Instead, Pahari demonstrative pronouns are used to indicate the third person. So, Pahari lacks third-person pronoun and demonstrative pronoun's function both as a demonstrative and a third-person pronoun. In English 'he' is used as a third person pronoun referring to male. In Pahari, these third person pronouns do not mark gender.
8. Same 'او' is used as a third-person deixis and spatial deixis in Pahari whereas English has different alternative words. When 'او' is used instead of a person it comes under the category of person deixis but when it is pointing towards something then it functions as spatial deixis.
9. In English 'this' is used to point towards the singular object that is in the vicinity of the speaker and 'those' is used for the plural objects but in

Pahari the same distal form is used to refer to singular or plural things that is 'او' 'اساڑے' is used by the singular referent to refer to the profession overall. It works as a first-person plural pronoun but is used by the singular referent. In English 'our' is used as an alternate word. This use, however, makes a specific reference to a certain group of people.

10. Most of the times of the day and night are associated with the names of the prayer in the Pahari language. Prayer name indicates the time of the day whether it is morning, afternoon evening or night. Like, 'کوفتا ویلے' refers to time of the Isha prayer. 'پیشی ویلے' refers to the time of Zohar prayer. In Pahari Zohar prayer is known as 'پیشی'. So, that time of day is associated with the name of prayer. It is important to note that specific deictic expressions and their usage can vary among different dialects and communities within different speaking regions. Additionally, context and cultural norms play a significant role in how deictic expressions are employed and understood in communication.
11. The Pahari language comprises different pronouns based on the level of respect or familiarity. The use of the pronoun 'تو' and 'تس' also comes under the category of social deixis. 'تس' is used when the addressee is elder to show respect and 'تو' is used informally with friends or with someone with whom there is least degree of formality.
12. In the Pahari language there is a frequent use of honorifics attached to name or titles to show respect like there is a frequent use of 'جی' after the name of elder one like 'جی' لالہ
13. Moreover, the terms like 'محترم' and 'صاب' are also frequently used by the Pahari speakers to show respect towards the elder ones. These social terms are frequently used by the Pahari speakers as compared to the English speakers and it shows their cultural norms and values.
14. The usage of discourse deixis is same in the both languages as it connects the current conversation with the previous one. Context is needed to understand the discourse deixis. In Pahari, like many other languages of the world, discourse deixis can be observed in forms such as

demonstratives that refers to previous or upcoming parts of the discourse. In Pahari the words like *اے*، *او اس*، refer back to something that is already mentioned.

5.3 Conclusion

The present study aimed to focus on the deixis of the Pahari language, one of the most prominent features of any language. The researcher tried to unveil the pragmatic use of deixis in the Pahari language; a language spoken in the Azad Jammu and Kashmir.

Each language varies from the other either grammatically, syntactically or pragmatically. Like other languages of the world, Pahari has also its deictic system. Pahari, being a regional language shows a strong reliance on contextual and cultural clues. The analysis reveals that while both languages share common deictic categories, Pahari exhibits greater contextual flexibility and cultural specificity, particularly in person, temporal and social deixis. The pragmatic framework of the deictic system in the Pahari language focuses on how deictic expressions are used in the context to convey meanings.

The usage of pronouns is quite different in the Pahari language as compared to the English language. The first-person pronoun in the Pahari language refers to the singular referent and the first-person plural pronoun refers to the plural referents deictically. However, sometimes first-person plural pronouns are used by the singular referent to refer to the overall professions to show harmony. First-person pronouns exhibit number distinction and identify the referents in different contexts; however, they do not mark gender discrimination. The verb phrase helps in the gender distinction.

In case of second-person pronouns the system is somehow complex in the Pahari language as compared to the English language. Pahari has two forms of the second person to refer to addressee. The singular form is *tu* and the plural form is *tus*. The plural form *tus* is not only used to address to the plural referent but is also used to refer to the singular referent like, elders in the family, strangers, or to refer to someone who has higher status. Moreover, the degree of formality with the addressee also plays a vital role

in it. Plural form is also used to refer to someone with whom there is least degree of formality. Second person plural form is more polite and more honorific. Number and gender distinction is not exhibited by second person pronouns. However, the verb helps in the gender distinction. Feminine gender agrees with the singular verb and the masculine gender goes with the plural form.

Third-person pronouns in Pahari do not indicate gender. In Pahari demonstratives perform the function of third person pronouns. Pahari does not have clear third-person pronouns. The third-person personal pronoun has two forms اے and او for proximity. The near form, اے , refers to a person or thing within the speaker's vicinity, while the far form, او , signifies something away from the speaker. Pahari third- person pronouns do not carry numeral information.

Pahari demonstratives perform the function of third-person pronouns as well as used as spatial deixis. Context defines whether reference is near/far with respect to speaker. Same اے and 'او' are used as a third person deixis and spatial deixis in the Pahari language. When او is used instead of a person it comes under the category of person deixis but when it is pointing towards something it functions as spatial deixis (pointing towards the farthest thing/thing away from the speaker). other spatial deixis in Pahari is اُاتے, اُس etc.

In the Pahari language pronouns, honorifics attached to names or titles and verb forms indicate the social status of the person being addressed. Polite forms of pronoun (plural form for singular referent) and honorific terms are frequently used in the Pahari language to show respect and politeness.

The usage of temporal deixis helps in the understanding of time. Most of the time of the day is associated with the name of prayer in the Pahari language. Prayer name mentions the time of the day either it is morning, afternoon evening or night.

In the Pahari language demonstratives perform the role of discourse deixis. They are used to manage flow in storytelling, arguments, conversation or instructions.

5.4 Recommendation

The present study has focused on the comparison of deixis between two languages i.e. Pahari and English. Deixis constitutes an important place in every language. It would be an interesting topic to conduct a comparative study of deixis among different languages of the world. The future researchers may also compare the deixis in Pahari with other languages. This will assist in understanding how the use of deixis in Pahari is different from and similar to other languages.

REFERENCES

- Abbasi, M. G. (2010). *Dilemma of usage and transmission: A sociolinguistic investigation of Dhundi-Pahari in Pakistan. Language in India, 10*, 197–200. <http://www.languageinindia.com>
- Ahmad, S. (2002). *Comparative study of English and Pahari language* [Unpublished M.A. thesis]. National University of Modern Languages, Islamabad, Pakistan.
- Alsaif, F. (2011). *Deixis in English and Arabic: A semantic-pragmatic study and its pedagogical implications* [Doctoral dissertation, Institute of Advanced Studies in English, University of Pune].
- Ary, D., Jacobs, L. C., & Sorensen, C. (2014). *Introduction to research in education* (8th ed.). Wadsworth Cengage Learning.
- Aubali, A. (2015). Deixis in Arabic and English: A contrastive approach. *International Journal of Applied Linguistics and English Literature, 4*(4), 118–123. <https://doi.org/10.7575/aiac.ijalel.v.4n.4p.118>
- Bogdan, R., & Biklen, S. K. (1982). *Qualitative research for education: An introduction to theory and methods* (5th ed.). Allyn and Bacon.
- Bohara, T. (2010). *Deixis system in English and Bajhang dialect of Nepal* [Unpublished M.Ed. thesis]. Department of English Education, Tribhuvan University, Kirtipur, Kathmandu.
- Bukhari, N. H., & Akhtar, R. N. (2008). The clause structure of Gojri in minimalist program. *Kashmir Journal of Language Research, 131–154*. University of Azad Jammu and Kashmir, Muzaffarabad.
- Chand, S. B. (2011). *Deixis system in Baitadeli and English*. <http://elibrary.tucledu.np/handle/123456789/4100>
- Chapman, S. (2020). *The pragmatics of revision*. Springer International Publishing.
- Chaudhary, D. C. (2011). *The deixis system in Tharu and English language: A comparative study* [Doctoral dissertation, Department of English Education].

- Cruse, A. (2006). *A glossary of semantics and pragmatics* (Vol. 154).
Edinburgh University Press.
- Fillmore, C. J. (1997). *Lectures on deixis*. CSLI Publications.
- Fromkin, V., Rodman, R., & Hyams, N. (2003). *An introduction to language*.
- Heinle, Grierson, G. A. (1916). *A dictionary of the Kashmiri language*.
Asiatic Society of
Bengal.
- Grierson, G. A. (1917). The Indo-Aryan vernaculars. *Bulletin of the
School of Oriental Studies*, 247–281.
- Grundy, P. (2000). *Doing pragmatics*. Cambridge University Press.
- Gurung, B. M. (2015). *Person deixis in English and Gurung
language*.
<https://elibrary.tucledu.np/handle/123456789/14249>
- Hanks, W. F. (2009). Fieldwork on deixis. *Journal of Pragmatics*, 41(1),
10–24. <https://doi.org/10.1016/j.pragma.2008.09.003>
- Hatch, E. (1992). *Discourse and language education*. Cambridge
University Press.
- Huang, Y. (2014). *Pragmatics*. Oxford University Press.
<https://doi.org/10.1075/pbns.112.10hel>
- Ilyas, M. (2022). An analysis of use of deixis in Pakistani TV
commercials. *Alif Baa Research Journal*, 1(2), 1–11.
- Karnai, M. K. (2007). *Pahari and Urdu: Ik taqabuli jaiza*. National
Language Authority.
- Kaswanti, B. (1984). *Pragmatic aspects of language teaching*. Kanisiu:
Indonesian and Meinlay Language and Literature.
- Khadka, G. (2014). *Forms of request and advice in English and Nepali*
[Unpublished M.Ed. thesis]. Tribhuvan University, Kirtipur,
Kathmandu.
- Khalique, S. (2012). *Clause structure of Pahari in minimalist programme* (pp.
71–80).
LAP LAMBERT Academic Publishing.
- Khalique, S. (2018). *Pahari language of Azad Kashmir: A corpus-based
grammatical description* [Doctoral dissertation].

- Khalique, S., & Bukhari, N. H. (2016). Pahari nominal morphology: A case of number and gender marking. *Kashmir Journal of Language Research*, 19(2), 229–238. <https://kjl.pk/index.php/kjl/issue/archive>
- Khalique, S., Bukhari, N. H., Jabeen, T., & Khawaja, A. (2022). A descriptive study of Pahari verb morphology. *Journal of Humanities, Social and Management Sciences*, 3(1), 100–116. <https://doi.org/10.47264/idea.jhsms/3.1.8>
- Khan, A. Q. (2012). *Phonology of Pahari: Segmental and supra-segmental features* [Doctoral dissertation].
- Khan, A. Q., & Bukhari, N. H. (2011). Phonological adaptation of English loan words in Pahari. *Language in India*, 1, 61–73.
- Kothari, C. R. (2004). *Research methodology: Methods and techniques* (2nd ed.). New Age International Publishers.
- Levinson, S. C. (1983). *Pragmatics*. Cambridge University Press.
- Levinson, S. C. (1992). *Pragmatics*. Cambridge University Press.
- LoCastro, V. (2012). *Pragmatics for language educators*. Routledge.
- Lothers, L. (2010). *Pahari and Pothwari: A sociolinguistic survey*. Islamabad Summer Institute of Languages.
- Lyons, J. (1977). *Semantics* (Vols. 1–2). Cambridge University Press.
- M. S. Satyawati, K. Artawa, & I. N. Kardana. (2021). Social contexts of pronoun usage in Balinese. *Journal of Language and Linguistic Studies*, 17(4).
- Masoodi, N. (1987). *Pahari zuban te Pahari loke: Ik tarikhi o tehkeeqi matala* (pp. 8– 11). Kashmir Academy of Art, Culture, and Languages.
- Mayori, W., Putra, N. A. J., & Suarnajaya, I. W. (2020). A comparative study of deixis used by foreign and local English teachers in vocational high school. *Journal of Education Research and Evaluation*, 4(3), 240–246.
- Metheven, A. (2006). *A comparative study of deixis in Chinese and English*.
- Nassaji, H. (2020). Good qualitative research. *Language Teaching*

- Research*, 24(4), 427–431.
<https://doi.org/10.1177/1362168820941288>
- Niazi, T. M. (2003). *A phonological analysis of Pahari language* [Doctoral dissertation, University of Glasgow].
- Nigram, R. C. (1972). *Language handbook on mother tongue in census (Census of India, 1971)*. Government of India.
- Novianty, F. (2018). A comparative study on personal deixis of English and *Tukang Besi* language. *ELS Journal on Interdisciplinary Studies in Humanities*, 1(2), 226–231. <https://doi.org/10.34050/els-jish.v1i2.4394>
- Rai, S. (2016). *Deixis system in Bantawa Rai and English language*.
<http://elibrary.tucledu.np/handle/123456789/1952>
- Renkema, J. (1993). *Discourse studies: An introductory textbook*. John Benjamins Publishing Company.
- Sarwar, N. (2014). *Pahari language in Azad Kashmir exhibiting patterns of language shift* [M.Phil. dissertation]. University of Azad Jammu and Kashmir, Muzaffarabad, Pakistan.
- Semlali, H. (2006). *Translating deixis: A subjective experience* [Doctoral dissertation].
 University of Edinburgh.
- Shah, S. H., Hamid, N., Khalique, S., & Shafi, S. (2020). Person deixis in Urdu: A pragmatic analysis. *Kashmir Journal of Language Research*, 23(1).
- Shakil, M. (2011). *The language of erstwhile state of Jammu & Kashmir*. Retrieved May 5, 2015, from Academia.edu.
- Soekemi, K. (2000). *Semantics: A workbook* (2nd ed.). Unesa University Press.
- Timsina, P. P. (2015). *Deixis systems in English and Jhagar languages*.
<https://elibrary.tucledu.np/handle/123456789/15099>
- Uddin, M. A. (2019). Second person pronouns as person deixis in Bengali and English: Linguistic forms and pragmatic functions. *International*

Journal of English Linguistics, 10(1), 345.
<https://doi.org/10.5539/ijel.v10n1p345>

Yang, Y. (2011). A cognitive interpretation of discourse deixis. *Theory and Practice in Language Studies*, 1(2), 128–135.
<https://doi.org/10.4304/tpls.1.2.128-135>

Yule, G. (1996). *The study of language*. Cambridge University Press.

