



# **Perceptions of Bilingualism from Four Bilingual Adults Operating in Two Languages (Urdu/English): The Lived Experience**

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## **ABSTRACT**

This Study Aims To Investigate The Perception Of The Urdu Language From Four Bilingual (Urdu/English) Speakers Within The West End Urdu Community Of Glasgow. It Is A Study Which Is Situated In Literature But Has Its Own Unique Elements With Regards To The Nature Of The Study And The Participants Involved. Four Participants, Two Male And Two Female, Were Interviewed About Their Perception Of The Urdu Language And The Factors Behind Language Use And Attrition.

The Findings Showed That Although The Participants Were From The Same Area, Each Participant Viewed The Urdu Language Differently From The Other. There Was Mention Of The Cultural Barriers That Can Be Associated With The Urdu Language, Making It Difficult From Some Speakers To Use The Language Freely. Furthermore, It Was Found That The Sustenance Of The Language Depends On Families, Communities, Schools And The Government. The Lack Of Urdu Proficiency Cannot Be Blamed On One Particular Group. One Main Issue Discovered From This Study Was The Lack Of Knowledge And Awareness Of The Urdu Language And Diversity From The Community And Outwith The Community. Policies Have Been Put In Place By Schools And Governments But A Holistic Approach Needs To Be Taken In Order To Shed Positivity On The Urdu Language.

The Aim Of The Study Was To Make An Academic And Social Contribution To The Bilingual Urdu Community And Esol Practitioners With Some Recommendations. The Main Beneficiaries Of This Research Are Intended To Be Bilingual Urdu Speakers Within Glasgow, And Indeed Scotland/Uk And Esol Practitioners, To Offer Them An Insight On The Challenges And Issues Faced By Bilingual Urdu/English Speakers.

**Keywords:** Bilingualism, Urdu language, second language acquisition, language attitudes, cultural identity, language maintenance, linguistic human rights, language motivation, ESOL education, community language use

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## **1 – Introduction**

### **1.1 Background**

In Recent Times, The Uk Has Developed From Being A Country Where The Majority Of Its Inhabitants Speak English. There Are Many Minority Languages Spoken In Uk And Urdu Is One Of Them (British Council, 2013). Although The Country Is Rich In Many Languages, The Actual Number Of Bilinguals Who Proactively Learn The Urdu Language Is Decreasing; This May Be Due To The Fact That Funding To Enable Schools To Deliver Urdu Alongside Other Languages, For Example, Is Not Adequate (Dombrowski Et Al., 2015). The Government Has Not Put Any Emphasis On Promoting The Learning Of The Language And So, The Language Was Not Learned In An Educational Setting Until The Last Decade Where Urdu Became Available As An Sqa Higher (Bbc, 2006).

The Urdu Language Has Its Place In Scotland Via Immigration And Then Being Passed Down Through The Generations (Dombrowski, 2015). The Main Manner In Which The Urdu Language Is Kept Alive Is Through Its Use In The Homes And The Minority Communities (Ibid.). However, People Whose First Language Is Urdu Do Not Teach Their Children The Language Because Of The Status That The Urdu Language Appears To Have In Our Society Today And The Related Issues Of Language And Identity (Baker, 2006). The Urdu Language Is Often Looked Down Upon And Connected With Negative Connotations. For This Reason, Many People Within The Community May View Urdu As A Low Status Language And Therefore May Not Find Value In Acquiring Or Learning The Language.

## **1.2 Significance**

### **1.2.1 Social Contribution**

Urdu Is The Second Most Commonly Spoken Minority Language In Scotland (Bbc, 2013). It Has A Prominent Position In The Country And It Is Slowly Creeping Up The Ranks; From 'Corner Shops And Takeaway Drivers' To Mps Taking Their Oaths In Urdu (Bbc, 2011). The Main Purpose Of This Research Is To Add Research Into The Area Of Urdu And Bilingualism. This Study Will Aid The Investigation Of What Motivates Or Prevents The Acquisition And Learning Of The Urdu Language. The Research Intends To Look Into The Perception Of Urdu-English Bilingual Adults And Gain An Insight Into Some Of The Issues Around Bilingualism. The Research Also Aims To Look At Perceptions Of Bilingualism, Status In Language, The Need For First Language (L1) Maintenance And How It Relates To Culture, Identity, And Family And Beyond. The Significance That The Research Intends To Have Is To Improve The Understanding On How Urdu Is Viewed, By Bilingual Urdu Speakers And How They Value The Language. Furthermore, A Large Variety Of Individuals, Establishments And Esol Practitioners Could Benefit From The Findings In This Research: It Is Believed That The Community Could Discover The Reason Why Urdu Is Viewed In A Certain Way. Additionally, It Is Believed That This Research Will Supplement Previous Theory And Research Within The Field. Finally, It Is Believed That This Study Can Aid The Strengthening Of The Position Of Urdu As A Community Language.

### **1.2.2 Significance to Author**

The Research Is Of Particular Interest To The Author As He Too Is A Bilingual Urdu Speaker From The West End Area Of Glasgow. As The Author Was Growing Up, He Had Realised That Fewer People Were Speaking Urdu And Substituting It For The English Language. Furthermore, The Urdu Proficiency Seemed To Have Decreased Or Have Been Diluted Too Due To Code-Switching And Code-Mixing. The Author Had Always Thought About What The Underlying Factors Could Be Which Caused This Shift In Language Choice And Maintenance. As Well As Witnessing This In The Community, The Author Has Witnessed This Thoroughly Within His Large Family Of Around Fifty Members (Within Glasgow). As The Family Number Grew, The Urdu Language Seemed To Be Dying Or Being Diluted. Although The Elders Still Speak Urdu Fluently, And The Elder Grandchildren Are Somewhat Proficient, The Younger Children Seem To Have Completely Lost The Language With A Low Level Of Proficiency. Before The Author Had Started This Dissertation, Or Even The Masters, He Started Thinking About The Reasons, And What Factors, That Could Cause This Shift Of Language Use And Proficiency. Among Other Factors, The Main Causes Seemed To Be Perception, Motivation, Value Of The Language And Benefits; All Of Which Will Be Examined And Discussed Within This Dissertation. Skutnabb-Kangas (2006) States That Being Bilingual Is A Linguistic Human Right And The Author Would Like To Investigate If This Is True Within The Urdu Speaking Community.

## **1.3 Research Question and Aims**

The Research Plans To Answer The Question: What Are The Perceptions Of Bilingualism From Four Bilingual (Urdu/English) Adults Living In The West End Of Glasgow?

Its Associated Aims Are:

**Aim 1** – What Are The Issues / Challenges Around Language Use: Does Language Use Depend On The Community Or Another Factor?

It Was Decided To Look At How Comfortable People Were When Using The Urdu Language Within And Outwith The Community. A Distinction Was Made Between And Outwith The Community As Comfort And Motivational Levels Of The Bilingual Urdu Speakers Could Fluctuate Between The Two Environments. If This Seemed To Be The Case, Then The Motivational Aspect Of Language Acquisition Would Be Analysed.

**Aim 2** – The Focus Was On Language Maintenance: How The Language Is Maintained In The Household And, Where Possible, From Generation To Generation.

**Aim 3** – The Final Aim Refers To Perception Of Issues That Might Inhibit Language Use. The Ways In Which Each Participant Views The Urdu Language Will Ultimately Decide Whether He Or She Will Want To Use The Language, Or Not.

## **1.4 Limitations**

The Main Limitation Within The Study Was The Defined Time Period Coupled With The Word Limit Which Therefore Defined The Number Of Participants And Their Input. The Opportunity To Have More Time, An Extended Word Limit And A Higher Number Of Participants May Have Added Additional Responses And Insights To The Findings Of This Research. With An Extended Timeframe, Comparisons Between Other Factors Such As Age, Social Status, Job Status, Region Of Pakistan, And Gender Could Have Been Made.

# **2 – Literature Review**

## **2.1 Introduction**

In The Following Section, The Relevant Literature Which Refers To And Underpins The Research Will Be Reviewed And Discussed. The Research Will Principally Be Based On the Following Areas Derived From the Literature within This Review: Theory of Sla, Linguistic Human Rights, Motivation, the Affective Filter, Cultural Identity and the Cognitive Benefits of Second Language (L2) Learning. This Review of the Literature Will Support the Research Who's Findings Will Form the Basis of This Study.

## 2.2 Theories of Second Language Acquisition

Krashen (1982) Asserts That There Are A Number Of Variables That Can Play A Role In Second Language Acquisition. These Factors Include Motivation And Self-Confidence. These, Along With Anxiety and Self-Esteem, Can Essentially Raise or Drop the 'Affective Filter,' Making It More Difficult Or Easy To Acquire A Language, According The Krashen Website (Sk, 2017). This Research Investigates What The Perception Of The Urdu Language Is And Whether Or Not The Affective Filter Is High In Acquiring The Language. If It Is High, The Variables Which Cause The 'Mental Block' Which Krashen Described Will Be Explored Within This Context (Ibid.).

