



**Negotiating differences: Experiences of Pashtun students from Balochistan in  
Lahore's Universities.**

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## Abstract

This study examines the experiences of Pashtun students in Balochistan studying in universities in Lahore and their negotiation of ethnic identity, belonging and adjustment in a new academic and cultural space. While higher education institutes present opportunities for social mobility, students from Balochistan frequently face language, culture, and social problems that impact their self-confidence and feeling of belonging. The aim of the study was to find out these challenges and students' coping strategies in maintaining their culture. The qualitative research design was used. The data were gathered via semi-structured interviews with 10 Pashtun students from Forman Christian College University, University of Punjab and University of Lahore. The interviews were all transcribed in verbatim mode and analyzed through thematic analysis. The findings yielded four major theme which is Cultural Adaptation and Belonging; Stereotyping and Discrimination; Support Systems and Coping Mechanisms; Identity Preservation and Personal Transformation. Initial experiences of isolation, language barrier and ethnic labelling were reported. They adapted, however, with the help of the family, friends, and students' organizations, they slowly began to feel at home and being proud of their Pashtun identity. The findings of the study show that identity and belonging are a process that is negotiated and mediated by struggle and resilience. It urges universities to have more inclusive policies, anti-discrimination measures, and initiatives that support students to create more equitable learning cultures.

**Keywords:** Pashtun Identity, Belonging, Ethnicity, Higher Education, Balochistan.

## Introduction

Pakistan is an ethnically and culturally diverse country, which consists of several linguistic and regional communities including Punjabis, Sindhis, Pashtuns, Baloch, and Saraiki's. (Ahmed, 1998). Such diversity adds richness to the social life of the country, but also produces intricate patterns of power, representation, and inequality. Balochistan is the most multi-ethnic and socioeconomically marginalized province of the country with a population of Baloch, Pashtun, Hazara, and Brahui. (Naseer, 2020) In this multiethnic environment, the Pashtun identity bears a strong cultural connotation, which is formed by the principles of honor, family, and group affiliation. Even though many communities have education inequalities with other provinces. (Yousaf & Ali, 2017)

This research consists of the increased interest in unequal educational growth and opportunities in the provinces. Though, there has been a phenomenal increase in education in Punjab and other urban centers in Pakistan, the children from Balochistan still face limited access to quality education, modern facilities, and essential resources (Rehman & Shah, 2019) Such differences at the basic level do not only limit their educational capacity but also affect their confidence and belongingness when they join the institutions of higher learning in the future. Such disparities lead to an unequal education environment in which the ethnic identity is a significant source of differences in access and experience of higher education by students. (Ali & Zafar, 2019). As a result, these educational disparities promote rural to urban migration from Balochistan to seek employment.

During the last ten years, several Pashtun students have migrated from Balochistan to big cities such as Lahore in search of tertiary education. This moves places them at risk of

language and culture barriers. (Kakar, 2021). At the universities of Lahore, where Urdu and Punjabi are the most used languages and other communication and social environments, the students frequently must cope with new or unfamiliar environments in which their regional accents, clothing and cultures distinguish them. (Bano & Malik, 2022) Although higher education has been considered as a domain of equal opportunities, it also mirrors much of the ethnic biases and hierarchies of the larger Pakistani society. (Iqbal, 2018).

Consequently, ethnic labeling, stereotyping and marginalization enter the lives of Pashtun students. These students can be stereotyped and culturally embedded, impacting their social inclusion. The experiences define their identity negotiation, emotional wellbeing, and sense of belonging. Many students complain of isolation, misrepresentation, and distanced culture that interfere with their academic life and affects their confidence and expression. (Khan, 2023).

Ethnic marginalization and identity negotiation processes have been noted to take similar course in South Asia where children being minority groups have been found to have a difficult time in attaining complete inclusion in dominant educational cultures (Nambissan, 2009; Sen, 2006). This makes the topic very relevant not only in the context of Pakistan but also of the whole region of ethnic diversity and educational inequality.

From a sociological perspective, this emphasizes the role that education and migration can play in identity and belonging. Regardless of the current literature about ethnicity and education, there is a gap in the research on the lived experiences of ethnic labeling, identity crisis, and social negotiation on Pashtun in the provinces other than their own province. Although the structural inequalities and migration suggest the background context for this

paper, the primary focus of this paper is to explore the identity, belonging and challenges faced by Pashtun students from Balochistan attending universities in Lahore, given their differences in education and inter-provincial disparities.