ANNEXURE A

TEACHERS

Teacher #1

Interviewer:

زے آ

Aslam o alikum! Tus theek zaya? Aslam o alikum! Are you fine? اُسلام علیکم! تُوں ٹھیک؟

Interviewee: وعلیکم السلام! میں ٹھیک زیس۔ تُوں دسا؟

walikumsalam! Ma theek zas. Tus dasa?

walikumsalam! I am fine. What's about you?

جناب تُوں کا پڑھائے نے باریچ سب سی زیادہ کے چیز چنگی لغی؟ Interviewer:

Jnab! Tusy k phray na bary ich sb se ziada k cheez chngi lgni? Sir! What is your favorite thing related to teaching?

Interviewee: بہت ہی چنگی کل پوچھی تُوں، جنوں بچے نویں چیز سمجھنے اور اُس نے باریچ سوال کرنے تہ اے میں کا بہت چنگا لغنا

Bhhot h chnge gal pochya tusy. Jzun bchy navi cheez smjny aur os na bary ich sawal krny ta e ma k bhot chnga lgna.

You asked a very good question. When students understand new thing and ask question related to that, I like this thing very much.

بہت چنگا تُوں اے خیل اچ شاگرد کہڑے اُستاد کی زیادہ چاہیں؟ Interviewer:

Bhoot chnga. Tusary khayal ich shagird kary ostad k ziada chany?

Very good. In your opinion, which type of a teacher, students like the most?

Interviewee: سچ آخل تہ شاگرد اُس اُستاد کہ پسند کرنے جیڑا دوستی رکھنے والا تہ مند کریوالا ہوو۔ مہارے خیل اچ اک اُستاد کہ دوستی رکھنے والا اور مندر کریوالا لیکن نمہ دار انسان ہی ہونا چاہینا۔

Sch akan ty shagird os ostad k pasand krny jara dosti rkhy wala aur madad kry wala hovy. Mary khayl ich aik ostad k dosti rkhy wala aur madad kry wala lakin zamadar insan v hona chiayna.

Truly speaking, students like those teachers who are friendly and cooperative. I think so a teacher should be friendly and cooperative but should also be a responsible being.

میں اتفاق کرنیوس تُوں نال۔ اک آخری سوال، تُوں اس شعبے اچ اپنی مرضی نال آئے؟ Interviewer: سیاء؟

Ma itfaq krnius tusyn nal.? Aik akhri sawal. Tus is shuby ich apni merzi nal ay saya?

I agree with you. One last question. Have you joined this profession by your

own choice?

جی بالکل! میں نکلے تھی پڑھے نا بہت شوقین سیس، میں پڑھائی نے دوران وی فارغ
 وقتہ اچ اپنے امتحان پاس کتیا اور لیکچرر پھرتی ہوئی ایس۔ ایہ مہارٹا خلب سا۔ بعد وچ میں بجے پڑھنا سیس ۔ بعد وچ میں پڑھنا اپنے
 Interviewee : biklkul .ma niky the phray na bhoot
 shooqen sas. ma phrae na doran ve farig wakty apny
 phroosi bchya phrana sas. Bad ich ma competitive
 imtahan pass kitaya aur lecturer phrti oye as. Ay
 mara kwab sa.

Yes. I have been fond of teaching since childhood. During my spare time, I used to teach my neighbor children. After that I passed a competitive exam and appointed as a lecturer. It was my dream.

Teacher #2

Interviewer: تسیں کہل نہیں تعلیم حاصل کئی؟ اپنے تعلیمی سفر نے متعلق دسلیا؟
 Tusy kaha the talim hasil kite? Apny talimi safr na mutaliq maiky das laya?
 From where did you get education? Tell me about your educational journey?
 Interviewee: مے اپنی ابتدائی تعلیم اپنے گلوں ملوٹ تھی حاصل کئی۔ تھے تھی تعلیم حاصل کرے تھی۔ بعد میں باغ شہر اچا میٹرک اور
 لف اے کئی۔ فیر میں فیصل آباد یونیورسٹی تھی بی اے اور ماسٹر نی
 ڈگری حاصل کئی۔ اُس دور اچ ماسٹر نی ڈگری حاصل کرنا بڑی گل سی۔

Ma apni ibtadai taleem apny ghaun maloot the hasil kite. Otay the talim hasil kry te bad
 ma bagh shara icha matric aur F.SC kite. Far ma Faisalabad university the B.A aur fir
 Master ni degree hasil kite. Os dour ich masters ni degree hasil krna bhre gal se.

I got my early education from my village Maloot. After getting education from there, I did my matric and FSC from city Bagh. Then I got my BA and Master degree from Faisalabad university. At that time, to get master's degree was a big deal.

Interviewer: میں کہ اپنے پڑھانے نے فلسفے نے بارے اچ دسا؟
 Ma k apny phray na flsfy na bary ich dasa?
 One last question from you. Tell me about your teaching philosophy?

Interviewee: ہر اُستاد نا پڑھائے نہ فلسفہ دوئے کولا مختلف ہونا۔ جیسا کہ میں ایک ادبی زبان نا اُستاد۔ Interviewee: مہارٹا زیادہ تر نہان تخیلات
 اوپر ہونا۔ میں اپنے شاگرد نی سوچ کا وسیع کرے نی کوشش کرنیس۔ میں
 پرانے ویلے اچ جہڑے علوم لکھے گئے تھیں نا آئی نے نور نال نے علوم نال موازنہ کری پڑھائیس۔ اس نی وجہ سی بجے نہ صرف
 صحیح کری سمجھنے بلکہ اپنا تجربہ وی کرنیس۔

Har ostad na phray na flsfa dovy kola mukhtalif hona. Jsa k ma aik adbi zuban na ostad

zas mara ziada tar dayan tukhailat opr hona. Ma apny sahgid ne sooch k wasi krny ne khusish krnys.

Ma purany waly ich jiry aloom liky gay ony na aie na dour ne aloom nal muvazana kri phranas. Is na wja the bchy na sirf sahi kri smjny blky apna tajzia ve krny.

Every teacher's philosophy of teaching is different from other. As I am a literature teacher, my most of the focus is on the imagination. I try to broaden the thinking domain of my students. I use to teach by comparing the literature written in older times to the literature written in today times. Due to this, students not only understand but also make their analysis.

جی بالکل صحیح آخیا تھیں۔ اُس کس مضمون نے اُستاد زیا۔ اُس لاس اچ واقعی دلچسپی Interviewer: رکھنا؟

Jee bilkul sahi akya tusyn. Tus kis mazmoon na ostad ziaya? Tus is ich waki dilchspi rkhnyaya?

Yes exactly, you are right. Which subject do you teach? Are you really interested in this?

Interviewee: میں اردو نا اُستاد زیا، مہارے والد محترم اردو نے اُستاد سے۔ او اردو نی کتابیں پڑھنے

سے۔ میں وی اوہ کتابیں پڑھا سیں۔ اس طرح مہارے دلچسپی اس مضمون اچ بڑھی گئی اور جس طرح کہ والد صاحب نی مدد

وی حاصل سی تہ میں اپنی ماسٹرز نی ڈگری اسے مضمونل اچ حاصل کیتی۔

Ma urdu na ostad zas. Mary walid muhtrm urdu na ostad sa. o urdu ni kitaba phrny say. Ma v o kitaba phrna sas. Is trah mari dilchspi is muzoon wich bhrnre gae aur jis trah k walid sahb ne madad ve hasil se ta ma apni masters ni degree isy mazmoon ich hasil kite.

I am an Urdu teacher. My father was an Urdu teacher. He read Urdu books. I also used to read those books. In this way, my interest in this subject got increase and as I had the support of my father so I got my master's degree in the same subject.

Interviewer: اپنے مضمون تھی علاوہ اُس کبڑے مضمون پڑھائے اچ دلچسپی رکھنا؟

Apny mazmoon the elawa tus kara muzmoon phray which dilchspi rkhnya?

What courses besides your subject are you interested to teach?

سچ نسل میں اردو پڑھے اور پڑھائے اچ بہت دلچسپی رکھنا لیں لکن اس نال نال میں Interviewee: اسلامیات، مطالعہ کشمیر اور

مطالعہ پاکستان پڑھائے اچ وی بہت دلچسپی رکھنا۔

Sch dsyn, ma urdu phry aur phray which bhoot dilchspi rkhna zas lakin is nal nal ma

islamiyat aur mutala Kashmir, mutala Pakistan phray which v bhoot dilchspi rkhna zas. Truly speaking, I am interested both in studying and learning Urdu but side by side I also keep keen interest in teaching Islamic study, Kashmir study and Pakistan study.

Teacher #3

Interviewer: سُ میں کہہ سکتے آ کہ پرائیویٹ سکول سرکاری سکول نہیں کس طرح مختلف

زے(وسائل نے وی اور پڑھائی نے لحاظ نل)؟

Tus ma k dasi skny a k aik private school Sarkari school the kis trak mukhtalif

zay(Wassail na ve aur phrae na lafaz nal)?

Could you please tell me how private schools differ from government/public school (from resources and study point of view)?

سب تھی پہلے اگر میں وسائل نی گل کران نہ سرکاری سکول نی نسبت پرائیویٹ سکولان Interviewee: کول اک پرسنٹ وسائل زے۔ سرکاری سکولان کہ حکومت پیسے دینی، عمارت بنائے نی گلا اور سکولا اچ مختلف سہولتیں دتے نی گلا۔ جب کہ پرائیویٹ سکول اے سب کم بجے آن نی فیس نال کرنے۔ اس نال اوہ استاذان نی تنخواہ وی دینے نہ سکول نے باقی اخراجات وی۔ جہل تک پڑھائی نا سوال زال اس اچ کوئی شک نہیں کے پرائیویٹ سکول نے ٹیچر بہت کم تنخواہ اچ وی بہت محنت نال پڑھائے اور پورا وقت دینے۔

Sb the paly agr ma wasail ni gal kran ta srkari school ni nisbt private schools kol 1% wasail zay. Srkari school k hokamt paisy dani amartyn bnay ne galay aur school which mukhtalif suhalty dati na gala jb k private schools ay sb km bchyn ne fees nal krna. Isy nal o ostadyn ne tankhawa ve dana aur school na baki akrajat ve. Jaha tak phrae na swal za, isi ich koii shk ni k aik private school na teacher bhoot km tankhawa which ve bhoot mhnt nal phrana aur pora wakt dana.

First of all, if I talk about resources private schools have 1 percent resources as compare to government schools. Government schools are funded by government to make buildings and to provide different facilities in schools whereas, private schools do all these by students' fee. From this, they pay salaries to their teachers and also bear other expenses. As far as the question of teaching is concerned, no doubt, despite of less salary a private school teacher teaches diligently and give full time.

Interviewer: سُں اک دن اچ کتنی کلاسلاں ہنیا اور اک کلاس نا دورانیہ کتنا ہونا؟

Tus aik din ich kitne classyn innya aur aik class na doraynia kitna ona?

How many classes do you take in one day and what is the duration of one class?

Interviewee: مہاڑی اک دنل اچ پنج کلاساں ہونیل اور ہر کلاس نا دورانہ چالی منت نا ہونا۔

Mari aik din which 5 classes honey aur har class na durania 40 mint hona.

I have 5 classes in a day and each class has 40 mint durations.

Interviewer: کافی مشکل زا۔ تسارہ بہت بہت شکرہ اپنا قیمتی وقت دتے نیل گلا۔

Kafi muskil za. Tuasara bhoot bhoot Shukria apna qeemti wakt daty ni gala.

Very tough. Thank you for giving your precious time.

Teacher #4

Interviewee: اُس اپنی کلاسا اچ کس حد تک ٹیکنالوجی نا استعمال کرنیا؟

Tus apny class ich kis had tk technology na istamail krnaya?

To what extent do you use technology in your classroom?

Interviewer: میں اک سائنس ٹیچر زیوس۔ جیسا کہ اُس وی سمجھنیا کی سائنس پڑھنے نیل گلا ٹیکنالوجی نا استعمال بہت ضروری زا۔ میں سائنس نا جہڑا ٹپک پڑھانیوس اس تھی متعلق بجے ان کا لیب اچ پریکٹیکل کرائیوس اور اس نال نال ملٹی میڈیا نا استعمال وی میں کلاسا اچ کرنیوس۔

Ma aik science teacher zius. Jsa k tus ve smjnay k science phray ni gala technology na istamal bhoot zrurer za. Ma sciene na jhra topic phraneus os the mutalik bchyn k lab which practical krnaius or is nal nal multimedia na istamal ve ma class which krnius.

I am a science teacher. As you understand that to teach science the use of technology is very important. Whichever topic of science I use to teach, I do perform practical related to that and side by side I also use multimedia in classroom.

Interviewee: اُس اس سکول اچ کتنے عرصے نہیں پڑھانے؟

Tus is school which kitny arsy the phranya?

How long do you teach in this school?

Interviewer: میں پچھلے تین سالان تھی اس سکول اچ پڑھانیوس۔

ma peechly 3 sal se is schooly ich phraneus.

I have been teaching since last 3 years in this school Interviewee:

Interviewer: اُس اُئی تھی تین سال پہلے نال اپنا موازنہ کس طرح کرلے؟

Tus aie the 3 sal paly nal apna muvazana kis trah kr leya?

How will you compare your current self with the three years back?