Furthermore, Skutnabb-Kangas (2006) Discusses The Importance Of Basic Linguistic Human Rights, Which, In Her View, Is To Achieve High Levels Of Bi- Or Multi-Lingualism. Skutnabb-Kangas Recognises The Theory Around The Positive Nature Of Bilingualism And The Author Has A Very Strong Stance On The Issue Of Bi- Or Multi- Lingualism And This Research Will Investigate Whether This View Is Shared By The Participants In The West End Of Glasgow. This Research Investigates If The Bilingual Urdu Speakers Attach Significance, If Any, To Obtaining Communicative Competence Within Their Own Language. It Is The Perception Of Many That Bilingual Urdu Speakers Do Not Care For Urdu As They Believe That English Is The Dominant And Main Language And Therefore Find Little To No Use For Urdu. This Research Examine If The Participants Share The Same In-Depth Beliefs Of Those By Skutnabb-Kangas.

The Seminal Author, Cummins (1999) Refers To The Concept Of Bics And Calp. Bics (Basic Interpersonal Communicative Skills) Refers To The Basic Skills Required For Conversational Fluency While Calp (Cognitive Academic Language Proficiency) Refers To The Learners' Higher Ability To Understand, Express Concepts And Ideas In Oral And Written Modes (Cummins, 2008). It Would Be Interesting To Gauge Whether The Participants Believe If Adults Are At The Bics Or Calp Stage Of The Urdu Language. This Will Inform The Research As The Bics And Calps Theory Will Be Used In The Findings Chapter After The Interviews And Analyses Are Complete.

## 2.3 Motivation To Learn A Second Language

Dornyei (1998) Examines Motivation In Second Language And Foreign Language Learning. This Article Examines The Types Of Motivation And How These Factors Can Influence Second (Or Other) Language Acquisition. A Breakdown Of Motivation Is Given By Maslow (1943) And This Will Be Examined And The Responses Of The Participants Will Be Informed By The Analysis Of The Model (Figure 1). At The Very Foundational Level, We Can See That The Basic Motivation For Anyone Is Categorised Into Basic Needs Such As Physiological And Safety Needs. One Category Above And We Are At The Psychological Needs Which Encompass Esteem And Belongingness. Finally, At The Top Tier, We Can See The Self-Fulfilment Needs Such As Achieving One's Full Potential. This Model Is Included As It Underpins The Research And Which Category Of Motivation The Participants' Responses Fit In.

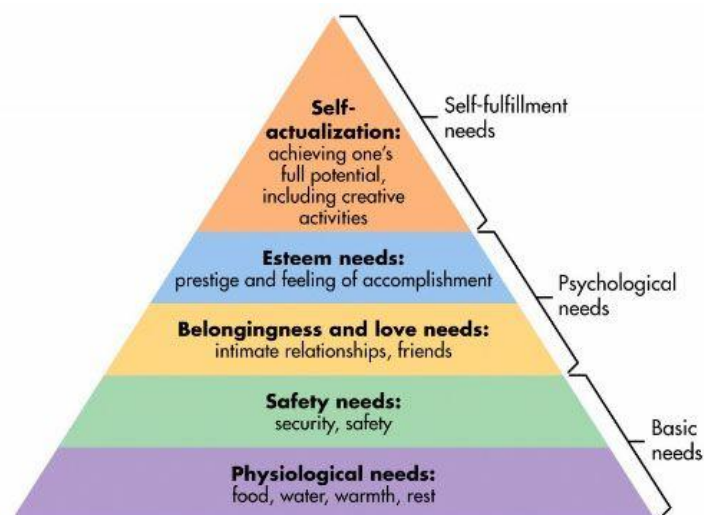


Figure 1: Maslow (1943)

### **2.3.1 Physiological Needs**

As The Participants Are Above This Category; Their Needs Are Not In This Base Or Foundational Level And Therefore The Urdu Language Is Not Seen As A Basic Need. Maslow (1943) States That The Basic Essential Needs Are A Starting Point For Any Motivation And If These Are Not Met, Then Learning Could Suffer.

### **2.3.2 Safety**

When Physiological Needs Have Been Met Then The Next Stage Is Safety And Security. Safety And Security Are Still Categorized Within The 'Basic Needs' Group, According To The Model, Because It Is Undoubtedly A Fundamental Essential In Order To Survive. Again, The Participants To Be Interviewed Will Not Be In This Category As They Have Been Born And Bred Within The UK And Safety And Security Have Not Been An Issue. Therefore It Is Likely That the Motivation Does not lie in the First Two Categories of Maslow's Model.

### **2.3.3 Belongingness and Love Needs**

This Comes Into Action After The First Two Levels Have Been Satisfied. The Absence Of Close Relations Like Friends And Family Will Influence And Motivate An Individual For Belonging And Love. Whether The Individual Is An Introvert Or An Extrovert, We All Crave A Sense Of Belonging And Acceptance. Maslow (1943) States That Even Though This Level Is Higher In Terms Of Hierarchy, The Need For Love And Belongingness Is Similar In That It Motivates Only When A Person Feels A Deficit. In A Consideration Of This Framework, Using The Urdu Language May Give A Sense Of Belongingness To An Individual Within An Urdu Speaking Community.

### **2.3.4 Self-Esteem**

The Idea Of Being Accepted And Valued Is Goal Driven. Depending On The Individual, The Goals Will Vary. Some People Want Respect From Other People, And So They Will Be Motivated To Act In A Manner In Order To Demand Or Command That Respect. Conversely, Other People Feel More Obligated To Fulfil Their Own Accomplishments And They Do Not Require The Acceptance Or Approval From Other People And So They Act In Such A Way To Gain Their Personal Achievements. In Both These Instances, However, There Is No Doubt That Self-Esteem Is A Key Psychological Factor, Once The Previous Stages Are Met, In Motivation. This May Relate To The Status Of The Urdu Language: If The Language Is Perceived Positively, And Of High Status, By Others Then It May Be That An Individual Feels More Accepted When Using The Language.

### **2.3.5 Self-Actualization**

This Final Level of Need Investigates What a Person's Full Potential Is In Order To Become Everything That One Is Capable Of Achieving. This Can Only Be Achieved Upon Completion Of The Previous Needs. As Categorised, This Need Is Purely For Self-Fulfilment And Is Not Reliant On External Factors. It Is The Final Factor In Motivation To Unlock The Full Potential Of One's Skills, According To Maslow (1943).

These Types Of Motivation Will Be Considered Within The Research And The Study Will Examine If, And What Type Of, Motivation Contributes To The Learning Of Urdu From The Data Provided By The Participants.

As With The Previous Article, Gardner And Lambert (1972), In Their Meta-Analysis, Examine Why One Would Acquire A Second Language. The Authors Have Divided Attitude Into Five Variables; Integrativeness, Attitudes Towards The Learning Situation, Motivation, Integrative Orientation And Instrumental Orientation. This Research Aims To Compare And Contrast The Findings Of My Research Against The Findings Of Those Within The Literature Review. It Will Consider The Attitudes And The Motivation Towards The Urdu Language And The Above Research Will Provide A Sound Foundation.

## **2.4 Cognitive Benefits of Bilingualis**

Mumtaz and Humphreys (2001) Note That It Is Evident That Learning a Second Language, Specifically Urdu, From a Young Age, Has Cognitive Benefits. The Research States And Discusses Its Results, Finding That There Is Evidence To Demonstrate The Transfer Of Knowledge From The First Language (L1) Skills To Reading Development In A Second Language (L2). This Research Is Included To Increase The Understanding Of Acquiring A Second Language. Understanding The Cognitive Benefits Of Bilingualism Could Act As A Potential Factor In Second Language Acquisition And This Research Will Include The Cognitive Benefits Of Bilingualism Within The Interviews. Furthermore, It Will Examine Whether Or Not The Cognitive Benefits Of Bilingualism Can Be The Sole Motivational Factor Of Learning The Urdu Language. This Study Would Like To Explore Whether These Benefits Can Encourage The Participants To Use The Language More Than The Usual Usage Of The Second Language. Furthermore, Discussing The Cognitive Benefits Of Bilinguals; Specifically In Children (Cooperson, 2013), Two Out Of The Four Participants Have Children And Would Like To Discuss The Relevance Of The Cognitive Benefits Found Within This Study To Examine The Feedback From The Participants. Although The Research Aims To Focus On Adults, It Is Vital To Look At Literature Including Children, As Cooperson (2013) Discusses The Use Of The Language Across Generations And The Participants May Respond With Examples Using Their Children.

## **2.5 Culture and Identity**

Culture Has Been Best Described As Features That Are Shared, United And Connect People Together Into A Community (Baker, 1983). Acquiring A New Language Is Connected With The Culture (Speckman, 2008 & Silverstein, 2004). Barber (2013) Examines The Influences Of Culture And Identity In Second Language Acquisition In An American Private School In Egypt. Barber Also States That The Acquisition Of The Language Is Not Only Based On The Phonological, Lexical And Syntactic Forms, But Also Be Heavily Based On The L2 Culture. Furthermore, The Study Discussed Egyptian Students Who Study In The Medium Of English And Adapt Their Identities While Trying To Accommodate The Differences Between These Cultures. This Article Is, In Particular, Of Interest As Findings From Barber's (2013) Research Will Inform With My Current Research In Terms Of Culture And Identity. It Would Be Interesting To See If There Are Issues With Identities And Cultures Clashes Among The Participants, And How Culture And Identity Can Influence Their Impact On Learning Another Language.

## **2.6 Accent & Race**

As Well As Learning English, Learning The Accent Is Also A Factor In Second Language Acquisition (Crystal, 2003). Mckenzie (2015) Examines The Perception Of British University Students On The Spoken Variation Of English And Finds That The Indian (Southern Asian) English Accent Is Less Preferable Than Other Accents, To The University Students Present In The Study. Although Crystal (2003) Claims That Accent Has Nothing To Do With Acquiring A Language, Mckenzie's (2015) Article Concludes That Accent Could In Fact Hinder Or Prevent Second Language Acquisition. Similar To The Findings Of This Article, The Current Research Will Investigate And Discuss The Role And Perception Of The Urdu Language, From The Four Bilingual Adults, And Analyse Their Opinions On The Value Of The Urdu Language.

The Urdu Language Is Known To Be Confused With The Arabic Language (Mirza, 2014). Both Of These Languages Borrow More Than Just A Few Words From Each Other. The Structural Construction Of The Sentences, Their Grammar, Phonological Utterances, Letters And Even Some Of Their Words Are The Exact Same In Both Languages. It Is, For This Reason, That Many People Confuse The Urdu Language With The Arabic Language (Lewis Et Al., 2015). Arabic Is The Language Of The Islamic Holy Book; The Quran, And It Is Also The Language Of The Middle Eastern Countries Where Islam Emerged From. Based On These Similarities And The Current Skewed Portrayal Of The Islamic Religion By The Media, Many People Confuse The Urdu Language With The Arabic Language And Connect Race/Islam To The Language. The Participants In This Research Will Be Asked Whether They Feel That Race Plays A Role In Their Use Or Acquisition Of The Urdu Language.

Similar To Mcmahon (2007), This Study Would Like To Examine How Bilingual Urdu Speakers Feel They Are Viewed And To Compare How Caucasian People View Bilingual Urdu Speakers. The Study Would Investigate If The Issues Faced Are Specifically To The Urdu Language Solely, Or The Fact That Any Second Language Is Being Used In The Wider Community.

## **2.7 Urdu And Gaelic In The School Sector**

Dombrowski Et Al., (2015) Examine The Difference In Attainment Between Two Languages: Urdu And Gaelic. Where Gaelic Is A Language Proactively Funded By The Government, Urdu Is Not, Even Though There Are More Urdu Speakers Than Gaelic Speakers Currently In Scotland (Scotland Census, 2011). Furthermore, Due To The Lack Of Finances, It Can Then Be Argued That Urdu Is Not Seen As An Important Minority Language, Like Gaelic Is, And Consequently, Is Devalued And Deemed As A Unusable Language.

This Article Highlights The Difference Between Urdu And Other Languages Taught In The School Sector And To Highlight Any Issues. Although There Are More Speakers Of Urdu In Scotland, Than Gaelic Speakers (Scottish Government, 2016), Gaelic Appears To Have A Higher Status Than Urdu. This Is Due To The Fact That Gaelic Is "An Autochthonic Language" Meaning Gaelic Symbolizes With Scottish Cultures And Traditions Whereas Urdu Could Be Seen As A Lesser Language Attached With Cultures And Traditions Not Common To Scotland (Dombrowski Et Al., 2015). This Is Of Relevance To This Research As It Aims To Look At The Status Of The Urdu Language And How It Is Valued By The Urdu Community. The Findings In The Dombrowski Et Al (2005) Article Suggest That, Compared With Gaelic, The Urdu Language Has A Lower Status.

Reeves (2004), Discusses The Issue Of Equality Within The Classroom. The Study States That Although Equal Opportunity Has Been Given To All Students, The United States Has Yet To Find A Way To Provide Equality Of Educational Opportunity For English Language Learners, And These Inequities Have Been In Two Ways: Restricted Access To Course Content And Inaccurate Assessment. The Current Research Will Investigate Whether The Participants Consider That There Are The Same Inequities, Within The Classroom (Or At Least Within Schools), As What Has Been Discussed By Reeves (2004), By Urdu Language Learners.

The Above Literature Review Will Provide A Comprehensive Foundation To This Research. Many Of The Articles Touched Upon Important Issues In Foundational Factors Such As Theories Of Second Language Acquisition, Motivation, Race, Linguistic Human Rights, Cultural Identity And The Cognitive Benefits Of L2 Learning. The Analyses Of The Literature Will Enable An Insight In The Current Subject For Research. This Will, Consequently, Allow For An In-Depth Breakdown Of The Findings Section And Enable Conclusions, Recommendations And Implications To Be Drawn.

### 3 – Design and Implementation

#### 3.1 Design

The Paradigm That Will Be Used For The Study Is Qualitative. The Research Intends To Be A Confirmatory And Exploratory Study. A Brief Justification As To Why This Method Was Selected Is Described By Cohen (2011, P.219)

The Social And Educational World Is A Messy Place, Full Of Contradictions, Richness, Complexity, Connectedness, Conjunctions, And Disjunctions. It Is Multi-Layered, And Not Easily Susceptible To The Atomization Process Inherent In Much Numerical Research. It As To Be Studies In Total Rather Than Inn Fragments Is A True Understanding Is To Be Reached. Cohen (2011, P.219)

This Is Relevant To My Study Because Only A Qualitative Study Can Provide The Multi-Layered Data Unlike Numerical Research. This Study Aims To Investigate The Complexity Of The Perception Of Urdu, By Four Participants, And Hence The Qualitativ Method Of Study Has Been Selected.

This Is Further Reinforced By Patton (Cited In Boudah, 2011, Ch.6 P.7)

The Qualitative Methodologist Must Get Close Enough To The People And Situation Being Studied To Personally Understand The Depth And Details Of What Goes On. Second, The Qualitative Methodologist Must Aim At Capturing What Actually Takes Place And What People Actually Say: The Perceived Facts.

Based On The Fact That This Research Is A Small Scale-Survey, The Above Is Why The Research Cannot Be Wholly Analysed Via Any Other Method Or Paradigm Such As Quantitative, Because Qualitative Research Will Allow The Researcher To Get Close Enough And Understand, In-Depth, The Details Of The Participants Responses, Rather Than A Piece Of Quantitative Research Where The Researcher Will Not Be Close Enough, And Consequently Will Not Be Able To Understand An In-Depth Comprehension Of The Research Answers Provided. Furthermore, Qualitative Research Is Best Used For Interviews Where The Researcher Is Required To Elicit Information On People's Attitudes, Perceptions And Meanings (Menter Et AL., 2011, P.126), Which May Enable The Participants To Reveal What They Truly Believe About A Particular Subject.

The Tools Intended To Use To Collect Data Will Be Semi-Structured, Face To Face Interviews. This Is Based On the Following;

“Qualitative Research Provides An In-Depth, Intricate And Detailed Understanding Of Meanings, Actions, Attitudes And Behaviours.” (Gonzales Et AL. 2008: Cited In Cohen 2011). It Would, Therefore, Be Difficult And Possibly Even Impossible To Gauge And Gain An “In-Depth, Intricate And Detailed Understanding Of The Meanings” Without Having A Face To Face Interview. Questionnaires Cannot Provide Us With The Above Criteria As They Are Only Surface Deep And Would Not Allow Us To Gain An Understanding Of Deeper Meanings, Which Are Required To Gain A Comprehensive Set Of Data. Similarly, Observations And Focus Groups Could Show A Slightly Artificial Take On The Actual Reality Of Things. This Is Because The Participants May Feel They Should Be At Their ‘Very Best’ Or Intentionally Change The Way They Interact With Each Other For The Benefit Of The Observer And Therefore, Not Providing Accurate Data (Cohen, 2011). Another Point Is That Many People Have Opposing Views And Opinions On Many Topics And Subjects. In A Focus Group Or Observation, They May Feel Shy Or Uncomfortable To Openly Announce Their Opinions (Ibid.) About Certain Subjects Such As Language, Perception, Identity And Reactivity Effects And Therefore, I Conclude That One-On-One, Face To Face, Anonymized Interviews Will Serve The Participants Well, And Even More, Obtain Accurate Data For This Study.

The Intended Sample Will Be Selected From The Specified Area Which Is The West End Of Glasgow, Which Has A Rich Ethnic Urdu Speaking Community, So It Will Be A Judged, Non-Random, And Purposive, Convenience, And Selected Sample. The Reason For Selecting This Area Is, Due To The Availability Of Urdu Speaking People Within The West End Of Glasgow. The Purpose For Conveniently Selecting A Sample Is To Give The Research Validity Once The Findings Are Concluded. Although This Research Will Not Be Able To Be Generalizable, It Can Be Comparable (Cohen, 2011). It Would Be Almost Impossible To Gain A Completely Random Selection Of A Sample. Therefore The Selected Sample Would Provide An Unrepresentative Result Which Will Not Be Able To Be Representative To The Wider Population, But Possibly Comparable.