Interviewee: میں اپنے آپ آج دن بن بہتری محسوس کرتی ہوں۔ جوں میں آے سکول جوائن کیا سا مہڑا پڑھائے نہ کوئی تجربہ
نہیں۔ مہڑا آے منٹا زا کہ انسان پڑھائے نے دوران بہت سی نئی چیزاں سکھنا۔
پڑھائے نال انسان اندر اک اعتماد پیدا ہونا اور اپنے مضمون اوپر مہارت وی حاصل ہوئیں۔

Ma apny ap which din b din mzeed bhtre mhsoos krnius. Jzun ma ay school join
kitayasa, a mara phray na koi tjbara ni sa. mara ay manan za k insan phray na doran
bhoot se navi cheezyn seekhna. Phray nal insan andr aik ahtmad paida hona aur apny
mazmoon opr maharat v hasil hone.

Day by day, I feel improvement in myself. When I joined this school, I had not any
experience of teaching. I agree that during teaching a human learns many new things.
Confidence and dexterity develop in a human with teaching.

ANNEXURE B

DOCTORS

Doctor #1

Interviewer: اُس ڈاکٹر بنے نا کیل انتخاب کیا؟

Tusyn doctor bnay na kia intakhab kitaya?

Why did you choose to become a doctor?

میں ڈاکٹر بنے ہی کرے وی شوقین نیسیوس لیکن مہاڑے امل اور ابا جی بہت شوق رکھتے Interviewee: سے کہ میں ڈاکٹر بنل۔
بس اپنے والدین نی خواہش پوری کرے نی گلا میں ڈاکٹر بنوس۔

Ma doctor bny na kza va shhoqeen ni sas lakin mary ama aur aba jee bhoot shooq rkhnay sa k ma doctor bna. Bs apny waldain ni kwaish pori kry na gala ma doctor bne os.

I was not interested in becoming a doctor but my mom and dad were keenly interested in making me doctor. I became a doctor just to fulfill my parents wish.

اے سنی نہ حیرانی ہوئی کہ اُس صرف اپنے والدین نی خواہش پوری کرے کہ ڈاکٹر بنیا۔ Interviewer: فیر اُسل س شعے اچ کس طرح اپنی دلچسپی قائم کی سی؟

Ay suni tay harani hoe k tus sirf apny waldain ni kwaish pori kry k doctor bnya, fir tusy is shuby ich kis trah apni dilchspi qaim kite se?

It's interesting to hear that you became a doctor just to fulfill your parent's wish then how did you develop interest in this field.

اگرچہ میں اس شعے اچ دلچسپی نی رکھنی سیوس لیکن مہاڑے والدین مہاڑے اندر اس Interviewee: شعے نی گلا دلچسپی پیدا کرنی شروع کی۔ اُسے اُسے اس شعے نیل گلا مہاڑی دلچسپی پیدا ہوئی گی۔

Agrchy mein is shuby which dilchspi ni rkhni sius lakin mary waldain mary andr is shuby ne gala dilchspi paida krni shori kite. Aista aista is shuby ne gala maare dilchspi paida hone gae.

Although I did not keep interest in this field but my parents made me interested in this field. Slowly and gradually, mine interest in this field got developed.

Interviewer: صحیح زا۔ اُسارے مطلق اک ڈاکٹر اندر کھڑی خوبی ہونا ضروری زی؟

Sahi za. Tusary mutabik aik doctor andr khre khoobi hona zrure ze?

Right. According to you what quality is important to have in a doctor?

مہاڑے خیال اچ اک ڈاکٹر نمہ دار اور بمرد ہونا چاہیئا۔ اگر ڈاکٹر نمہ دار نی زا تہ اوہ Interviewee: ڈاکٹر نی زا۔

Mary khayl ich aik doctor zamadar aur Hamdard hona chiay na. Agr doctor zamadar ni za ty o doctor ni za.

In my opinion, a doctor should be responsible and sympathetic. If a doctor is not a responsible, being he is not a doctor.

Interviewer: سُناڑے وقت نہ بہت شکریہ۔

Tusry wakt na bhoot shukia

Thank you so much for your time.

Doctor #2

جناب! سُ اپنے ایم بی بی ایس نے تعلیم سفر کہ کس طرح بیان کر لے؟ کپڑی کپڑی Interviewer: مشکلات نا سامنا کیتا تھیں؟

Jnab! Tus apny MBBS na talimi safr k kis trah bayan kr leya? Kari kari muskilat na samna kitay tusyn?

Sir! How will you discuss your educational journey of MBBS? What sort of difficulties did you encounter?

Interviewee: ایم بی بی ایس نا تعلیم سفر آسان کم نی سا۔ میں اک غریب خاندان تھی تعلق رکھنا سیس۔ مہاڑے والد محترم اک دکندار سے۔ مالی لحاظ نال میں مشکلات نا سامنا کیتا۔ پارٹ ٹائم جاب وی کتی میں۔ اس نی وجہ تھی پڑھائی مہاڑی گلا زیادہ مشکل سی۔ نکی لوئی تھی بنی تہ کفالت ویلے نک میں ایک مشینیں نی طرح کم کرنا سیس۔ صبح تھی بنی نہ پشی ویلے نک کالج اس تھی بعد کفالت نک نوکری فیر اپنی پڑھائی

نا کم۔ میں بہت مشکل وقت دکھیا، لیکن مشکل تھی بعد بُن آسانی زی۔ ائی میں اللہ نے فضل نال اک کامیاب ٹینٹل ڈاکٹر زیں۔

MBBS na talimi safr asan km ni sa. Ma aik ghreeb khandan the taluq rkhnna sas. Mahry walid mhutrm aik dukandadr say. Mali la haz nal ve ma bhoot muskilat na samna kitya. Part time job v kite ma. Is na wja the phrae mari gala ziada muskil se. Niki loe the ini tay koftayn valy tk ma aik machiny nit rah kam krna sas. Sbo the ini ty pashi waly tk college os the bad kofta tak nokri fr apna phrae na km. ma boot muskil wakt dakhya lakin muskil the bad hun asani ze. Aie ma Allah na fzaal nal aik kamyab dental doctor zas.

The educational journey of MBBS was not an easy task. I belonged to a poor family. My father was a shopkeeper. I faced many difficulties from the financial point of view. I did a part time job. Due to this, the study became more difficult to me. From early morning till night time/ Isha's prayer time I used to work like a machine. From morning till Zohar's time, I used to be in college, after that till Isha I did job and then I used to do my study. I faced very difficult time but after difficulty there is an ease. Toady with

the grace of Allah Almighty I am a successful dental doctor.

جیسا کہ اُس نے ایک کامیاب اور جلد سے پہچنے ٹیٹل ڈاکٹر زیا، اُس نے اپنے مریض نہ کس Interviewer: طرح معلّمہ کرنے آ؟ ایک مریض کہ کتنا وقت دینے آ؟

Jsa k tus aie aik kamyab aur jany pachany dental doctor zya, tus apy mareezyn na kis trah maina krnaya? Aik mareez k kitna wakt danya?

As you are a successful and famous dental doctor, how do you examine your patients and how much time do you give to one patient?

میں نے اپنے مریض کو پہلے اُن کی ہسٹری پچھنیس فیر معلّمہ کرنیسی۔ مریض کی صورت Interviewee: حل اوپر زاکہ اس کہ کتنا وقت چائی نا؟ اگر کوئی پیچیدہ مسئلہ ہوئے نہ زیادہ وقت دی ائی انا۔

Ma apny mareezyn kola paly ony ni history pochnas fr mein maina krnas. Mareez ne sorthal opr za k os k kitna wakt chiay na. Agr koii peecheida msla hovy ty ziada wakt v layi ana.

First of all, I ask my patients about their history then I examine my patients. It depends on the patient's situation that how much time he requires. It takes more time if there is some complicated issue.

Doctor #3

Interviewer: ایک ڈاکٹر ہوئے نے ناطے اُس نے اندر کبڑی خویلا محسوس کرنے آ؟

Aik doctor hoy na naty tus apny andr kahri khobina mahsoos krnya?

As a doctor, what sort of merits/ qualities do you feel in yourself?

میں سمجھنیس کہ میں بہت منظم زیس میں اپنا ہر کم وقت اُپراور نہ داری نال کرنیسی۔ Interviewee: مہارتی ایک خوبی جہڑی میں سمجھنیس کہ اس شعبے اچ بہت ضروری زی اوہ اے کہ میں فیصلہ کرے نی صلاحیت رکھنیسی۔ میں بروقت فیصلہ کری سکتیسی

Ma smjnas k ma bhhot munazim zas. Ma apna har km wakt opr or zamadari nal krnas. Mahri aik khobi jari ma smjnas k is shuby which bhoot zrure ze o a k ma faisla kry ne salihat rkhnys. Mein bar wkt faisla kri sknas. I think that I am a very disciplined. I do all of my work in time and with responsibility. One of my merits that I think to be a compulsory one in this field is that I have an ability to take decision. I can take decision

Interviewer: timely. اور؟ Aur khamia?

Interviewee: سب سی بڑی خامی اے زی کہ میں ہر چیز نی بہت پریشانی کہنیسی۔ میں ہسپتال نے معاملات And demerits? نال بنی گئیس۔ اے گل اسارے شعبے نی گلا چنگی نیس میں اس اوپر قلیو پائے نی کوشش کرنا لئے نیس۔

Sb sa bhre khami ay ze k mein hun har cheez ne bhoot pershani kinna. Mein hasptal na mahmalat ni pershanian kar nal ini ganas. Ay gal asary shuby ni gala chngi ni. Mein is opr kabo pay ni khusish krna lay nas.

The greatest demerit is that now I take tension of everything. I take my tensions of hospital's affairs in home. This thing is not good for our profession. I am trying to control it.

Doctor #4

Interviewer: سُئل کارڈیالوجی نے شعبے اچ کیل سپیشلائزیشن کی؟ کوئی خاص وجہ؟

Tusyn cardiologist na shuby ich kian specialization kite? Koi khas wja?

Why did you specialize in the field of cardiologist? Any specific reason?

Interviewee: اس نا جواب بہت مختصر زا کہ میں اس شعبے اچ دلچسپی رکھنا سہیں۔ اس وجہ تھی میں اس نا انتخاب کیا۔

Is na jwab bhoot ay muktasr za k ma is shuby ich dilchspi rkhnna sas is wja the mein is na intakhab kitaya.

Its answer is very brief, I did choose it because I was interested in this field.

Interviewer: اُس اک پیچیدہ صورت حال نال کس طرح پیشے آ؟

Tus aik pachida surthal nal kis trah niptanaya?

How do you handle complicated situation?

Interviewee: اک ڈاکٹر ہوئے نے ناطے میں مشکل صورت حال اچ وی اپنے اعصاب اوپر اپنا قابو رکھنیں اور اپنا کم ذمہ داری اور احتیاط نال کرنیں۔ ڈاکٹر نی ذرا جی غلطی کسے کہ زندگی تھی محروم کری سکتی۔

Aik doctor hoy na naty ma muskil surthal ich ve apny ahsab opr apna qaboo rkhnas aur apna km zamadari aur ahtayat nal krnas. Doctor ni zra ji ghti kusa k zindge thei mhroom kri skni.

As a doctor, during complicated situations I control my nerves and do my work with responsibility and care. A little negligence of a doctor can deprive someone from life.

ANNEXURE C

STUDENTS OF INTERMEDIATE LEVEL

Student #1

Interviewer: اُس لف ايس سى كپڑے مضمون نال كرنے لے نآ

Tus FSC kary mazmoon nal krnaya? With which subject are you doing FSC?

Interviewee: ميں لف ايس سى پرى انجنيئرنگ نا طالب علم زيس:

Ma FSC pre-engineering na talib ilm zas. I am a student of FSC pre -engineering.

Interviewer: اُس پرى انجنيئرنگ نا انتداب كيل كيتيا؟

Tusyn pre-engineering na intakhab kia katiya? Why did you choose pre-engineering?

Interviewee: سوفا وئير انجنيئر بتتا مہڑا خب زا. اس خب نے تكميل نى گلا پرى انجنيئرنگ اچ داخلہ بتتا ضرورى سا.

Software engineer bnna mahra kwab za. Is kwab ni tkmil ni gala pre-engineering ich dakhla inna zzure sa.

I have a dream to become software engineer. It was obligatory to take admission in pre-engineering to accomplish this dream.

Interviewer: اُس كہر اچ اپنى پڑھلى كہ كتنا وقت دينے آ؟

Tus kar ich apni phrae k kitna wakt danaya?

How much time do you give to your studies at home?

Interviewee: ميں كہر اچ كم از كم پنج تون چہ گھنٹے اپنى پڑھائى كہ دينيس.

Ma ity the farig hoy the bad do ghnty tution phrnas. Mein khar ich kmzkm panj tu chay ghnty apni phrae k danayas.

I go for tuition for two hours after getting free from here. I give minimum 5 to 6 hours to my studies at home.

Interviewer: كپڑا مضمون سارا سب نهى زياده وقت بتتا؟

Kara mazmoon tusara sb the ziada wakt inna? Which subject take your most of the time?

Interviewee: ميٲھ پريڪش منگے آلى كلاب زى تہ زيلدر تروقت اس مضمون كہ دركار ہونا. ميں راتيس نو: كہ تلم دينيس.

Math practice mangy wali kitab ze, ty ziada tr wakt is mazmoon k darkar hona. Mein rati 9 the inni 12 tk is ka time danaas.

Mathematics demands practice so this subject requires most of the time. I give time to mathematics at night from 9 to 12.

Student #2

Interviewer: سارا پسندیدہ مضمون کیڑا زا؟

Tusara pasandida mazmoon kara za? Which subject is your favorite one?

Interviewee: مہارہا پسندیدہ مضمون بائیو زا۔

Mara pasandida mazmoon Bio za. My favorite subject is Bio.

Interviewer: اس کہ پسند کرے نی کوئی خاص وجہ؟

Is k pasand kry ni koi khas wja? Any specific reason to like it?