I Aim To Select A Sample Size Of Four People. They Will Be Adults, Above 16 Years Old, And They Will Be Obtained From The West End Of Glasgow. They Will Be Bilingual Urdu Speakers and Be Of Pakistani Ethnicity. Ideally, It Would Be Interesting To Find A Varied Group, One Where The Levels Of English And Urdu Differ From One Another. The Initial Thought Was To Find A Participant Who Has Excellent English With Little Urdu, A Participant With Equal Communicative Competence In Both Languages, And A Participant With Excellent Urdu And With Little English Knowledge, To Give A Varied And A Multi-Perspective Set Of Results. Furthermore, Social Background (People From Different Upbringings And Families In Glasgow) And Gender Were Also Considered And Equal Data From Both Genders Is Hoped To Be Collected. For Social Background, I Would Like A Range Of People From Different Social Backgrounds In Order, Later, To Correlate If Participants With Different Social Upbringing And Background Have A Differing View On Urdu. However, If This Range Of Participants Cannot Be Found, Then Any Mix Of Participants Will Do Because The Aim Is To Obtain The View Of Urdu From Bilingual Urdu Speakers.

The West End Of Glasgow Has Been Selected Because That Is Where The Author Has Lived Throughout His Life. He Is Familiar With The Community And They Are Familiar With Him. Furthermore, It Is Believed That Participants Will Not Be Reticent About Answering The Questions Because They Know The Author And They Know That It Will Be Anonymous.

The Method In Which The Participants Will Be Selected Will Differ Based On Gender. The Mosque Situated In The West End Of Glasgow, Al Furqan Or Carrington Mosque, Has A High Number Of Male Bilingual Speakers (Of Urdu) Attendees. This Will Make Selecting The Males Stress-Free And

Tranquil. This Laidback Process Is Further Reinforced Since The Mosque Is A Local Mosque And The Author Is A Familiar Face Within The Community. As For Obtaining Female Samples, The Process Will Be Stress-Free But It Will Be More Time-Consuming Than Collecting The Data From The Males. This Method Will Be To Access The Local Mosque During Ramadan. During This Month, The Mosque Has A High Number Of Male And Female Attendees Every Single Night Furthermore, In Ramadan, The Mosque Has Bi-Weekly Gatherings Which Also Consists Of A High Number Of Male And Female Attendees. Due To The Author's Family Ties And Influences, He Has No Doubt That The Women Found Will Participate Because Most Females In This Community Are Close, And Therefore They Will Feel More Comfortable Speaking To A Familiar Face Rather Than A Complete Stranger.

The Ethics In This Research Shadows What Cohen Et Al. (2011) Have Mentioned. First, The Cost-Benefit Ratio Has Been Taken Into Consideration. The Research Aims To Be Non-Maleficence, As To Not Cause Any Problems Or Issues, And Be Of Benefit To Those Involved And To Those Who Read The Findings And Implications Of The Project. Although The Principles Will Be Deontological, The Relativist Principles May Be Dependent On The Situation, For Example Situated Ethics (Ibid.). A Question Could Be Harmless And Straightforward To One Participant But To Another, The Question May Seem Invasive Which In Turn, Could Cause Discomfort To The Participant. Should This Be The Issue, The Participant Will Have The Option Not To Answer The Question And Even Refuse To Conduct Any Further Participation In The Whole Interview.

One Ethical Consideration That Will Need To Be Addressed Is The Perception Of Urdu Within And Outwith The West End Community. This Could Cause Some Discomfort As Some Participants May Not Want To Say What Is Really On Their Minds As It Might Be Offensive Or Against The Beliefs Of The Majority Of The Community. At This Stage, The Participants Will Be Reassured And Reminded That Everything Will Be Anonymous And Again, If They Do Not Wish To Continue, They Can Refuse To Do So.

As Previously Discussed, The Analysis Conducted Will Be Qualitative. The Data Sources Will Be Interviews. As Cited in Menter (2011), Ritchie Spencer's (1994, P.219) Qualitative Methods Will Be Employed In Order To Analyse the Data. The Methods Consist Of: Familiarisation, Identifying A Thematic Framework, Indexing (Highlighting) And Charting. Then Once This Has Been Successfully Completed, Bryman's (2008) Stages of Coding Will Be Adapted In Order To Give Labels to Elements of Texts/Parts, The Stages Are As Follows; "Read The Whole Text, Mark And Underline Ideas And Concepts, Create Code Labels And Systematically Code The Text And Finally Recognise Connections Between Codes." This Technique Will Allow The Researcher To Then Make Cross Connections And Comparisons Between Codes.

The Research Will Aim To Be Both Reliable And Valid. The Following Precautions Will Be Undertaken To Ensure The Validity Of The Experiment (Silverman, 2016); I.E. The Method Of Asking Will Be Practical So The Research Will Be Operationalised. Furthermore, Rigorous Methods Will Be Carried Out To Ensure Consistency Between Interviews, Which Will Increase The Reliability. Finally, The Questions Will Be Non-Leading, Clear, Concise And Unambiguous. The Reliability Will Also Be Assumed In The Same Manner. The Researcher Hopes To Make The Research As Reliable As Possible By Giving Everyone The Same Time Limit Of 20 Minutes. Another Precaution Taken Will Be To Ask The Same Questions (Although It Is Semi Structured, The Foundational Questions Will Be The Same). Other Precautions Such As Stringent Methods, Collection Of Data And Interpretation Of Data Will Be Strictly Adhered To In Order To Ensure The Reliability Of The Research.

Once Collected, The Data Will Be Analysed Confidentially By Me And Only My Supervisor Will Have Access To It, Apart From Me. Apart From That, Nobody Else Will Have Access To The Data As It Will Be Stored In A Password Protected Laptop. Participants Involved Will Be Given Anonymity And To Ensure Confidentiality, No Personal Identifiers Will Be Used From The Beginning To The End Of The Research.

Finally, A Small Number Of Limitations To This Research Are Expected. Firstly, Due To The Sample Being A Convenience Sample, It Limits The Research To Be Comparable And Not Generalizable. Secondly, Due To The Time Limit, The Researcher Can Only Focus On A Few Aspects Within This Area But Ideally He Would Have Liked To Explore Further And Deeper. After That, We Have The Semi-Structured Questions Which Can Form Some Skewed Answers From The Participants Because They May Feel That The Researcher Is Interviewing For Certain Answers, So The Reactivity Effect Might Skew The Answers Slightly. This Could Be Due To Research Bias/Subjectivity, Which Is Unavoidable But Essential To Always Keep In Mind.

### **3.2 Implementation**

During The Commencement Of The Data Collection, The Participants Felt More Comfortable Meeting At A Location Of Their Choice And Time. For All Participants, The Researcher Met The Participants At An Agreed, Convenient Location And Completed The Data Collection There. With The Religious Aspect Of Gender Segregation, Both The Female Participants Asked To Have A Male Member Of The Family Accompany Them To The Interview. The Semi-Structured Nature Of The Interviews Enabled Flexibility And Exploration In Areas Of Interest. Two Out Of The Four Interviews Lasted Slightly More Than 20 Minutes, By A Few Minutes. Although The Time Was Monitored Closely, The Researcher Felt That If The Participants Had Been Cut Off, The Researcher Would Have Been Prevented From Gaining Valuable Information For This Research. The Participants Had Discussed A Variety Of Issues But The Semi-Structured Format Ensured That All The Participants Were Asked The Same Questions. Before The Commencement Of The Interviews, All Participants Were Reminded That They Had The Right To Refuse Any Question Asked, In Case They Felt It Was Personal Or If It Would Cause Any Problems And/or Issues. Participant Two Exercised This Right Because He Felt That His Input For A Sub-Question Was Not Required And So He Refused To Answer The Question. After Analysing The Interviews And Structuring The Findings Chapter, The Title Of The Research Had Been Slightly Amended.