Interviewee: میں اس گلا اس کہ پسند کرنیوس کہ اس نا تعلق انسانی زندگی تھی زا۔ اپنے بارے اچ دلچسپ معلومات لینی۔ مزید اے کہ اس کہ پڑھنے والی استثنی بہت بہترین طریقے نا ل پڑھنے جس نی وجہ تھی میں کہ اے مضمون بہت پسند زا۔

Mein ay is gala pasand krnius k is na taluk insani zindge the za. Apny bary ich dilchspi maloomat lbni. Mazeed ay k is k phray wali ostani bhoot bhtreen triky nal phrany jis na wja the mein k ay mazmoon boot pasand za.

I like it because it has a relation with human life. It gives interesting information related to ourselves. Moreover, the teacher who teaches this subject teaches in a very good manner that's why I like this subject very much.

Interviewer: بہت چنگا۔ اُس اپنے سکول تھی کتنا مطمئن زیبا؟

Bhoot chnga. Tus apny school the kitna mutmin zaya?

Very good. How much are you satisfied with your school?

Interviewee: مہارہا سکول پڑھائی نے اعتبار نا بہت متاثر کُن زا۔ ہر سال اے رزلٹ بہت چنگا دینا، لیکن اسارے سکولا اچ پڑھائی تھی علاوہ دینی سرگرمی بلکل وی نہیں ہونیں۔

Mara school phrae na ahtbar nal bhoot mutasir kn za. Har sal ay result bhoot chnga dana lakin asary school ich phrae the elawa dovi srgmina bilkul v ni honia

My school is very impressive from studies point of view. Every year, it gives good result but it does not have any other activities than studies.

Interviewer: غیر تعلیمی سرگرمی ہونی چاہی نیل۔ میں اُس نا اتفاق کرنیوس۔

Ghar nasabi srgmia hone chiay na. Ma Tusyn nal itfaq krnas.

There should be extra-curricular activities. I agree with you.

Student #3

Interviewer: ایف ایس سی تھی بعد کیڑی فیلڈ نا انتخاب کرے نا سارا ارادہ زا؟

FSC the bad kahri field na intkhab kry na tusara irada za?

Which field are you planning to choose after FSC?

Interviewee: میں ایف ایس سی پری میڈیکل نا کرنا اُتے نیس۔ مہارہا خواہش زی کہ میں ڈاکٹر بنل اور اس نی گلا میں دن رات محنت وی کرنا اُتے نیس۔

Mein FSC pre medical nal krna lay nas. Mahri kwaish ze k ma doctor bna aur is ni gala ma din rat mhnat ve krna lay nas.

I am doing FSC with pre medical. I wish to become a doctor and for that reason I am working hard day and night.

Interviewer: فرض کرا کہ سُٹاری میڈیکل نی سیٹ نئی ائی تہ سُل کول کوئی نوا ایشن تہیا؟

Farz kara k Tusari medical ni seat na anni ta tusain kol koi dowa option thaya.

For suppose if you do not succeed in getting seat in medical then do you have any second option?

Interviewee: اے سب قسمت نی گل زی۔ بعض اوقات بہت محنت نے بلجود وی سُل سیٹ حاصل کرے۔ Interviewee: اچ کامین نئی ہونے۔ میں نوا ایش رکھیا نا۔ اگر میں سیٹ حاصل نہ کری سکیں تہ میں ٹی پی ٹی کرسا۔

Ay sb qisnt ne gal ze. Bazokat bhoot mhnat na bavjood ve tus seat hasil kry ich kamyab ni honya. Mein dosra option rkha na. Agr ma seat hasil na kri skyas ty ma DPT krsa.

It's all the matter of luck. Sometimes despite of hard work, you do not get success in getting seat. I have a second option. If I do not get seat then I will go for DPT.

Interviewer: چنگا! سُل پڑھائی تھی علاوہ کپڑی سرگرمی اچ دلچسپی رکھتیا؟

Chnga. Tus phrae the elawa kari sargrmina ich dilchspi rkhnaya?

Good. Apart from studies in which other activities are you interested?

Interviewee: میں پڑھائی تھی علاوہ نول پڑھے نا بہت شوقین زیں۔ میں ہر ہفتے نی راتیں لازمی نول پڑھتیاں۔ کرکٹر نکھنا اور کھیلنا وی میں کہ پسند زا۔

Mein phare the elawa novels phry na bhoot shooqeen zas. Mein har hafty ni rati lazmi novel phrnas. Cricket dakhna aur khailna v ma k pasand za.

Except studies I am interested in reading novels. I do read novel on every Saturday night. I also like watching and playing cricket.

Student #4

Interviewer: اپنے کالج نے بارے اچ سُل کہ کپڑی چیز پسند زی؟ اور کپڑی چیز سُل سمجھنے آ کہ Interviewer: بدلی جانی

Apny college na bary ich tusyn k kari cheez pasand ze aur kari cheez tus samjnaya k badlni chai ne?

Which thing do you like about your college and which thing you think should be changed?

Interviewee: اساتذے کالج نی سب تھی بہترین گل اے زی کہ اتے بہت تسلیں زا۔ پڑھائی نے اعتبار نل Interviewee: وی اچھا زا۔ پڑھائی تھی علاوہ نوئی سرگرمیاں وی اتے ہونیاں۔ اساتذے کالج اچ حالے تک پڑھائی نے نلوں طریقے نئیں متعارف ہوئے، جیل کہ ملٹی میڈیا وغیرہ۔ نلوں طریقے ضروری زے لی کل نی پڑھائی نیل

گلا، اے لازمی طور اوپر متعارف ہونے چائی ہے۔

Asary college ne sb sa bhtreen gal ay ze k ita bhoot discipline za. Phrae na ahtabar nal ve acha za. Phrae thi elawa dosri srgmia ve ity honiya. Asary college ich halan tk phray na navy triky ni mutarif hoy, jiya k multimedia wgera. Navy trikay zruri zay aie kal ni phrae ni gala, ay lazmi tor opr mutarif hony chiay ni.

The best thing of our college is that there is a lot of discipline. It is good with respect to studies. Except studies there use to be other activities. In our college, still new methods of studies are not introduced like, multimedia etc. For today's studies new methods of studies are compulsory, they should be introduced on compulsory basis.

Interviewer: اُس اپنے کالج نے ہیڈ بوائے وی زیا۔ اُسارے مطابق اُسیں اندر کپڑی خصوصیت سی جس نیل وجہ نی اُسیں کہ ہیڈ بوائے بنایا گیا؟

Tus apny college na head boy v zaya. Tusary mutabiq Tusyn andr kari khususiat se jis ni wja the Tusyn k head boy bnaya gya?

You are a head boy of your college. According to you, what special qualities did you have that led to you being made the head boy?

Interviewee: اینوے تہ ووٹنگ نے ذریعے مہارڈا انتخاب ہویا۔ مہارڈے سکولا نے سٹی ای مہارڈا انتخاب کیا۔ مزید اے کہ میں سمجھتا ہوں کہ میں ایک ذمہ دار، وقت نا پلند اور اپنے سٹی ای نے مسائل حل کرے نی صلاحیت رکھتا ہوں۔

Awy ty voting na zriay mahra intakab hoya. Mahry school na sathin mara intakab kitya. Mzeeed ay k maein smjnas k mein aik zamadar, wakt na paband aur apny sathiyn na masail hal kray ni salihayt rkhnyas.

By the way, I am chosen by voting. My school fellows elected me. Moreover, I think I am a responsible, regular and I have the ability to sought out the problems of my fellows.

Interviewer: بہت خوب۔ Bhoot khoob.

Very good.

ANNEXURE D

SHOPKEEPERS

Shopkeeper #1

Interviewer: لالہ جی! تُوں کتنے عرصے تہی کپڑے نا کاروبار کرنے؟

Lala jee tus kitny arsy thi kapryn na karobar krnaya?

Brother, how long have you been doing clothing business?

Interviewee: میں تقریباً دس سالیں تہی کپڑے نا کاروبار کرنیس۔

Ma tkreebn ds salyn the kapryn na karobar krnays.

I have been doing the business of clothes for almost ten years.

Interviewer: تُوں اک تہیڑی اچ کتنا کمانے؟

Tus aik tahari ich kitna kama naya?

How much do you earn in a day?

Interviewee: ائی کل اسارے شہر اچ کاروبار نی صورت حال موزوں نئی زی، بلکہ پورے پاکستان اچ Interviewee: اے۔ میں علم طور اوپر اک دنس اچ اٹھ تہی دس ہزار کملیس۔

Aikl asary shair ich karobar ni surthal mozo ni ze, blky pory Pakistan which ay. Mein am tor opr aik din which 8 te 10 hazar kamanas.

Today the situation of business is not favorable in our city, not only in our city but in the whole Pakistan. I usually earn 8 to 10 k per day.

Interviewer: اے دکان تُوں ذاتی زی؟

Ay dukan tusahri zati ze? Is this your own shop?

Interviewee: نئی اے مہاری اپنی دکان نئی۔ میں کہ اس دکانل نا مہینے نا بندہ ہزار دینا پینا۔

Nai, ay mahri apni dukan ni ze. Mein k is dukhana na mahiny na 15 hazar dana pana.

No, it is not my own shop. I have to pay 15k per month for this shop

Interviewer: تُوں دکان کھلے تہ بند ہونے نا کہ تُوں ز؟

Tusari dukan kholy ty bnd oy na k time za?

What's the opening and closing time of your shop?

Interviewee: میں صبح اٹھ بجے دکان کھولنیس۔ نمائش ویلے میں اس کہ بند کری شوٹنیس۔

Ma sbo 8 bjy dukan kholnays. Namasha valy ma is k bnd kri shornas.

I open my shop sharp at 8 am. I close it at night/ Maghrib time.

Shopkeeper #2

Interviewer: کرونا تُوں کاروبار کہ کتنا متاثر کتا؟

Corona tushary karoobar k kitna mutasir kitaya?

Ho much your business has been affected by Covid?

Interviewee: کرونا کاروبار تباہ کری شوڑیا سا اصل بہت مشکل ویلہ دکھیا۔ ہُن کاروبار نی صورت حل ٹھیک ہوئی اے ای لیکن مہنگائی نہ وجہ تھی گاہک بہت کم ہوئی آ۔

Corona karobar tbbha kri shorayasa. Asyn bhoot muskil vala dakhaya. hun karobar ni surthal theek oye lakin mangai ni wja the gaik bhoot km oye a.

Corona has destroyed the business. We have gone through a bad time. Now the condition of business gets better but due to inflation number of customers has decreased.

Interviewer: تُوں جوئے نا کاروبار کیل شروع کیتا؟ کوئی خلص وجہ۔

Tusyn jotyn na karobar kia shuru kitaya? Koii khas wja?

Why did you start the business of shoes? Any specific reason?

Interviewee: اے کاروبار اساڑا خاندانی کاروبار زا۔ میں تھی پہلے مہاڑے ابا جی اور دادا جی وی اے۔ کاروبار کرنے سے۔

Ay karobar asara khandani karobar za. Mein the paly mara abajee aur dadajee ve ay karobar krny say.

This business is our family business. My father and grandfather were also doing this business before me.

Interviewer: چنگا! تُوں اپنی کاروباری صورت حل تھی کتے مطمئن زیآ؟

Chnga. Tus apni karoobari surthal thi kitna mutmahin zaya?

Good. How much are you satisfied with your business situation?

Interviewee: مہاڑا کاروبار بہت اچھا سا۔ ائی کل وی اچھا زا لیکن جیسا کہ میں تُوں کہ پہلے دسیا کہ: کرونا تھی بعد مہاڑا کاروبار اوہ جیا نئی ریا جے جیا پہلے سا، لیکن اللہ نے فضل نال میں اچھی زندگی گزارنيس۔

Mahra karobar bhoot acha sa. Aie kl v acha za lakin jsa k ma Tusyn k paly dasya corona thi bad mara karobar oja ni raya jaja paly sa lakin Allah na fazal nal ma achi zindge guzar nas.

My business was very good. Now a days it is also good but as I have told you earlier after Corona it is not the same as earlier but with the grace of Allah, I am spending a good life.

Shopkeeper #3

Interviewer: تُوں کس طرح گاہک نی توجہ اپنی دکان نی طرف مبذول کرائے آ؟

Tus kis trah gahk ni twaju apni dukhany ni trf mbzool kranaya?

How do you grasp the attention of customer towards yours shop?

Interviewee: اک کاروبار انتر گاہک بنانا سب تھی بنیادی چیز زی۔ اس نی گلا بہت وقت اور سخت محنت نی ضرورت ہونی۔ گاہک نال اعتماد نارشتہ بنانا پینا۔ اُیں کہ پوری توجہ دینی پینی۔ دکان نا ملحول اچھا رکھنا

پینا۔ چیز معاری رکھنی پینی۔ سب تھی بڑھ کہ گاہک نال چنگا رویہ رکھنا پینا۔

Aik karoobar andr gahk bnana sb sa buniadi cheez ze. Is ni gala bhoot waqt aur skht mht zruht hone. Gahk nal ahtmad na Rishta bnana phna. Ony k pori twaju dani pani. Dukhan na mahool acha krna phna. Cheez mahari rkhne phne. Sb se bhr k gahk nal chaga rwaya rkhna phna.

To make a customer is the basic thing in a business. It requires a lot of time and hard work. trust relation has to be built up with customer. Full attention has to be given to them. Good environment has to be kept in the shop. A qualitative thing has to be kept. Most of the all a good behavior has to be kept with the customer.

Interviewer: جیل کہ سٹری بیکری زی نہ س کس طرح بیکری نیل چیزیں کہ سٹور اور پریزرو کرنا؟

Jsa k tusari bakery ze ty tus kis trah bakery ni cheezyn k store aur preserve krnya?

As you have a bakery so, how you manage to store and preserve bakery items?

Interviewee: بیکری نیل چیزاں لمے عرصے تک سٹور نئی کری سکتیاں۔ روز نی بنیاد اوپر چیزاں تیار ہونیاں۔ ٹھوڑے وقت کہ وی سٹور کرے نیل گلا اے انیر ٹائٹ رکھنی پینیاں اور نمی نیی بچانا پینا۔ مزید اے

کہ درجہ حرارت نل خلص خیال رکھنا پینا۔

Bakery ni cheez lamy arsy tk store ni kri sknayl. Roz ni bunyaid opr cheezyn tayar honia. Thory waqt k ve k store kry ni gala ay air tight rkhne phnia aur nmi the bchana phna. Mzeed ay k darja harrat na khas khayal rkhna phna.