## 4 – Findings (Thematic Analysis)

### 4.1 Perceptions of Urdu (Community/Government/General Promotion)

When Asked About The Perceptions Of Urdu, The Participants Gave A Variety Of Answers. These Responses Were Unusual And They Encapsulated Many Factors. Participants One, Two And Three All Felt Comfortable Using The Urdu Language As The Main Language For Communication Within The Community Because They Felt A Sense Of Belonging, Comfort And Fitting In (Maslow, 1943). Participant Four However, Preferred Using The Urdu Language Outwith The Community. The Reason For This Is Because Participant Four Believes That He Can Comfortably Use The Language, Outwith The Community, Without Having To Worry About Making Mistakes Or Errors, Whereas Within The Community, He Feels That His Lack Of Proficiency Equates To A Lack Of Respect For The Culture (Krashen, 1982). He, Therefore, Feels An Overall Lack Of Confidence And Prefers Not To Use The Urdu Language Within The Community. All Four Participants Did Agree That The Proficiency Of The Urdu Language Is Connected With The Respect Of The Elder Generation And Therefore, The Pakistani Culture. Although The Response From Participant Four Is Contradictory To The Rest Of The Participants' Responses, We Can Find This Response Connected With The Literature. Krashen (1982) Discusses The 'Affective Filter'. The Affective Filter Hypothesis Refers To An Obstacle Which Could Potentially Prevent The Acquisition And Use Of A Second Language. Participant Four's Response Confirms Krashen's Hypothesis Because He Feels That His 'Filter' Is The Discouraging Environment He Is In And That His Mistakes Will Always Be Pointed Out To Him. Furthermore, These Findings Can Be Reflected With Cummins' (1999) Basic Interpersonal Communicative Skills (Bics) And Cognitive Academic Language Proficiency (Calp) Research. Participants One, Two And Three Are All In The Calp Level Of Speaking Urdu Because They Can Communicate And Convey Ideas Effectively In Speaking And Writing. Their Cultural Awareness Is Also Higher Than Participant Four's. So The Proficiency, Of Participants One, Two And Three, Of The Urdu Language Is At A Much Higher Level And Ability, Allowing Them To Express In Depth Ideas And Communicate Solely In The Urdu Language. Participant Four, However, Has A Level Of Urdu Proficiency At The Bics Stage Which Refer To The Basic Communicative Skills Needed To Communicate. Participant Four Believes That He Is At A Bics Level Because He Feels That His Reactions And Word Choice Are Based On Other People's Responses And Facial Expressions, Which, According To Baker (2006), Are Examples Of Bics. Joining Krashen's Affective Filter Hypothesis With Cummins' Bics And Calp Demonstrates And Provides An Explanation For The Findings. The Fact That Participant Four Is At A Bics Level, He Feels That His Affective Filter Is Much Higher Than The Rest Of The Participants, Whose Proficiency Level Is At A Calp Level.

When Asked About The Community's 'Push' To Learn And Use Urdu, Participants One And Two Believed That The Community Is Doing Enough To Promote The Language Use. They Believed That The Perceptions And The Promotion Of The Urdu Language Were Sufficient From The Community. These Participants Felt That The Community Was Doing More Than They Should Be To Emphasise The Importance On Language, Such As; Having Regular Volunteered Weekend Urdu Classes, Speaking Urdu At Home And Encouraging Urdu When In Public. Participant Four Believed That The Promotion Of The Language Should Not Rely On The Community But It Should Primarily Be The Responsibility Of The Government And Any Issues With Regards To The Urdu Language Should Be Handled At A Governmental Level. Instead Of Expecting Pockets Of Communities To Uphold The Language, There Should Be Policies Put In Place By The Government To Supplement The Maintenance Of The Language. Similarly, Participant Three Believed That The Responsibility Of Promoting The Urdu Language Relies On Policy Holders. She Believes That The Promotion Of The Urdu Language Is Too Much Of A Heavy Burden For The Community Alone To Bear, And Should Primarily Be Upheld And Promoted By The Schools And Implemented Deep Within The Policies. Participants Three And Four's Responses Chime With The Findings Of The Research Conducted By Dombrowski, L. Et Al., (2015). Although The Urdu Language Has Been Implemented As A Standard Grade Subject And A Higher Subject Since 2006 (Bbc, 2006), The Number Of Teachers Has Not Increased, Which Means That There Does Not Seem To Be That Much Of A Significant Importance In Urdu Language Preservation, Unlike Gaelic, Which Is Protected By The Gaelic Language (Scotland) Act 2005. On Further Inspection Of The Article By Dombrowski Et Al., (2015), We Can See That There Has Been No Increase Of Urdu Teachers In The Secondary Schools Sector From 2008. In The Same Article, Spolsky (2009) Describes The Role And Importance Of A Language Teacher. The Author States That The Teacher Creates And Sustains Patterns Of Language Use, Thus Underlining The Importance Of Having Language Teachers. The Data Collected, From The Participants, Displays A Variety Of Opinions And Viewpoints Which Shows That There Are Numerous Perceptions Of The Urdu Language.

### 4.2 Cultural Influences on Language Learning (Race/Identity/Heritage/Culture)

On The Topic Of The Influences On Language Learning, The Participants Had An Interesting Response To The Questions Asked. Participants One, Three And Four All Strongly Felt That Language Is Connected With Culture As Discussed By Silverstein (2004). They Believe That To Speak The Language Meant To Preserve The Culture For The Generations To Come And Therefore, Keep The Language And Culture Alive. Participants One, Three And Four Believe That The Urdu Language Brings With It Many Cultural Values That Are Deemed Important And Vital By The Majority Of The Urdu Speaking Community In The West End Of Glasgow. Participant Two However, Thinks That Language Is Not At All Connected To Culture And That Culture Is Transferrable. He Believes That Culture Can Be Taught Or Acquired Independently Of Language And Therefore Does Not Associate The Two With Each Other. Participant Two Referred To His Children To Give Proof To His Response By Saying That Although His Children Are Not Fluent In Speaking Urdu, They Still Have The Cultural Values Of The Language For Example When An Elderly Member Of The Family Walks Into The Room, His Children Will Know To Get Up And Offer Their Seat, And This Is Without Speaking Or Learning The Urdu Language. Participant Two Also Felt That Urdu Is No Different From Any Other Second Language. He Felt That If Instead Of Asking About Urdu, The Researcher Was Asking About Another Language Like French Or Spanish, And Then His Answers Would Be The Same. The Reason He Felt Like



This Was Because He Believes That There Is No Connection Between Culture And Language, Contrary To What Tylor (1871) And Silverstein (2004) State. One Thing, However, Participant Two Felt Was Connected To The Urdu Language, More So Than Other Languages, Is Respect.

All Four Participants Mentioned One Particular Influence On Them Using The Urdu Language Which Was Respect. Respect Is A Paramount Factor Within The Urdu Community And Speaking The Language Fluently Is Connected With This Aspect Of Respect. Although This Could Be Seen As A Positive, It Is Also A Double Edged Sword In That It Can Also Be Seen As A Negative, Preventing People With A Basic Level Of Urdu From Actually Using The Language Within The Community, As We Have Seen Is The Case For Participant Four. Although Each Of The Participants Understood The Need Of The Urdu Language, They Each Had Their Own Motivations For Using The Language. Baker (2006) States We Construct Our Identities, Yet They Are Created And Confined By Factors Surrounding Us Such As People, Situations And Influences.

#### **4.3 Motivation**

In His Article, Dornyei (1998) States That Although Many People Agree That Motivation Plays A Major Factor Within Language Acquisition, The Exact Meaning Of The Concept Of Motivation Is Often Discussed And There Is Very Little Agreement As To What That Is. All Of The Participants Responded With A Variety Of Reference To Motivational Factors Which Encourage Them To Learn, Use Or Speak The Urdu Language. Gardner (1972) Has Coined The Phrases Integrative And Instrumental Motivation. Integrative Motivation Includes Factors Which Consist Of The Immersion Or Integration Of The Target Society Or Community, Such As Wanting To Know The People, Culture And Traditions Of What Is Around. Instrumental Motivation, On The Hand, Is Motivation To Gain A Personal Benefit Such As A Higher Salary Or Job Profile. All Of The Participants Gave Examples Of Integrative Motivation. Participants One, Two, Three And Four Felt That They Needed To Communicate With The Elders And Those Respected In The Community And Would Therefore Speak Urdu With Them. Participant Four Has Started To Take A Particular Interest In The Language After He Got Married And Although His Mother-In-Law Can Speak Both English And Urdu, She Is Comfortable With Urdu, And So Participant Four Feels Motivated To Increase His Proficiency In The Language. Participants One And Three Both Have Children And The Children's Grandparents Are Currently Living At Home And They Feel A Personal Obligation To Lead By Example And To Increase Their Own Usage Of The Urdu First Of All And Secondly To Teach The Language To Their Children, To Bridge The Gap Between The Generations. In Participant two's Household, Both Parents Speak English with Their Children and the Children Also Speak English Amongst Themselves. However, Participant Two Feels The Need To Teach His Children The Urdu Language Simply In Order To Access The Rich Linguistic History Urdu Has, For Example, Such As In Their Poems. He Also Feels That Urdu Is A Language Of "Love" Where One Can Deeply Express Their Emotions In A Way Unknown To The English Language.

While Motivation Can Be An Essential Factor In Acquiring Any Language (Dornyei, 1998), Then Conversely, Means That Lack Of Motivation Can Also Cause The Prevention Of Acquiring A Language. Participant Two And Four Shared Their Experience Through Lack Of Motivation And Why They Feel That It Is Difficult To Use The Language. Participant Two Responded That There Is No Motivation At Home To Teach His Children The Urdu Language And Therefore They Do Not Want To Teach It. Everything That His Children Want To Do Can Be Done In English And At A Higher Quality. So His Children Prefer Not To Use The Language. As For Participant Four, As Discussed Earlier, He Believes That He Would Be Mocked And Corrected And So For Him The Motivation Is Very Low.

#### **4.4 Current Perceptions of Urdu in the Mainstream Media and Society (Religion/Religious Culture)**

When Asked About Their Opinions On The Current Perceptions Of Urdu Via The Society And Mainstream Media, Participant's One, Three And Four's Responses All Included A Factor Of Race Or Religion Attached To It. Participant One Has Experienced Anti-Islamic Or Islamophobic Comments Shouted At Her When She Spoke Urdu With Her Mother In The General Public. One Reason That Urdu Could Be Misinterpreted As The Islamic Language – Arabic – Is That Both Languages Are Very Similar To Each Other In Many Ways (Mirza, 2014). Firstly, They Are Similar In The Ways That The Language Is Written, How The Sentences Are Formed. Secondly, Both Of These Languages Borrow Words From Each Other (Ibid.). Participants Two And Four Have Also Experienced Similar Issues And When Asked To Dwell Upon It, They Responded That Although The Media Are Portraying The Islamic Religion In A Skewed Light, It Is Our Responsibility To Counteract The Media With Our Actions And Words. Furthermore, They Reiterated That The Media Propaganda Is No Reason For The Ignorance Of Confusing A Language. Along With That, All Four Participants Felt That Using The Urdu Language In An English Speaking Country Could Also Be Seen As Rude. Participants Two And Four Believed That Even If Was Any Other Language, Apart From English, Spoken In Public, It Would Still Be Deemed As Rude And Disrespectful. However, Participants One And Three Believed That There Is Less Tolerance With The Urdu Language Compared With, For Example, A "European Language", Which May Be Due To Racism.

The Similarity Of The Languages Can Also Bring A Benefit To Learning Or Acquiring The Urdu Language. It Is For This Reason That Participant Four Said That He Is Very Interested In Learning The Language. This Goes Back The Gardner (1972) And His Theory Of Instrumental Motivation. Holistically, Participant Does Not See The Need Or Necessity Of The Urdu Language. It Is More Of A 'Stepping Stone' For Him To Learn And Understand The Arabic Language Which He Hopes To Use To Understand Religious Scriptures.

#### **4.5 Language Status (English as a Lingua Franca/Taking over Other Languages)**

A Final Theme Which Emerged From The Analysis Of The Interviews Is The Theme Of Language Status. All Of The Four Participants Touched Upon This Point And Particularly Participant Two. Participant Two Feels That, Instead Of Looking At Any 'Second' Language, We Should Be Focussing On The 'First' Language (English), And Improving On That. He States That English Is The Language Of The World And The Language Of Advancement,

Similar To Jenkins (2014), And As A Consequence, The Rest Of The Languages Are Less Important. From The Findings Of Participant Two, The Status Of The Urdu Language (Or Any Other Second Language To English) Is Seen As Devalued And Low. This Reduction Of Status Brings A Shame To Participant Four To Speak It In Within The Community. Participant Two Referred To An Example To Emphasise The Status Of The Urdu Language. It Was In A High School In Glasgow Where A New Student From Pakistan Had Arrived And Had Started School. He Was Assigned A Buddy Who Knew How To Speak Urdu And It Was Thought That Perhaps He Could Show The New Student Around. After A Few Days, Participant Two Realised That There Was No Progression Or Even Communication Between The Two Students And When Questioned, The Buddy Replied That He Did Not Want To Speak In Urdu With The New Students Because He Was Mocked For Doing So By His Own Friends (Who Were Also From A Pakistani Background) And The Wished That He Never Knew The Language And Was 'Normal'. Participants One, Two And Three Felt That, Nowadays Within The School Sector, There Is A Factor Of Shame Attached To The Usage Of The Urdu Language By The Students. Participant Four Felt That It Could Be The Case Although He Is Not Sure.

## 5 – Conclusion, Recommendations & Implications

### 5.1 Introduction

This Research Aimed To Examine The Perceptions Of Bilingualism From Four Bilingual (Urdu/English) Adults Living In The West End Of Glasgow. It Is Concluded That From The Data Collected That The Research Question Was Answered. The Participants Were Selected, Based On The Criteria For Selection (Cohen, 2011) And The Semi-Structured Interviews Were Carried Out. The Participants Gave Detailed Valuable And Varied Information On The Perception Of The Urdu Language, The Challenges Faced By Urdu Speakers And Issues Faced, Motivational Factors, Value Of The Urdu Language Within And Outwith The Community; This Will Lead To Recommendations And Implications. Each Participant Had A Unique Outlook On The Perception Of The Urdu Language And, With Their Responses, Added Another Dimension Of Depth To The Findings Section. The Aims Of The Research Were Also Met As Follows:

**Aim 1** – What Are The Issues / Challenges Around Language Use: Does Language Use Depend On The Community Or Another Factor? Furthermore, It Was Decided To Look At How Comfortable People Are When Using The Urdu Language Within And Outwith The Community. A Distinction Was Made Within And Outwith The Community As Comfort And Motivational Levels Could Change Between The Two Environments; This Is In Line With Theory On Integrative Motivation (Gardner, 1972). If This Seemed To Be The Case, Then The Motivational Aspects Would Have Been Analysed. This Aim Was Met Because All The Participants Discussed Their Perceptions On Speaking The Urdu Language Within And Outwith The Community And Further Discussed Their Motivations For Using The Language. The Participants Also Discussed On Whom They Thought Language Sustenance Should Depend: The Individual, The Community, The Society Or The Government.

**Aim 2** – The Focus Was On Language Maintenance: How The Language Is Maintained In The Household Or From Generation To Generation. This Aim Was Met Because All Of The Participants Deliberated, In Detail, On The Issues Around Language Maintenance, Specifically The Issues Faced Between Generations. Two Of The Participants Have Children And Used Them As Examples To Explain Their Linguistic Motivation. All Of The Participants Used Their Parents Or Grandparents As Examples To Emphasise Their Points Connected With Language Use And How This Is Supported In The Community.

**Aim 3** – The Final Aim Refers To Perception Of Issues That Might Inhibit Language Use. The Ways In Which Each Participant Views The Urdu Language Will Ultimately Decide Whether He Or She Will Want To Use The Language, Or Not. This Aim Was Also Met As All Of The Participants Discussed In Detail Their Perception Of The Urdu Language And In Relation To Any Factors That Might Inhibit Language Use. Participant Two Gave An Example Of A Student In Secondary School, Who Was Fluent In Urdu, But Preferred Not To Use The Language As He Was Mocked, By His Peers, For Using The Language. This Relates Directly To Krashen (1982) and His Theory on the Affective Filter. The Student's Peers acted as an Obstacle, Preventing Him to Use the Urdu Language.

### 5.2 Summary of Chapters

This Research Comprises A Total Of Five Chapters. Those Chapters Were Divided Into Sections, Heading And Sub-Headings Which All Relate To The Title Of The Research. The First Chapter Introduced The Title And Gave An Overview Of The Subject Including A Short Summary Stating Concisely And Briefly The Purpose Of The Study And The Nature Of The Research Work. Its Purpose Is To Give The Reader An Overview Of The Study. These Included The Context Of The Proposed Research, The Rationale For The Study Including Why The Study Was Chosen And Any Limitations Envisaged With The Study.

In The Second Chapter, The Literature Underpinning Issues Around The Perception Of Bilingualism In The Urdu-English Context Was Referenced And Discussed. This Referred To The Theory Of Sla, Linguistic Human Rights, Motivation, The Affective Filter, Linguistic Human Rights, Cultural Identity And The Cognitive Benefits Of L2 Learning. Furthermore, The Literature Review Also Consists Of Referenced Discussions Of The Literature, Which May Have Presented Conflicting Views And Areas Of Development.

The Research Design And Methodology Were Defined In The Third Chapter. This Chapter Discussed The Approach Of The Research Which Was Carried Out Through Qualitative Data Analysis. This Chapter Also Involves Discussion Of The Advantages And Disadvantages Of The Chosen Method And Tools And Explanation As To Why Alternatives Were Not Selected And Used. Furthermore, This Chapter Included The Reasoning For

The Selected Sample Size. Ethical Considerations Were Also Discussed Within Chapter Three, Ensuring The Confidentiality And Privacy Of The Participants Within The Ethical Guidelines Of The University. After The Data Collection And Analysis, The Implementation Section Was Added To The End Of Chapter Three. The Implementation Section Describes Refinements Made To The Research Plan.

Chapter Four Provided An Analysis Of The Findings In Relation To The Aims And Review Of Literature And Current Thinking. It Provided A Systematic Account Of The Findings, Linked To The Original Aims And Design. It Included Descriptive Thematic Analyses Of The Interview Data And Detailed The Discussions That Occurred With The Interviewees In Relation To The Research Question And Aims With Reference The Literature Review. It Related Theory To Practice; Was Evaluative And Indicated Ways In Which The Study Might Be Improved.