Bakery items could not be stored for a long time. On daily basis things are prepared. To store them for even a short time, they have to be kept air tight and away from the moisturizer. Moreover, care has to be taken regarding temperature.

Interviewer: راتی کتنی دیر تک سٹری بیکری کھلی رہنی؟

How long your bakery remains open at night time?

Interviewee: راتی پاراں بجے تک اس بیکری کھلی رکھنیاں اور نیکی لوئی دوبارہ کھولی شوٹنیاں۔

Rati yara bji tk aas bakery khole rkhnya aur niki loe dobara khole shurnaya.

We keep open the bakery till 11 pm and open it early in the morning

Interviewer: سٹری بیکریاچ کتنے ملازم کم کرنے اور س ایں کہ ماہانہ کتنی تنخواہ دینے؟

Tusari bakery ich kitny mulazm km krny aur tus ony ka mahana kitne tankhva danya?

How many servants work in your bakery and how much do you pay them monthly?

Interviewee: چھ ملازم بیکریاچ کم کرنے اور کارخانے نے ملازم الگ زے۔ ماہانہ بارہ ہزار میں ایل۔

Chay mulazim bakery ich km krny aur karkhany na mulazm alg zay. Mahana 12 hazar ma iny k danas.

Six servants work in bakery apart from the servants of the factory. I pay them 12k monthly.

Shopkeeper #4

Interviewer:؟ سُٹاری دکانے اچ زیادہ تر کھیڑا گاہک ہونا (مرد ، عورتاں یا بچے)

Tusari dukhan ich ziada tr kara gahk hona (mard, ortan ya niky)?

What type of customer do you have mostly (men, women or children)?

سُٹاری سٹیشنری نی دکان زی تہ زیادہ تر سٹوڈنٹ اسٹری گاہک ہونے۔ مرد تہ عورتاں وی ہونے۔ Interviewee:

Asari stationary ni dukhan ze te ziada tr students asahry gahk hony. Mard ty ortyn v hony lakin km.

We have the shop of stationary so students are mostly our customers. Men and women are few in number.

Interviewer:؟ سُٹاری دکان بالکل سکولا نل زی۔ اس نا فائدہ اے یا کوئی نقصان وی زا؟

Tusari dukhan bilkul schooly nal ze. Is na Tusyn ka faida ay za ya koi nuqsan ve za?

Your shop is near to a school. Is it only beneficial to you or it has some drawbacks?

جی اس نا فائدہ اے زا کہ روز نی بنیاد اوپر اسٹرا کاروبار اچھا چلی انا۔ بچے روز کوئی نہ Interviewee: کوئی چیز خریدنے لیکن

نقصان اے زا کہ جڑوں سکول بند ہونا جیل کہ گرمیل تے سریدیل نیل چھٹیل اچ

نہ سٹرا کاروبار ہٹ کم ہوئی انا۔

Jee is na faida ay za k roz ne bunyaid opr asara karobar acha chli ana. Bchy roz koii na koii cheez khridny lakin nuqsan ay za k jzun school bvnd hona jsa k garmi ty sardi ni chotia ich ty asara karobar bhoot km oye ana.

Yes, the benefit of this is that we have good business on daily basis. Children buy something on daily basis but the drawback is that whenever school gets closed like in summer and winter holidays then our business gets very slow down.

ANNEXURE E

FARMERS

Farmer #1

Interviewer: اُس صبح کھڑے ولے ٹوگے اچ گنیا؟

Tus sbo kary valy dogy ich ganaya?

At which time in the morning do you go in the field?

Interviewee: میں دنوں پہوٹے نہی پہلے ٹوگے اچ اولی انلیں۔ دنوں اُسے نکلا۔

Mein diun potny thi paly dogy ich oli anas. Diun ota niklna.

I go to fields before the sun rises. Sun rises there.

Interviewer: ائی کل اُس کھڑی فصل نی کشت کرنے؟

Ai kl tus kari fsal ni kasht krnaya?

Now a days which crops are you harvesting?

Interviewee: ائی کل میں کنکے نی کٹی کرنیں۔

Aikl mein knaky ni ktai krnas.

Now a days I am harvesting wheat.

Interviewer: اُسیں کشتکاری کزوں شروع کی؟

Tusyn Kashtkari kazun shru kiti?

When did you stat farming?

Interviewee: مہاری دازے پڑ دازے کشتکاری کرنے سے۔ انیں نال میں وی اے کم شروع کری شوڑیا میں نکے تھی کشتکاری کرنیں؟

Mahry daza pardaza kashtkari krny sa. Ony nal nal mein ve ay km shru kri shorya.

Mein niky thi kashtkari krnas.

My forefathers were farming. I also started this work with them. I have been farming since childhood

Interviewer: اُسیں کشتکاری نے متعلق کی پڑھیا نہ وی زا؟

Tusyn kashtkari na mutaliq ki phra na ve za?

Have you studied anything related to agriculture?

Interviewee: بدقسمتی نال میں ان پڑھ زیں۔ میں اس نے متعلق پڑھیا کی وی نہیں لیکن تجربے سب کیں سکھئی شوڑیا۔

Bad qismti nal mein an phr zas. Mein is na mutalik phrya ki v ni lakin tajrby sb kahi sikhjai shorya.

Unfortunately, I am an uneducated. I did not study anything related to it but the experience has taught everything.

Farmer #2

Interviewer: سُس کاشنکاری نے متعلق سب تھی مشکل گل کہ سمجھنا؟

Tus kashtkari thi mutliq sb se muskil gal k smjnaya?

What did you think the most difficult thing related to the farming?

Interviewee: اسٹرا کلم بہت محنت طلب زا۔ بعض اوقات بے وقتی بارشیں اسٹری محنت ضائع کری اور بعض اوقات بارشیں نا نہ ہونا وی نقصان دہ ہوتا۔ اس گلا نی پریشانی نا سامنا کرنا بہت مشکل زا۔

Asara km bhoot mhnt talb za. Bazokat by wkti barsihyn asahri sari mhnt zaya kri shorniya. Aur bazokat barishyn na na hona v nuqsan da hona. Is gala ne pershani na samna krna bhot muskil za.

Our work requires a lot of hard work. sometimes timeless rains destroy our all-hard work and sometimes lack of rain is also damaging. Facing the challenge of this thing is very difficult.

Interviewer: سُس فصلان نی کاشنکاری اچ جدید ٹیکنالوجی نا استعمال کرنے آ؟

Tus fasl ni kashtkari which jadeed technology na istamal krnaya?

Do you use the technology in farming/cultivating crop?

Interviewee: سل کہ بہت زیادہ سہولت میسر نہیں۔ ٹوگے تک سڑک وی نئی ائی جس نی وجہ سی ٹریکٹر وی آئے نہیں گچھی سکا۔ سارا کلم ہتھ نال ای آ کرنا پینا۔

Asyn k bhoot ziada suhalt muhaisr ni. Dogy tk srk vi ni ani jis ni wja the tractor v oty ni gachi skna. Sara km hathyn nal a krna phna.

Not much facilities are available to us. There is no road leading towards field and for that reason tractor could not go there. Every work has to be done by hands/manually.

Interviewer: جتنی محنت کرنے آئے اس طرح حاصل وی ہونا یا نہیں؟

Jitne mhnt krnya ty os trah hasil v hona ya ni?

Do you get as per your hard work or not?

Interviewee: جدید سہولتیں نہ ہوئے نی وجہ تھی محنت بہت زیادہ زی لیکن آس آتا حاصل نہیں کری ۔

Jaded suhalt na hoy ni wja the mhnat bhoot ziada ze lakin as otna hasil ni kri sknaya.

Due to lack of latest facilities, there is a lot of hard work but we could not get that much.

Interviewer: سُس اپنی فصلا کہ کیڑے تھی بچائے نی گلا کہ اقدامات کرنے آ؟

Tus apni faisal k keray the bchay ni galy k iqdamat krnya?

What steps do you take to save your crop from the insects?

Interviewee: کیڑے فصلا کہ مکمل تباہ کری شوڑنے۔ اس کہ کیڑے تھی بچائے نی گلاس کیڑے مار۔ Interviewee: دوا لیں نا استعمال کرنے آن اور سپرے وی کرنے آن۔

Keery faisl k mukaml tba kri shorny. Is k keery the bchay ni gala as keery mar adwyiat na istamal krnaya aur spray v krnaya.

Insects completely destroy the crop. To save it from the insects we use insects killing pills and spray.

Farmer #3

Interviewer: تُو اپنے بارے اچ سی سکنا کہ کس طرح تیں کشتکاری نا آغاز کیتا؟

Tus apny bary ich dasi sknaya k kis trah Tusyn kashtkari na agaz kitya?

Could you please talk about yourself how did you start farming?

Interviewee: میں اللہ پاک نے فضلہ نال فیصل آباد ذریعی یونیورسٹی تھی لیگریکلچر نی ڈگری حاصل کئی سی۔ میں اپنی پسند نال اے شعبہ چنیا سا۔ یونیورسٹی تھی فارغ ہوئے تھی بعد میں چوٹی سطح اوپر کشتکاری نا آغاز کیتا۔ جیل کہ اس گراں وچ رہنے سیل تہ مہارے والد صلب وی اپنے ڈوگے اچ موسمی سبزی لاتے ہونے سے۔ میں وی اُتے نال آغاز کیتا اور وقت نال نال مہارے کم مزید بڑھنا گیا۔

Mein Allah pak na fazal nal faislabad zri university the agriculture ni degree hasil kite se. Mein apni pasand nal ay shuba chunya sa. university the farig hoy the bad ma choti stah opr kashtkari na aghaz kitya. Jsa k as gahun ich rhny saya ty mary walid sahb ve apny dogy which mosmi sbzi lany hony sa. Mein v ota na ay aaghaz kitya aur waqt nal nal mara km mzeed bhrna gya.

With the grace of Allah almighty I got my degree in agriculture from Faisalabad agriculture university. I chose this field by my choice. After getting free my university I started farming on a small level. As we are living in a village, my father was cultivating seasonal vegetables in his field. I also started it from there and with the passage of time my work gets expanded

اے تہ بہت چنگی گل زی کہ تُو ایک پڑھے لکھے کشتکار زیا۔ تُو اپنے آپ کہ کس طرح Interviewer: ان پڑھ کشتکارن کولا بہتر سمجھنے؟

Ay to bhoot chngi gal ze k tus aik phry liky kashtkar zaya. Tus apny ap ka kis trah an phrh kashtkarayn kola bhtr smjnya?

It's very good that you are an educated farmer. How do you consider yourself better than uneducated farmers?

Interviewee: اے اے جیا شعبہ زا جس اچ تجربہ وی بہت کم ایسا بہت سے کشتکار پڑھے لکھے تیں لیکن اوہ اپنے شعبے اچ بڑی مہارت رکھتے۔ مہارے مطابق جیڑا فرق لانا اوہ اے زا کہ میں نویں ٹیکنالوجی نا استعمال بہتر جانتیس۔ مزید اے کہ میں چنگا سمجھتیس کہ کس وقت اوپر فصلا کہ کس طرح نی کھاہ اور

دوائیل نی ضروری ہونی۔

Ay aik aja shuba za jis which tajrba ve bhoot km ana. Bhoot sa kashtkar phry liky ni lakin o apny shuby which bhari mahrat rkny. Mahry mutabiq jara frk ana o ay za k ma navi technology na istamal bhtr jannas. Mzeed ay k mein chnga smjnas k kis wakt opr fsla k kis trah ni khad aur adwayat ni zrurt ni hone.

It is such a profession in which experience works a lot. Many farmers are uneducated but they are very professional in their profession. According to me the difference is that I understand the use of a technology in a better way. Moreover, I understand it better that at which time crops need what sort of fertilizers and pills.

ANNEXURE F

HOUSEWIVES

Housewife #1

Interviewer: سُساری روز مرہ نی کہ روٹین زی؟

Tusari roz mara ni k routine ze?

What is your daily routine?

Interviewee: میں روز صبح سویرے اُٹھتی ہوں، نماز اور قرآن مجید پڑھتی ہوں، مہنجی کہ میٹھیوس، فیر نائٹہ۔ Interviewee: بنائیوس، بجے نل لچ بنائیوس، اُنیں کہ سکولا اچ پہنچتیوس، فیر صفائی شروع کرتیوس، مہاڑے میل اُٹھی اے میں اُنیں کہ نائٹہ بنائی دینیوس اور نکاتیں گئے۔ اسی بعد باقی صفائی، دنیں نا کھانا وغیرہ بنائیوس۔ بجے اے اُٹھی سکولا چہ اس تھی بعد کھانا کھائی توڑی دیر آرام فیر بجے اُن نا یونیفارم تونا اُنیں کہ

پڑھتا، راتیں نی ہلٹی روٹی۔ بس اسے طرح پورا دن لنگی اٹل۔

Mein roz sbo swaly othnius. Nmaz aur quran majeed phrnius. Manji k mailnius. Fr nashta bnanius. Bchy na lunch bnanius. Ony k school pajnius. Fr sfai shuru krnius. Mary Miaya othi any. Mein Ony k nashta bnai danius. O dukhan gany. Os the bad baki sfai, diny na khana wgera bnanius. Bchy any othhi school which. Os the bad khana khai thore dair aram, fr bchy na uniform tona, ony ka phrana, rati ni handi roti. Bs isy trah pora din lngi ana.