The Final Chapter, Chapter Five, Consists Of The Conclusions, Recommendations And Implications, The Aims And How They Are Met Are Discussed. Recommendations From The Participant Data Were Given In Accordance With The Findings Of The Research. The Limitations Of The Study And Suggestions For Further Research Are Discussed Here. The Conclusion Is The Final Portion Of This Chapter To Conclude The Research.

### **5.3 Recommendations**

The Objective Of This Study Was To Ascertain The Perception Of Bilingualism From Four Bilingual Adults Operating In Urdu And English. The Semi-Structured Nature Of The Interviews Allows The Research To Be Inductive. The Exploratory Approach Allows The Researcher To Simply Ask Questions Without Having Any Bias Or Hypothesis Beforehand. According To Cohen (2011), This Approach Is Imperative When Interviewing Participants Because 'The Social And Educational World Is A Messy Place', Which Has To Be Studied In Total Rather Than As Fragments In Order To Obtain A Holistic Understanding. The Participants Gave Valuable Insight On The Perception Of The Urdu Language Within And Outwith The Community From Which The Recommendations And Implications Have Been Drawn.

Like Any Language, The Urdu Language Is Rooted Deep In Culture (Tylor, 1871). Silverstein (2004) Confirms The Findings Of Tylor By Stating That Language And Culture Are Intertwined And In Order To Learn And Understand A Language, Both The Language And The Culture Must Be Considered. Based On This, Knowing The Language Means Knowing The Culture. Many People In The Urdu Speaking Community Feel That If One Does Not Know The Language (Or Have A Low Level Of Proficiency [Bics] (Cummins 1999)), Then He Or She Has Abandoned The Culture Also. The First Recommendation That I Would Suggest Is That The Urdu Speaking Community Needs To Be More Accepting To Anyone Who Speaks The Urdu Language. There Is No Doubt That English Is The Language Of The World But The Community Need To Accommodate The Fact That They Are Among A Community Of People Who Are Bilingual And Operate In Two Languages Rather Than One. Furthermore, The Community Need To Encourage Any Level Of Urdu Speaker, Be It At A Bics Or Calp (Ibid.) Level, And Dissociate The Connection Between Language Proficiency And Cultural Abandonment. This Type Of Negativity Increases 'The Affective Filter' (Krashen, 1982) And Could Prevent The Learner From Speaking Or Using The Language Comfortably – As We Have Seen Is The Case From The Participant Data. With That In Mind, It Is Imperative To Save This Heritage Language Because The Urdu Language Unites Whole Dimensions Of Culture, Heritage And History. In This Instance, Balance Is Vital. However, From The Findings, It Seems That The Community Are Not Sitting In The Middle: They Are On One Extreme End Of The Scale And Need To Be More Accepting.

Another Recommendation Taken Directly From The Findings Is The Manner In Which Urdu Is Perceived. The Majority Of The Participants Believed That Urdu Is Not Regarded As Highly As Other Languages. Perhaps That Is The Case, But A Recommendation That It Is Suggested, Based On The Participant Data, That The Urdu Language Should Have A High Status Within The Personal Perception Of Individuals Within The Community. However, The Community Need Not Be Ashamed For Using The Language As Personal Perception Can Be A Factor Which Can Act As An Obstacle In 'The Affective Filter' (Krashen, 1982) And Hence The Use And Acquisition Of The Language May Fluctuate According To Different Contexts In Which Urdu Is Used. What Seems To Be The Issue In The Community Is That There Seems To Be A Lack Of Awareness Of The Importance Of Diversity. Furthermore, When Participants Were Questioned About The Cognitive Benefits Of Bilingualism, The Participants Were Surprised That Learning Any Second Language Could Bring A Large Amount Of Cognitive And Developmental Benefits. This Is Evidence Of The Lack Of Awareness And As A Result, The Community Should Invest In Raising Awareness For The Perception Of The Urdu Including The Benefits Of Operating In Two Languages.

Following What Has Been Discussed In The Literature Review; Maslow (1943), Gardner (1972) And Dornyei (1998) Have Shown Motivation To Be A Key Factor In Language Acquisition. The Community Need To Readdress The Motivation Of Learning The Language And Passing It Down The Generations. Unlike The Previous Recommendation, It Is Recommended That This Should Be The Combined Efforts From The Top Down, Starting With The Government. The Government Should Aid Schools In Teacher Training In The Importance Of Diversity And Languages And Implement Policies Specific To The Needs Of Each Student Or Learner. Subsequently, Communities And Families Will Reinforce The Language Acquisition And Use Which Could Increase The Motivation Of Young People Acquiring A Language. If Urdu Teacher Numbers Do Not Increase Over Time (Dombrowski Et Al., 2015) It Gives The Idea That Urdu Is Not A Valuable Language To The Government And This May Be The Reason That A Majority Of The Participants Felt That It Is Not Key To Learn The Urdu Language. One Participant, Who Is Not A Language Teacher, Was Approached By Her School And Asked If She Would Consider Teaching Standard Grade Urdu And Possibly Even Higher. As A Consequence, She Felt That, Because She Was Approached By The School To Teach The Urdu Language (Being A Science Teacher), Urdu Is Not A Language That Is Cared About By The Government Or The School And Therefore She Does Not Feel Motivated To Use The Language Outwith Her Household. If Incidents Like These Change, Then The Motivation Around Urdu Will Also Change. The Youth Are The New Generation Which Will Carry On The Language And Without Them Acquiring And Using Urdu, The Language Will Be Diluted And Will Eventually Die. Two Of The Participants

Mentioned That If The Urdu Language Was Given More Focus And Attention Within Their Schools (Teacher Training, Better/Newer Textbooks) Then They Would Expect The Children To Be More Interested In Acquiring And Using The Language, And Not Just A 'Mess About' Class Where They Can 'Hang Around' With Their Friends, Waste Time And Get What They Perceive As Easy Grades. Their Reference To Easy Grades Is Their Perception Of Urdu Is Not A Real Subject As It Seems Not To Have The Same Status As Other Subjects.

During The Interviews, A Few Participants Mentioned Race And Discrimination Due To The Vast Similarities Between The Urdu And Arabic Language. This Issue Appears To Be Due To A Lack Of Knowledge. Due To Propaganda, And The Distorted Image Portrayed By The Media, The Participants Felt That Many People, Outwith The Community, Could Not Differentiate Between Urdu And Arabic And Therefore Feel Unsafe To Use The Language. It Would Appear; From The Participant Data That The Lack Of Knowledge Is The Responsibility Of The Community And Policies Should Be Set Into Place. First Of All, Awareness Of The Differences Between The Languages And The People Need To Be Raised, And Secondly, The Overall Awareness Of The Value Of Diversity Needs To Be Raised. By Simply Saying 'People Make Glasgow' And Have The Logo On Buildings And Banners Is Not Enough. It Is Recommended That We Need To Implement What We Say, And So Equality And Diversity Needs To Be Implemented In Schools, Into The Teacher Training – To Equip The Teachers To Be Able To Effectively Teach Pupils, And Within The Curriculum For Excellence Policy.

#### **5.4 Implications**

The Implications Taken From The Conclusions Vary. The First Implication Is Purely Cultural. The Community Should Abandon The Belief That Language Proficiency Equals Knowledge Of Culture. They Also Should Stop Correcting People And Therefore Decrease 'The Affective Filter' Allowing A Comfortable Environment In Which Urdu Speakers Can Use The Urdu Language Without Hurdles. Furthermore, In Order To Obtain This, Awareness Of The Maintenance And Importance Of The First Language (L1) Needs To Be Raised Within The Community. This Can Be Achieved By Regular Discussions Within The Community To Break Down The Cultural Barriers Attached To The Attrition Or Prevention Of Using The Urdu Language. This Is Mentioned By Gardner (1972) Discusses, Integrative Motivation Can Affect An Individual And People May Stop Using The Language If They Are Not Vested In It.

The Second Implication Is Also Cultural. Unlike The Previous Implication, Which Was About The Community, This Implication Pertains To The Bilingual Urdu Families. Majority Of Participants Agreed That Their Families Tend To Look Down Upon Those With Low Urdu Proficiency Or At The Bics Level, As Cummins (1999) Describes It. The Implication Here Is That Families Need To Accept Any Level Of Urdu Proficiency And Understand That English Is The Language Of The World. Discussions About Culture Within The Family Should Take Place To Raise Knowledge And Awareness Of The Strength Of Diversity.

Three Out Of The Four Participants Interviewed Were Teachers And The Fourth Was A Phd Student. All Four Are In The Educational System And Had Insight On Language Policies And Governmental Policies. The Three Teachers Emphasised That The Government Need To Place An Importance On Urdu Within Schools. Simply Having Signs In Different Languages, Around The School, Are Not Enough. Schools Should Implement A Language Policy For Urdu As It Does For Gaelic (Dombrowski Et Al., 2015). Although Policies Have Somewhat Been Set In Place, They Seem To Be Vague And Not Specific About A Particular Language Or Group As Below, These Policies Are Generic And Need To Refer Properly To The Group That According To The Data, Do Not Feel Wholly Represented:

The Children (Scotland) Act (1995) Places A Duty On Local Authorities To: 'Have Regard So Far As Is Practicable to the Child's ...Cultural and Linguistic Background'.

The Race Relations (Amendment) Act (2000) (Rr(A)A) Places A General Duty On Public Authorities (Including Education Authorities) To: Eliminate Unlawful Racial Discrimination, Promote Equality Of Opportunity And Promote Good Relations Between People Of Different Racial Groups.

While It Is Important That Policies Are Implemented, What Is More Important Is Teacher Training And Action. This Might Be A Financial Issue, Because This Requires Training Of Teachers Which Costs Money. The Participants Noted That The Policies Are Not Upheld In Some Classrooms Because The Teachers Themselves Are Not Aware Of The Value Of Language And The Importance Of Bi/Multi-Lingualism. Therefore, Governments Should Invest Money Into The School Sector Especially Into Teacher Training In Order To Prevent The Attrition Of Minority Languages Like Urdu. Skutnabb-Kangas (2006) Discusses The Basic Human Right Of Bilingualism And There These Are Ways In Which To Achieve Those Basic Linguistic Rights As Discussed In The Data Collected From This Study Which Refers To Basic Linguistic Rights.

Finally, In Addition To Families, The Government, Teachers And The Community, And Curricula Should Be Developed In Order To Include The Value Of Diversity And Language. The Knowledge Of Any Second Language Increases The Cognitive And Developmental Facilities (Dornyei, 1998) And It Needs To Be Emphasised In All Areas Of Schooling And The Community; From The Ground Up. This Will Guarantee That Children, As Well As Teachers, Will Have Regular Lessons On The Value Of Minority Languages And The Strength Of Diversity.

#### **5.5 Limitations and Suggestions for Further Research**

Although The Research Aims Were Met, There Were A Few Limitations To The Study. The First Limitation Is That Of Time; A Longer And More Comprehensive Research Would Have Yielded More Participants And A Larger Variety Of Participants. If This Had Been The Case, Comparisons

Could Have Been Made Across Age, Social Status, Job Status, Region Of Pakistan, And Gender. The Reason For These Parameters Would Be To Observe The Perception Of The Urdu Language Across The Spectrums Referred To And To Detect If Groupings Could Be Made. Each Participant Had Perceptions Different To The Previous One And It Was Interesting To Note The Vast Difference In Their Responses. More Participants May Have Added Additional Responses And Insights To The Findings.

A Possible Suggestion For Further Research Is To Gather A Variety Of Participants, All With Different Ages And From Different Social Upbringings. Children's Perception of the Urdu Language May Very Well Differ from the Findings in This Research. It Is Also Suggested That Further Research Might Include A More In-Depth Investigation Of A Larger Group Of Urdu Speakers With Regards To The Perception Of The Urdu Language. Furthermore, Research On Family Relations And How It Is Affected By The Use Of The Urdu Language And Vice-Versa May Also Be Considered For And In Further Research.

### 5.6 Conclusion

The Perception Of The Urdu Language Varies Between Each Participant Based On Their Motivation, Environment And Confidence In The Proficiency Of The Language. This Difference Has Endorsed One Very Important Point: Awareness. There Is A Clear Lack Of Awareness Within The Urdu Speaking Community, With Regards To The Perception, The Value, And Other Benefits Of The Urdu Language. It Is Imperative That Awareness Is Raised In Terms Of All Of These Factors And Cultural Barriers Are Broken Down So That Speakers Of The Urdu Language Do Not Feel Any Discomfort Or That They Are 'Monitored' When Operating In The Language (Krashen, 1982).

The Subject Of Urdu Perception And Value Is A Sensitive One Because The Participants Did Not Want To Say Anything 'Negative' About 'Their' Language As It Is The Language Of Their Parents And The Language Of Their Mother Tongue And So They Felt That Giving Their Opinion On The Language Was Disrespectful. Furthermore, The Fact That Urdu Is Closely Related To The Arabic Language, Which Gives The Urdu Language A Connection With Religion, Increased The Sensitivity Of The Research.

This Research Was Conducted To Contribute To The Body Of Research On The Urdu Language And Shows That The Language Has Many Benefits Attached To It, Be They Integrative, Instrumental Or Even Cognitive From Four Bilingual Urdu – English Adults. Additionally, Recommendations Were Made In Order To Raise Awareness Of These Perceptions And Suggestions On Various Aspects Of The Urdu Language Were Made For The Community, Families, Policy Makers And The Government. Based On The Research Of This Dissertation, It Is Believed That The Findings Will Prove Valuable For The Bilingual Urdu Speaking Community, As Well As Several Organisations And Esol Practitioners.

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## Appendices

### Appendix 1 – Participant Information Sheet

#### Name Of Department:

School Of Education, University Of The West Of Scotland

#### Title Of The Study:

## Perceptions Of Bilingual Urdu Speakers On How Their Language Is Perceived Within And Outwith Their Community

### Introduction

My Name Is Fayyaz Ur-Rehman And I Am Conducting Research For A Masters Dissertation At The University Of The West Of Scotland. My Contact Details Are As Follows:

Email: [B00305935@Studentmail.Uws.Ac.Uk](mailto:B00305935@Studentmail.Uws.Ac.Uk)

Telephone: 07963739567

Supervisor's Contact Details:

Dr Margaret Allan

Email: [Margaret.Allan@Uws.Ac.Uk](mailto:Margaret.Allan@Uws.Ac.Uk)

Telephone: 0141 848 3381

### What Is The Purpose Of This Research?

I Am Conducting A Research On The Perceptions Of Bilingual Urdu Speakers On How Their Language Is Perceived Within And Outwith Their Community. I Am Also Breaking The Question Down Further And Highlighting Specific Aims Mainly In Terms Of Motivation, Value And Language Maintenance. Having Been In The Uk For Many Years, I Understand That This Subject Is Of Importance To The Bilingual Urdu Speakers Within Glasgow.

As Part Of This Study, I Am Seeking To Interview 4 Bilingual Urdu Speakers In From The West End Area Of Glasgow.

### Why Have You Been Invited To Take Part?

You Have Been Chosen Because You Fit The Criteria Of The Participants I Would Like To Interview. As You Are A Bilingual Urdu Speaker, You Will Be An Ideal Participant For This Project.

### Do You Have To Take Part?

You Do Not Have To Take Part In The Study, And Even If You Do Agree To Take Part, You May Withdraw At Any Time And May Withdraw Your Data Up To The Commencement Of Data Analysis. If You Decide To Withdraw, Please Rest Assured That Any Data Collected Up To The Point Of Leaving Will Be Destroyed. Taking Part Or Not Taking Part In The Study Will Not Affect Your Relationship With Me In Any Way. If You Decide To Take Part In This Study Then You Should Let Me Know By **15<sup>th</sup> May, 2017**.

### What Will You Do?

If You Agree, You Will Be Asked To Take Part In An Interview With Me Which Will Be Audio Recorded. The Interview Will Take Place In **May-June 2017**. You Can Be Interviewed At A Time And Place That Suits You. The Interview Will Last Approximately 20 Minutes, And You Will Be Invited To Talk To Me About:

What Are the Issues / Challenges around Language Use?

Motivation of Using Urdu

Value of Urdu

Language Maintenance: How The Language Is Maintained In The Household Or From Generation To Generation.

Issues That Might Inhibit Language Use

### What Happens To The Information?

The Findings From This Study Will Be Included In My Masters Dissertation And May Be Published In The Form Of A Report Or Article. However, Your Name Will Never Be Mentioned And All Participants Will Remain Unknown. The Information That You Provide Me With Will Be Kept For A Few Months Before Being Destroyed.

The Researcher, Supervisor, Module Coordinator Are The Only Persons Who Will Have Access To Data. The Steps Taken To Ensure Data Remains Confidential Are:

- Electronic Files Will Be Password Protected On A Secure Password Protected Computer.
- Paper Copies Will Be Kept Secured And Destroyed When No Longer Needed.
- Recordings Will Be Destroyed After Transcription Has Been Done.

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If You Discuss Any Preplanned Criminal Act/Unsolved Crime Or Anything Involving Children Or Vulnerable People Then As A Researcher I Would Be Obligated To Pass This Information Onto The Police.

**Who Has Reviewed The Study?**

The Study Has Been Reviewed By The Ethics Committee Of The School Of Education, Uws.

**Thank You For Reading This Information – Please Ask Any Questions If You Are Unsure About What Is Written Here.**

**What Happens Next?**

If You Are Happy To Be Involved In The Study, Then Please Let Me Know By **4 May 2017** Using The Contact Details Provided Above.

If You Do Not Want To Be Involved In The Study Then I Would Like To Thank You For Your Attention.

After The Study Has Been Completed, A Report Of The Findings Will Be Available In Electronic Form. If You Wish To Receive A Copy, Please Let Me Know And I Will Email It To You.