I daily get up early in the morning, offer prayer and recite Quran Majeed, milk the buffalo, then make breakfast, prepare lunch for kids, send them to school, then start cleaning. My husband wakes up then. I make breakfast for him. He goes to shop. Then do rest of the cleaning

Interviewer: اک گھریلو خاتون ہونے نے ناطے اُنیں کہ سب تھی مشکل کہ لگنا؟

Aik garhelo Khatoon hoy na naty tusy k sub the muskil kay lgna?

As a housewife what do you think is the most difficult?

Interviewee: سب تھی مشکل کم اے لگنا کہ روز نی روٹین اچ کوئی خاص تبدیلی نہیں اتی۔ روز صبح اُٹھا Interviewee: سب تھی مشکل کم اے لگنا کہ روز نی روٹین اچ کوئی خاص تبدیلی نہیں اتی۔ روز صبح اُٹھا، برتن تہوا، بجے اُن کہ سکولا چ پہنچا، صفائی کرا۔ روز بس اک ترتیب ہونی کمال نی۔

Sub the muskil km ay lgna k roz ni routine which koi khas tbdeeli ni ani. Roz sbo otha nashta bna, bhrtn towa, bchyn k school which paja, sfai kra. Roz bs aik h tartbbeb honi kmy ni.

The most difficult thing is that there is no changing in daily routine. Get up early in the morning, make breakfast, wash the dishes, send children to schools, do cleaning. Daily, there is a same sequence of working

Interviewer: اور سب تھی آسان؟

Aur sb the asan?

And the easiest?

Interviewee: آسانی اے زی کہ کھرا اے رہنا پینا۔ اپنے بچے اور کھرکہ پورا پورا وقت نئی سکیوس۔

Asani ay ze k khar ay rhna phna. Apny bchyn aur kar k pora pora wakt dayi sknius.

The easy thing is that I have to stay at home. I can give full time to my kids and home.

Interviewer: سُٹارے خیال اچ کپڑی ختون اک کامیاب گھریلو ختون زی؟

Tusary khayal ich kari Khatoon aik kamyab khrelo Khatoon ze?

What dd you think among the women which is the most successful housewife?

Interviewee: اک کامیاب گھریلو ختون اوہ زی جیڑی ہر کم اک ترتیب نال کرنی۔ جس کہ پتا کہ میں کس

ٹلم کھنا پکنا، کے پکنا، کپڑے کنوں تہونے، صفائی کنوں کرنی۔ جیڑی وی ختون اک ترتیب نال اے سارے کم کری سکنی اوہ
مہاڑی نظر اچ کامیاب زی۔

Aik kamyab karolo khtoon o ze Jahra hark am aik tarteeb nal krne. Jis k pta k mein kis time khana pkana, k pkana, kapry kazun tony, sfai kazun krni. Jari ve khtoon aik taeteeb nal ay sary kam kri skni o mari nazr which kamayab ze.

A successful housewife is one who does everything in an organized way. The one who knows at which time I have to prepare meal, what to cook, when to wash clothes, when to do cleaning. In my opinion the woman who does all these chores in an organized way is a successful.

Interviewer: کھرا اچ سُٹارے پسندیدہ ویلہ کپڑا ہونا؟

Kara ich tusra sb the pasandida vala kara hona?

Which is your best time in a house?

Interviewee: کوئی خلص نہیں لیکن اوہ ویلا سب تھی چنگا ہونا جنوں اس سب کھٹے ہونیل۔

Koi khas ni lakin o vala sb the chnga hona jazun as sb khty honaya.

Nothing special but the time when we all are together is the best time.

Housewife #2

Interviewer: سُٹ اپنی مرضی نال کوئی جب نہیں کرنے آیا سُٹیں کھرا اچ رہنا پسند زا؟

Tus apni merzi nal koii job ni krnya ya Tusyn k kara which rhna pasand za?

Are you not doing any job by your choice or you like to stay at home?

Interviewee: میں اک سکول ٹیچرسیسوس۔ مہاڑے میل باہر ملکہ اچ کم کرنے۔ بچے آن تھی بعد بڑا مشکل۔ Interviewee: بوئی آنوکری وی کرنا
اور بچے آن نی دیکھ بھال وی کرنا۔ اوہ اچھا کمتے۔ اُنل آخیا کہ بچے آن کا ٹلم

دے اور نوکری چھوڑی شوڑ۔

Mein aik school teacher sius. Mahry miya bahir molky which km krny. Bchyn thi bad

bara muskil hoe a nokri ve krna aur bchyn ne dak bal ve krna. O acha kmany. ony akaya k bchy k time da aur nokri chori shur.

I was a school teacher. My husband works in a foreign country. After kids it became difficult to do a job and to take care of kids. He earns good. He said to take care of kids and leave the job.

Interviewer: فیر تُوں اک کھریلو خاتون نے طور اوپر خوش زیا؟

Fr tus aik karalo Khatoon na tor opr khush zaya?

Are you happy being a housewife?

بل میں خوش زیوس۔ جنوں میں نوکری چھوڑی سی تہ میں تھوڑا پریشان سیوس لیکن ہن Interviewee: میں کہ لگا کہ وہ جنگا فصلہ سا۔ میں بچے اُن کا کمرے کہ پورا پورا ٹیم دینیوس۔

Han ma khush zius. Jazun mein nokri chori se ta mein thora pershan sius lakin hun mein k lgna k o chnga faisla sa. Mein bchyn k kara k pora pora wakt danius.

Yes, I am happy. When I left the job, I was sad but now I think that was a good decision.

I can give full time to kids and home.

Interviewer: اک کھریلو خاتون ہوئے نے ناطے تُوں کہ سب تھی مشکل کہ لگا؟

Aik karolo Khatoon hoy na naty Tusyn k sb the muskil k lgna?

As a housewife which thing seems difficult to you?

Interviewee: شروع شروع اچ سب تھی مشکل میں کہ کھرا اچ وقت گزارنا لگا سا۔ روز تُوڑی اک ایہ روٹین ہونی۔ کوئی تبدیلی نیں۔ ہن اس نی وی علت ہوئی اے ای۔

Shuru shuru ich sb the muskil mein ka kara ich wakt guzrana lgna sa. Roz tusari aik e routine hone. koi tbdeeli ni. Hun is ne v adat hoe ay.

At the start the most difficult thing for me to spend time at home. Daily you have a same routine, there is no changing. Now I get habitual to this too.

Housewife #3

Interviewer: تُوڑے نزدیک اک کھریلو خاتون بہتر زی یا نوکری کرے والی؟

Tusary mutabik aik karalo Khatoon bhtr ze ya nokri kry wale? In your opinion a housewife is better or a Jobain?

میں تُوں کا دسنیوس نوکری کرے والی ٹھیک زیا۔ اس پورا دن کھرا نہ کم کری کری ہوئی Interviewee: تُوڑی لٹیل۔ وہ مزیدار کھرا نا کم چھوڑی تہ نکلی لٹیل۔ بچے سارے کم کاج، اتیں نے بچے ط اسل کہ بکھنے پینے۔

Mein Tusyn k dsnius nokri kry wale theek zia. As pora din kara na km kri kri othi truti ania. O mzadar kara na km chori ty nikli anya. Peecha sary kam kaj, ony na bchy v asa k dakhny pany.

I tell you the Jobain are better. We all get exhausted by doing chores all the day. They

go out without doing any chores. We have to do all chores and take care of their kids too.

Interviewer:

Tusyn k ni lgna k jari nokri krnia ony opr dohri zamadarei hone. O Tahari sari nokri krniaya fir shami achi kara na kam kaj?

Don't you think that those who are doing jobs have double responsibilities? They do job all the day then do chores at evening.

جیڑا کی وی زا اوہ تیہڑی ساری تہ کہرا نا کمیں کولا بجی نی ہونیں۔ آسارا تہ کوئی ویلہ Interviewee: وی آرامل نئیں ہونا۔ بلے سولے کم شروع ہونا اور کتال ویلے نک کم اے کم۔

Jara ki v za o tahri sahri ty kara na kama kola bchi ni honya. Asara ta koi wala v arama n ani hona. Bly swairy km shoro ona aur kofta waly tk km a km.

Whatever the thing is, they are away from the chores all the day. We do not have any time to do rest. The work starts at early in the morning and remains till late at night.

تُس کیل اک کہریلو ختون نی زمہ داری کیل نہیئے ا۔ تُس کوئی نوکری کیل نی شروع Interviewer: کرنے ا؟

Tus kia aik karolo Khatoon ni zamadari nibany a. Tus koi nokri kia ni shoro krnaya?

Why are you performing the responsibilities of a housewife? Why are you not starting a job?

جنوں ویلا سا ازوں کوسے کرنے نی دتی۔ اے تہ بن نوکری لینا کہل آسان زا۔ Interviewee:

Jzun vala sa ozun kosay krni ni dati. Aie ty on nokria labna kaha asan za.

When there was a time, no one allowed to do. Now it is not easy to get jobs.

تُسیں کہ لگنا کہ ایک کہریلو ختون ہونے نہ کوئی فائدہ تہیا ای نی۔ Interviewer:

Tusyn k lgna k aik karolo Khatoon hoy na koi faida thaya e ni?

What do you think there is not any benefit of being a housewife?

مہاڑے مطلق تہ کوئی فائدہ نی۔ کہرا نیے کم ای آ کم زے۔ جیڑا کی آسان پڑھیا سا اُس کا Interviewee: وی زنگ لگی۔ ا بن تہ اپنے آپ بے کار لگنا۔

Mary mutabiq ty koi faida ni. kara na kam a km zy. Jahra ki asa Phraya sa os ka v zng lay a. hun ty apna ap bykar lgna.

According to me, there is no benefit. There is chores and chores. Whatever we learn got rusted. Now I fell myself useless.

تُسارے وقت نا بہت شکریہ! Interviewer:

Tusary wakt nab hoot shria.

Thank you for your time.

Housewife #4

س میں کہ اپنے اور اپنے خاندان نا افراد نے بارے اچ دس لے؟ Interviewer:

Tus ma k apny aur apny khandan na afrad na bary which das leya?

Could you tell me a bit about yourself and your family members?

Interviewee: جی بالکل! اساڑے کھراج 7 افراد رہنے۔ میں مہاڑے میاں، مہاڑے 4 بچے (نو بیٹے، نو

بیٹیل)، اور مہاڑے سسر صلب۔ مہاڑی بڑی کڑی یونیورسٹی اچ پڑھنی، چھوٹی کالج اچ اور نوئے جنگت سکول پڑھنے۔ ایک 01

ویں اور دووا 8ویں۔ مہاڑے صلب دکھدار زے اور سسر صلب ریٹائر اسٹڈ زے۔ میں

اک کھریلو ختون زیوس۔

Jee bilkul. asary kar which 7 afrad rhny. Ma mary mian, mary 4 bchy (2 baty 2 batia),
aur mary susar sahb. Mari bhre kori university which phrne, choti college ich aur doy
jngat school phrny. Aik 10v aur dova 8v. mary sab dukhandar zay aur susar sab retire
ostad zay. Ma aik khralo Khatoon zius.

Yes of course. Seven members live in our family. I, my husband, my four kids and my
father-in-law. My elder daughter studies in university, younger in college and both the
boys read in school. One in 10th and the other in 8th. My husband is a shopkeeper and
my father-in-law is retired teacher.

Interviewer: سُس پڑھے لکھے زیا؟

Tus phry liky zia?

Are you educated?

Interviewee: جی میں پڑھی لکھی زیوس۔ پرانے وقتے اچ پڑھی سیوس۔ میں بی اے اور سی ٹی بکی نی۔

Jee ma phre like zius. Purany wakty ich phri sius. Ma B.A aur C.T kite ni.

Yes, I am educated. Studied in older times. I have done B.A and C.T.

Interviewer: مشاء اللہ! روز مرہ نا کم اکا جے ہونے کوئی تبدیلی وی آتی اٹل اچ؟

Ma sha Allah. Roz mara na kam aik e jy ony ya koi tbdeeli ve ani iny which?

Ma sha Allah. Does any change come in daily activities or they remain same?

Interviewee: زیادہ تر ایک روٹین ہونی کڑے کل جنوں مہمان اچہن لُھی نہ تھوڑی تبدیلی آتی۔

Ziada tr aik e routine hone. Kzakal jzun mhman achun othi ty thore tbdeeli ani.

Most of the time routine remains the same. Sometimes when guests come then routine
changes.

Interviewer: سُساڑے باقی خاندان نے افراد سُساڑی کمے اچ مدد کرنے؟

Tusari baki khandan na afrad tusarai kamy ich madad krny? Do your other family
members help you in doing chores?

Interviewee: مہاڑی کڑیل مہاڑی بہت مدد کرنیاں شامی نی ہلٹی روٹی باقی کھرا نا کم وی او ایہ کرنیاں۔

جنگت وی لکڑی کٹی شوڑنے۔ مہنجی کہ کہا پتر وی کی نیٹی شوڑنے۔

Mari koria mari bhoot madad krniya. Sahmi ni handi roti baki khar na km v o krnia.

Jngat v lokri kati de shorny. Manji k kaa patr v kapi de shorny.

My daughters help a lot. They cook the evening food and do others chores. Boys also cut the woods and cut grass and leaves for buffalo.

Interviewer: اے جنگی گل زی۔ کھر نی خریداری یا نوئے کمے نے متعلق فیصلے کن کرنا؟

Ay chngi gal ze. Kar ni khreedari ya dovy kamy na mutaliq faisly kon krna?

This is a good thing. Who makes decisions about household purchases or family activities?

Interviewee: کچن تہی متعلق جہڑا وی کیں ہونا میں آپی دیکھنیوس، نوئے کھر نے معاملات مہاڑے صلب دکنہے۔

Kitchen the mutaliq jahara ve ki hona ma api dakhnius dovy kar na mhumalt mary sab dakhny.

Whatever related to kitchen is managed by me. other household affairs are dealt by my husband

ANNEXURE G

CLERKS

Clerk #1

Interviewer: اُس سکول نے بجے آں نا ریکارڈ کس طرح محفوظ کرنے؟

Tus school na bchyn na record kis trah mahfooz krnaya?

How do you save the record of school's children?

Interviewee: میں بہت عرصے سے اے کم کرنٹیس۔ میں بجے آں نا ہر طرح نا ریکارڈ چلے اولٹیمیشن۔ تھی تعلق رکھنا ہوئے اُنس نی فی نا ہووے یا رزلٹ نا ہوئے الگ الگ فائل اچ رکھنا ایں اور بن تہ طرح طرح

سسٹم جدید ہونا چلنا۔ سارا ریکارڈ کمپیوٹر اچ سٹور ہوئی انا

Ma bhoot arsy the ay km krnas. Ma bchyn na har trah na record chay o admiision the taluk rkhna hova ony ne fee na ova ya result nah ova alg alg file which rkhnas aur hun ty tahra tahra system jdeed hona julna. Sara record computer ich store oye ana.

I have been doing this work for many years. I keep every record of children in different files either it is related to their admission, fee or result and now day by day the system is getting latest. Every record gets store in computer.

Interviewer: اُس کا کتنا عرصہ ہوئی آ اے نوکری کرنے؟

Tusyn k kitna arsa oye a a nokri krny?

From many years are you doing this job?

Interviewee: میں 2010 سے نوکری کرنا ایں۔

Ma 2010 the ay nokri krnas.

I have been doing this job since 2010.

Interviewer: اُس ٹیکنالوجی نا استعمال جانتا؟

Tus technology na istamal jannaya?

Do you know the usage of technology?

Interviewee: جی ائی کل تہ زیادہ تر کم کمپیوٹر نال ہونا۔ اسیں کا باقاعدہ ٹیکنالوجی نا استعمال اوپر حکومت نی طرف سے ٹریننگ وی کرائی گئی سی۔ اُسنا بڑا فائدہ ہوا۔

Jee aie kl ty ziada tr km computer nal hona. Asyn k bakida technology na istamal opr hokomat ni trf the training ve krai gae se. os na bara faida hoye.

Yes, now a day most of the work gets through computer. We are trained by the government regarding the usage of technology. That was very useful.

Interviewer: اُس اپنی نوکری تھی کتنا مطمئن زیا؟

Tus apni nokri the kitna mutmahin zaya?

How much are you satisfied with your job?

اساڑہ کم تھیا بڑا مشکل۔ ذرا جی وی غلطی ہوئی اچھے تہ بڑا مسئلہ ہوئی انا کڑے کال میں Interviewee: اس نوکریا کولا تنگ ہوئی
انٹیس لیکن بن مجبوری زی اے کرنا۔

Asara km thya bhra muskil. Zra je v ki ghlti hoe acha ty bara msla hoye ana. Kza kza ma is nokri koly tng hoe anas lakin hun majbori ze ay krna.

Our work is very difficult. A small mistake causes big problem. Sometimes I get sick off at this job but now it's compulsion to do this.

Clerk #2

سُٹارے مطابق ایک کلرک اچ کیڑی کیڑی صلاحیتیں ہونی چاہی؟ Interviewer:

tusary mutabik aik school clerk which kari kari slahita hone chay neya?

According to your which qualities should be in a school clerk?

اک سکول کلرک کہ سب تھی پہلے گل بٹے نا طریقہ ہونا چاہی نا کیل کہ او والدین، بچے Interviewee: نہ اساتذہ نال روز نی بنیاد
لوپرگل بک کرنا۔ اُس کہ پتہ ہونا چاہی نا کہ اُس کس طرح فائل ورک کرنا اور

چیزیں کہ اک ترتیب نال رکھنا۔ ٹیکنالوجی نا استعمال وی کلرک کہ انا چاہی نا۔

Aik school clerk k sb the paly gal bay na trika hona chaay na kia k o waldain , bchy ty astaza nal roz ni buniyad opr gal bat krna . os k pta hona chiay na k os kis trah file work krna aur cheezyn k aik tarteeb nal rkna. Technology na istamal v clerk k ana chiay na.

A school clerk should know how to communicate as he has to communicate with parents, students and teachers on daily basis. He should know that how he has to do file work and how the things should be kept in an organized way. The usage of technology should also be known to a clerk.

سُٹارہ کم بڑا ذہنی پریشانی والا کم زا۔ اُس پریشان کُن صورت حل نا کس طرح سامنا کرنے Interviewer: آ؟

Tusra km bara zahni pershani wala km za. Tus pershan kon surthal nak is trah samna krnaya?

You work is very stressful. How would you handle a stressful situation?

میں تقریباً پچھلے چھ سال تھی سکول کلرک رہی۔ اس دوران بہت اے جیا ویلے آنے جڑوں Interviewee: میں کہ بہت پریشانی نا سامنا
کرنا پیا لیکن میں اُس مشکل ویلے کہ بہت صبر اور برداشت نال گزارے آ۔ میں

پریشان کُن حالات اچ کوئی فیصلہ نی کرنا دیکھ بلکہ خاموش ہوئی انٹیس۔

Ma tkreebn peechly 6 salyn the school clerk zas. Is doran bhoot dfa aja vala aya jazun ma k bhoot pershani na samna krna paya lakin ma os muskil valay k bhoot sabr aur bardast nal guzaraya. Ma pershan kn halt which koi faisla ni krnas blky kamoosh hoye anas.

I have been a school clerk for the past 6 years. During this time, I faced many

challenges, but I managed to handle them with patience and perseverance. Even when I was worried, I didn't make any decisions in a troubled state; instead, I chose to remain calm.

Interviewer: اک کلر ک نی گلے کپڑی صلاحیت سب تھی ایم زی؟

Aik clerk ni galy kari salihat sb the ahm ze?

What skills do you think are most important for a clerk?

Interviewee: مضبوط مواصلاتی مہارت اور اک سلٹھ کئی کم کرے نی صلاحیت بہت ایم زی۔ منظم رہے: Interviewee: نال کم کہ موثر طریقے سی منظم کرنے اور لین دین اچ درستگی بنائے اچ مدد لبنی۔

Mazboot muvaslati muhart aur aik sath kahi km kry ni saliht bhoot ahm ze. Munazm rhy nal kam k muasr triky se munazm krny aur lain dain which durastgi bnay which madad lbni.

Strong communication skills, and the ability to multitask are crucial. Being organized helps manage tasks efficiently and ensure accuracy in transactions.

Interviewer: اُس کس طرح کم مینیج کرنے؟

Tus kis trah km manage krnaya?

How do you manage tasks?

Interviewee: میں نئے احداث مقرر کری توجہ مرکوز رکھتا ہوں۔ میں اپنے کم اچ معیار اور کارکردگی: Interviewee: کہ برقرار رکھتا ہوں۔
Ma nikhy ahdaf muqarar kri twaju markooz rkhnas. Ma apny kam which maiyar aur kargrdgi k barkarar rkhnas.

I stay focused by setting small goals. I maintain quality and efficiency throughout my tasks.

Clerk #3

Interviewer: اُس مشکل کسٹمر نال کس طرح نمٹے؟

Tus muskil customer nal kis trah niptnaya?

How do you handle difficult customers?

Interviewee: میں پرسکون رہتا ہوں اور اُنہیں نی پریشانی سنتا ہوں۔ ہمدردی کرنے اور حل تلاش کرنا ایم زا۔ Interviewee: مثال نے طور اوپر، جنوں اک کسٹمر گھسے چیزے تھی ناخوش ہونا تہ میں اُس کہ تبادلے نی فرمائش کتی اور اس کہ مطمئن پایا۔

Ma pur sukoon rhnas aur ony ni pershania sunnas. Hamdardi dasna aur halt lash krna ahm za. Msal na tur opr, jzun aik customer kusy cheezy the na khush hona ty ma os k tbdaly ni farmaish kite aur os k mutmahin pajaya.

I remain calm and listen to their concerns. It's important to show empathy and find a solution. For instance, when a customer was unhappy with a product, I offered an

exchange and ensured he left satisfied.

Interviewer: اگر تُوں کوئی غلطی کری شوڑا تہ تُوں کہ کر لیا؟

Agr tus koi ghlti kri shora ty tus k kr laya?

What would you do if you made a mistake on a task?

Interviewee: میں غلطی منسل، اُس کہ چنگا کرسل اور اس تجربے کولا سیکھسل تا کہ میں اُسے ویلے اچ بس کا دوریا نہ کرل۔

Ma ghlti man sa,os k chnga krsa aur is tajrby kola sikh sa ta k ma any waly waly which is ka doria na kran.

I would acknowledge the mistake, correct it promptly, and learn from the experience to avoid it in the future.

Interviewer: تُوں خفیہ معاملات کہ کس طرح سمبھالنے؟

Tus khufia muhamlat k kis trah snmbalnaya?

How do you handle confidential information?

Interviewee: میں خفیہ معاملات نی اہمیت کہ سمجھنائیس اور اس گل کہ یقینی بنائیس حساس معلومات کہ بہت احتیاط اور حفاظت نال سمبھالا گچھے۔

Ma khufia muhamlat ni ahmiat k smjnas aur is gal k yakeni bnanas k hasas maloomat k bhoot ahthat aur hifazat nal snmbala ghcha.

I understand the importance of confidentiality and ensure that sensitive information is handled with the utmost care and security.

Interviewer: تُوں کپڑے ساٹ وئیر یا ٹول جانتے آ جپڑے کلریکل کم اچ استعمال ہونے؟

Tus kary software ya tool jannaya jhry clerical km which isthmal hony?

What software or tools are you familiar with for clerical work?

Interviewee: میں ورڈ، آفس اور ایکسل نا استعمال سمجھنائیس۔

Ma word, office aur excel na istahmal smjnas.

I understand the usage of word, office and excel.

Clerk #4

Interviewer: السلام علیکم! تُوں کافی مصروف لگے؟

Aslam o alikum! Tus kafi masroof lagnaya?

Aslam o alikum! You are looking very busy.

Interviewee: وعلیکم السلام! جی بس ائی کل مصروف دن زے۔ تُوں تشریف رکھا۔

Walikum salam! Jee bs aie kafi masrof din za. Tus tashreef rkha.

Waalikum salam! Yes, today is a very busy day. you sit down.

Interviewer: کوئی خاص وجہ مصروفیت نی؟

Koi khas wja masrofait ni?

Any specific reason for being busy?

Interviewee:

اے سارا مہینہ مصروف لگتا۔ اپریل نا مہینہ زائد نئی دہائی ہونے سکول اچ نہ کم کافی زیادہ ہونا:۔

Ay sara mahina masroof lagna. April na mahina za. Navy dakhly hony school which ty km kafi ziada hona. Here's the translation:

This whole month remains busy. April is especially hectic due to new admissions in the school, and the workload increases significantly.

Interviewer: اُس دوران کس طرح دباؤ نال نمٹتے؟

Tus is doran kis trah dbao nal niptnya?

How do you manage stress during this period?

Interviewee: میں منظم رہتا ہوں اور ایک وقتے اچ ایک کام اوپر توجہ رکھتا ہوں۔ چھوٹے وقفے کہتا ہوں میں کہ دباؤ نال نمٹتے اچ مدد کرنا۔

Ma munazm rhas aur aik wakty which aik e kam opr twaju rkha nas. Chooty waqfy kinna maik dbao nal nipty which madad krna.

I stay organized and focused on one task at a time. Taking short breaks helps me in managing stress

Interviewer: اُس سکول کی انتظامیہ نال اپنا تجربہ بیان کری سکتا؟

Tus school ni intazamia nal apna tajrba bayan kri sknaya?

Can you describe your experience with school administration systems?

Interviewee: انتظامیہ نال مہارت چنگا تجربہ زائد اس کی انتظامیہ بہت اچ انتظامیہ ہے۔

Intazamaia nal mara chnga tajrba za. Is ni antazamia bhoot ay munazm ze.

I have a good experience with administration. Its administration is very organized.

Interviewer: اُس وقت نا بہت شکریہ۔

Tusary wakt na bhoot Shukria.

Thank you for your time.

ANNEXURE H

LABOURERS

Labourer #1

Interviewer: اُس لک تہاڑی اچ کتے گھنٹے کم کرنے؟

Tus aik tahari ich kitny ghnty km krnaya?

How many hours do you work in a day?

Interviewee: میں صبح 8 تھی شامی 4 تک کم کرناؤں۔

Ma sbo 8 the shami 4 tk km krnas.

I do work from 8 am till 4 pm.

Interviewer: اُس کس طرح نی مزدوری کرنے؟

Tus kis trah ni mazdori krnaya?

What sort of labor you do?

Interviewee: میں لوگیں نے کھر مزدوری کرنائیں۔ جیل کہ گھسے نا ٹوگے نہ کھدائی کئی، کووے کہا: Interviewee: کیا لکڑی کئی اس طرح نے کم۔

Ma logy na kahr mazdooori krnas. Jis trah k kosy na dogay ni khodahi kite, kova ka kapaya, lokri ktti is trah na km.

I do labor in people's house. Like, to dig someone's field, to cut grass somewhere, to cut woods.

Interviewer: اُس لک تہاڑی نی مزدوری کہ زی؟

Tusari aik tahri ni mazdooori kay ze?

What is your per day wage?

Interviewee: 0111 1000 روپیہ یومیہ۔

rupaya yumia.

1000 RS per day.

Interviewer: روز نی بنیاد اوپر مزدوری لبی ائی تھیں کہ؟

Roz ni bunyaid opr mazdooori labi ani Tusyn k?

Do you get labor on the daily basis?

Interviewee: کوئی کوئی ویلا ہونا جنوں بقے اچ اساڑی صرف لک تہاڑی لگی۔ جنوں بارش ہوئی گچھے نہ کم نہیں ہونا اسارا۔

Koi koii vala hona jazun hafty which asari sirf aik tahari lgni. Jzun barish hoe gcha ty km ni hona asara.

Sometimes we get labor only a day in a week. We do not have work during rain.

Interviewer: اس کمے نہ دوران سب تھی بڑی کپڑی مشکلات نا تھیں کہ سامنا کرنا پینا؟

Is kmy na doran sb the bari kari muskilat na Tusyn ka samna krna phna?

What are the biggest challenges you face in this line of work?

جس طرح کہ میں پہلے وی آخیا سب تھی بڑا مسئلہ غیر متوقع موسم زما۔ نال اے کہ اسڑا کم Interviewee: جسمانی طور اوپر تھکانے والا زما۔ اسل کہ موسمے نی سختی برداشت کرنی پینی۔

Jis trah k ma pali ve akhya sb the bhra msla ghar mutwaka mosam za. Nal ay k asara km jismani tur opr thkany wala za. Asyn k mosamy na skhti bardasht krne phne.

The biggest challenge is the unpredictable weather as I have already mentioned. Moreover, our work is physically exhausting. We have to bear the severity of weather.

Interviewer: اُس جسمانی طور اوپر اپنے آپ کا مضبوط سمجھنے؟

Tus jisamani tur opr apny ap k mazboot smjnyay?

Do you think you are physically strong?

جسمانی طور اوپر میں الحمد للہ بالکل صحیح زیس۔ اس کمے نا دوران اسڑی کافی ورزش Interviewee: بوئی اتی۔ سخت تھوپ نہ سری برداشت کری کری مہڑا جسم بہت مضبوط ہوا نابیس کرا کل جسمانی تھکاؤٹ زیادہ بوئی اتی۔ اے بن عمر نا تقضا زما۔

Jismani tur opr ma Alhumdulliah bilkul sahi zas. Is kamyn na doran asari kafi warzish hoey ani. skht thoop ty sardi bardasht kri kri mara jism bhoot mazboot hoy na. bs kazakl jismani tkhawat ziada hoe ani. Ay hun umer na takaza za.

With the grace of Allah, I'm physically strong. We get through exercise during this work. My body has got strong by bearing severe hotness and coldness. Sometimes due to age factor I felt physical weakness.

Interviewer: بہت شکر یہ اُسارے وقت نا۔

Bhoot Shukria tusary wakt na

Labourer #2

Interviewer: اُس اپنا تعارف کرا لیا اور اپنے کم نے بارے اچ دس لیا؟

Tus apna tarf kra laya aur apny km na bary which ds laya?

can you please introduce yourself and briefly describe your work experience?

مہڑا نام سزا۔ میں پچھلے کئی سالیں تھی سڑکے کم کرنٹیس۔ مہڑا بنیادی کم سڑکیں نی Interviewee: مرمت کرنا زالیکن میں سڑکیں نے کئی منصوبے اوپر کم کرنٹیس جس طرح کہ نلویں سڑک بنے اور پرانی سڑکے نی دیکھ بھال کرنا۔

Mara name----- za. Ma peechly kahi salyn the srkhyn km krnas. Mara bunyaidi km

srkhyn ne muramt krna za lakin ma sarkyn na kahi munsoby opr km krnas jis trah k navi srkh bnaa aur purani srkhyn ne dakh bal krna.

My name is----. I have been working on roads for last many years. My work primarily involves tasks like paving roads but I worked on various types of road projects, including new road construction and maintenance of existing roads.

Interviewer: سُٹاڑے کمے نا آغاز کس طرح ہونا؟

Tusaray kmy na aghaz kis trah hona?

How do you start your work?

Interviewee: دنے نا آغاز بلے سویرے ہوئی انا. نیپڑی کہ کم کرنا اُس نے متعلق اسیں کہ اسڑے سپروائزر دسنے۔ اس تھی بعد سب اپنے اپنے کم کرنا شروع کرنے۔ شامی 5 بجے تک اُس کم کرنے اُن۔

Diny na aghaz bly swairy hoe ana. Tahari k km krna os na mutalik asyn k asary supervisor dasny. Os the bad sb apny apny km krna shuru krny. Shami 5 bjj tk as km krnaya.

A typical day starts early in the morning. We have a briefing by our supervisors that what we have to do in a day. After that everyone start doing their work. we do work till 5 in the evening.

Interviewer: سُٹاڑا اک ٹیم ورک زا۔ ٹیم ورک نا تجربہ کسے جیا زا؟

Tusara aik team work za. Team work na tajrba kja za?

You have a team work. How is your experience of team work?

Interviewee: مہڑا اس نا تجربہ چنگا زا۔ میں اپنے سٹیبل نی ہمیشہ مدد کرے کا تیار رہنئیں کرنے۔ اور او وی مہڑی مدد

Mara isna tajrab chnga za. Ma apny sathiyn ni hmesha madad kry k tyar rhas aur o wo mare madad krny.

I have a good experience of it. I'm always ready to help my colleagues and they also help me

Interviewer: جیل کہ سُٹاڑا بلر نا کم زا، اُس موسم نی سختی نال کس طرح نمٹے؟

Jia k tusara bar na km za, tus mosam ni skhti nal kis trah niptnaya?

As you have an outdoor work, how do you cope with the severity of weather?

Interviewee: میں موسمے نے لحاظ نال کپڑیل نا انتخاب کرنئیں جس طرح کہ بارشی اچ واٹر پروف کپڑے۔ اُس گرمی نا نیپڑی اچ بار بار پٹی نا استعمال وی کرنے اُن۔ شندی موسمی صورتحال نے دوران اُس کمے کہ روکی شوڑنے اُن اور کمپنی نا آرٹر نا انتظار کرنے اُن۔

Ma mosamy na lafaz nal kapry na intakhab krnas jis trah k barishi wich waterproof kapry. As garmi na tehri which bar bar pani na istamyal v krnaya. Shaded mosami

surthal na doran as kmy k roki shukrnaya aur company na order na intazar krnaya.

I select clothes according to the weather, such as waterproof clothes during rain. We also take water frequently during hot days. During severe weather conditions we stop working and wait for company's order.

سُٹا اُس روڈ اوپر کم کرے نا تجربہ کسے جا زا جتے بہت ٹریفک ہوئے؟ کس طرح اُس Interviewer: اُس جگہ کم کرنے

؟

Tusara os road opr km kry na tajrab kja za jita bhoot traffic hovy? Kis trah tus os jga km krnaya?

How is your experience of working at a site where there is heavy traffic? How do you work at that site?

اس طرح نی جگہ کم کرنا بہت اوجھا زا۔ بیریر وغیرہ لائے نہ ہونے لیکن اسیں مزدوریں کہ Interviewee: بہت تیزی نال اے جی جگہں اوپر کم کرنا پینا۔

Is trah ni jga km krna bhoot okha za. Barrier wgera lay na hony lakin asyn mazdooryn k bhoot taizi nal iji jagyn opr km krna phna.

It's very difficult to do work at such sites. There are barriers but we laborers have to do work quickly at such sites.

Interviewer: بہت شکریہ سُٹا:

Bhoot shuktia tusara.

Thank you so much.

Labourer #3

Interviewer: اُس اپنے کمے نے بارے اچ تھوڑا دس لے؟

Tus apny kamy na bary which thora das leya?

Could you please talk about your work?

میں پچھلے تین سالیں نہیں ٹوگے اچ مزدوری کرنٹیس جس اچ فصلان نی بووائی، کٹائی Interviewee: اور دیکھ بھال شامل زی۔

Ma peechly 3 ssalyn the dogy ich mazdoori krnas, jis which fsly ni bovai, ktai aur dakh bal shamil ze.

I have worked as a field laborer for the past three years, primarily involved in tasks such as planting, harvesting, and maintaining crops.

Interviewer: اُس تہاڑی آرام وی کرتیا کم نے دوران؟

tus tehari aram ve krnaya km ni doran?

Do you take rest while doing work?

اے لساڑے مالک اوپر زا۔ کوئی چنگا مالک ہوا نہ او گرمی نی تہاڑی اچ آرام کرے نی Interviewee: اجازت دینا لیکن اے جے مالک بہت مشکل کئے لینے۔

Ay asary malik opr za. koi chnga malik hova ty o garmia ni tehari which aram kry ni ijazat dana lakin ajy malik bhoot muskil kany labny.

It depends on our owner. A good owner allows to take rest during the hot summer days but its hard to find such owners.

Interviewer: شس کس طرح نے اوزار نا استعمال کرنے؟

Tus kis trah na ozar na istamal krnaya?

What sort of tolls do you use?

Interviewee: میں زیادہ تر دراٹی، کلبتری، اور بیلچے نا استعمال کرتا ہوں۔

Ma ziada tr drani, klbtri aur blcha na istmal krnas.

I mostly use plough, cultivator, and spade.

Interviewer: شس جدید مشینری نا استعمال نی کرنے؟

Tus jaded machinery na istamal ni krnaya?

Don't you use latest machinery?

Interviewee: ساڑے علاقے اچ مشینری نا استعمال کم زا۔ اس نی اک وجہ اے زی کہ ٹوگیاں اچ سڑک وجہ تھی مشینری جیل کہ ٹرک وغیرہ نی گچی سکے۔

Asary alaky which machinery na istamal km za. Os ni aik wja ay v ze k dogyn which srk nii gani jis ni wja the machinery jistrah k truck wgera ni gachi skny.

The usage of machinery is less in our region. One reason is that there is no proper road access for the machinery, such as trucks and other equipment.

Interviewer: اے سنی تے بڑا دکھ ہویا۔

Ay suni ty bara dukh hoya.

It is very sad to hear that.

Interviewer: شسٹا کم شسٹاے خاندان کہ کس طرح متاثر کرنا؟ او شسٹاے کہے تھی مطمئن زے؟

Tusara km tusary khandan k kis trah mutasr krna? O tysary kmy the mutmahin zay?

How does your work affect your family? Are they satisfied with your work?

Interviewee: اہی اتنا مہنگائی نا دور زا۔ اک مزدور آدمی خاندان نی ضرورت بہت مشکل نال پوری کرنا۔ اللہ پاک نا فضل زا کہ مہاڑے بیوی بچے اس اوپر وی مطمئن زے جیڑا میں کماتا ہوں۔ رزق حلال نا ہوے

پہلوں تھوڑا ہوے۔

Aie itna mangai na dor za. Aik mazdoor admi apny khandan ni zruriat bhoot muskil nal pori krna. Allah pak na fzal za k mary bv bchy is opr v mutmahin zy jahara ma kmanas. Rizk halal nah ova pay thora h hova.

It's the period of high inflation. A laborer meets the needs of his family difficulty. With the grace of Allah Almighty my wife and children are content at what I earn. Even if

the earnings are modest, it's important that they are from lawful means.

Interviewer: بہت اچھا لگیا نال گل کری۔

Bhoot acha laya tusy nal gal kre.

It's nice to talk to you.

Labourer #4

Interviewer: تُو اپنے بارے اچ تھوڑا س لے آ؟

Tus apny bary ich thora das leya?

Could you please tell me a bit about yourself?

Interviewee: میں تقریباً دو سالیں تھی تعمیراتی کم کرتی۔ کوڑے وی تعمیراتی کم ہونا ہوئے تہ میں آئے مزدوری کرنٹیں جیل کہ کہر بتنا وے یا کوئی پلازہ ہوکان وغیرہ

Ma taqreban 2 salyn the tahmarti km krnas. Kova ve tamirati km hona hova ty ma oty mazdoori krnas jis trah k kar bnna va ya koi plaza dukhan wgera.

I've been working in construction for about 2 years. If there is work related to construction, I do that kind of labor, such as building houses or working on plazas and shops.

Interviewer: تُو تعمیراتی جگہ اوپر کم کرنے نی صورت حل کہ کس طرح بیان کر لے آ؟

Tus tamhirati jga opr km krny ni surthal k kis trah bayan kr leya?

How would you describe the working conditions on a construction site?

Interviewee: صورت حل تبدیل ہونی رہتی۔ کڑے کڑے بہت ٹھنڈ یا گرمی ہونی اور کم کرنا بہت مشکل ہوتا۔ آسے پسے بہت رولا اور گردا وی ہونا لیکن آس علی ہونی آتیل۔

Surthal tbdeel honi rhne. Kza kza bhoot thnd ya garmi hone aur km krna bhoot muskil hona. asy pasy bhoot rola aur garda ve hona lakin as adi hoey anaya.

The conditions do vary. Sometimes it's very hot or cold, and it is difficult to do work. The surroundings are noisy and dusty, but we get used to it.

Interviewer: تُو کہ کرنا اگر تُو کمے نے دوران زخمی ہوئی اچھا؟

Tus k karnaya agr tus kmy na doran zkhmi hoe acha?

What do you do take if you get injured during working?

Interviewee: اگر میں زخمی ہوئی اچھا تہ میں اپنے مالک کہ ہسپتال ہنی گا۔ مسئلہ ہلکا جیا ہوئے تہ آس اتنا دھیان نہ دی نے آ۔

Agr ma zkhmi hoe acha ty ma apny malik k dasnas aur o ma k hsptal ini gana. Msla hlka ja hova ty as itna dayan ni danaya.

If I get injured, I report it to the owner and he takes me to hospital. If there is minor problem, we do not pay much heed.

Interviewer: اس کمے تھی علاوہ تُو فارغ وقتے اچ کہ کرنے آ؟

Is kmy the elawa tus farig wakty ich k krnaya?

Interviewee: اسارا کم بہت بوٹلی شوڑنا۔ اس نہی بعد بس صرف سٹائیس۔

Asara km bhoot othai shorna. Is the bad bs sirf sanaas.

Our work is very exhaustive. I just sleep after that.

Interviewer: تُوں کتنا وقت کم کرنے آ؟

Tus kitna wakt km krnaya?

How much time do you work?

Interviewee: میں صبح 8 بجے نہی شامی 5 بجے تک کم کرناہیں۔ کڑے کڑے اس رات وی کم کرنے آں۔

Ma sbo 8 bgy the shami 5 bgy tk km krnas. Kaza kaza as rati v km krnaya.

I do work from 8 am till 5 in the evening. Sometimes we also do work at night.