### **Research Question**

1. What kind of challenges do Pashtun students of Balochistan experience when studying in universities of Lahore, how do they cope with these challenges?
2. How do linguistic, cultural, and regional differences influence their sense of belonging and social acceptance in universities?

### **Research objective**

1. To explore the social, cultural and linguistic issues of Pashtun students of Balochistan in the universities of Lahore.
2. To examine how ethnic labeling and stereotyping shape Pashtun students' identity and sense of belonging in the university environment.
3. To examine the coping skills and adaptive behavior employed by Pashtun students to overcome the social and academic issues.

## **Literature Review**

Historically in Pakistan, ethnicity has been a major factor in the socio-political and educational experiences of the Pakistani population, influencing identity, belonging and access to opportunities (Ahmed, 1998; Ali & Zafar, 2019). In this regard, education will be

functioning as a space of inclusion and exclusion where the dominant and marginalized ethnic groups will be having unequal results. (Rahman, 2004; Bourdieu, 1986). The ethnic identity, stereotyping, and social exclusion are always emphasized by scholars as a part of educational institution that creates the experience of higher education in students (Iqbal, 2018).

The educational inequality between Punjab and Balochistan is a well-conceived notion of the ethnic and regional gap. Pakistan education system structure with its division into elite, state and madrassa streams reflects greater socio-economic inequalities. Studies indicate that in Punjab there are better infrastructure and state investment whereas in Balochistan there is underdevelopment and lack of access to quality education (Naseer, 2018) Equally, researchers explain this to be a politics of difference where inequality is institutionally ingrained as opposed to being simply cultural. These inequalities form a chain of marginalization which constrains social mobility among Balochistan student (Ali & Zafar, 2019). This structural inequality offers a significant background to how Pashtun students are migrating to cities such as Lahore in search of higher education (Rehman & Shah, 2019; Kakar, 2021).

The identity formation and socialization are further influenced by the cultural and social organization of the Pashtun society. The research has shown that family and tribal systems are central to the process of values, norms and patterns of leadership transmission (Kakar & Shah, 2019). These old structures are still powerful and despite the processes of modernization, the power of collective identity in Pashtun communities is strong. Conversely, the wider political processes such as the war on terror, have also led to internal socio-economic changes and new forms of inequality. These dynamics hold importance in

the context of how Pashtun students construct and negotiate their identity in the process of entering urban educational contexts like Lahore (Yousaf & Ali, 2017).

In the literature on ethnic diversity in higher education, the variation in the adaptation patterns of students in different regions to university life can be identified. Research indicates that linguistic familiarity, social networks, and perceived acceptance are key factors in determining academic and social adaptation in students. (Akram & Farooq, 2020). Likewise, students who represent underprivileged areas also have more difficulties with becoming integrated in mainstream academic setting. These results are directly applicable to this research, as they can be used to explain the adjustment processes of Pashtun students in Lahore (Razzaq, Sohail, & Haq, 2021).

Additional understanding can be resolved based on research on Baloch students in Punjab universities, which demonstrates that there are still certain obstacles to inclusion. Such students tend to remain heavily attached to their cultural identity and experience problems in communication and interaction as a result of linguistic and cultural differences. (Razzaq, Sohail & Haq, 2021). These obstacles have adverse impacts on academic confidence and involvement that result in a sense of marginalization. Likewise, Pashtun students might experience similar difficulties, but they may have a different experience due to their relative linguistic closeness to Urdu (Khalid & Khan, 2021). This analogy will help place Pashtun students in the larger trends of ethnic minority experiences in higher education.

The influence of religion on ethnic identity development in Pakistan is a complex issue. It has been argued that the state has long been using the religious narratives to facilitate the

establishment of national unity and to quell the ethnic disunity (Shakirullah, Abbas & Khan, 2020) Nevertheless, such strategies may cause conflict between the national and ethnic identities, especially within the marginalized groups. The same tension applies to the Pashtun students, who must negotiate between state-driven discourses of unity and their own cultural identity in the university space (Tajfel & Turner, 1979; Khalid & Khan, 2021).

The migration, identity, and education intersection are further exemplified by the works on Baloch students in Lahore. These studies demonstrate that students tend to be displaced, anxious, and having a feeling of being out of place and at the same time seek the opportunities to advance. (Cheema, 2022). These experiences can be described by the dynamics of the Social Identity Theory in which individuals uphold group identity and interrelate with other social groups. This point of view is especially applicable to comprehending how Pashtun students manage to preserve the culture and to have the need to integrate into Lahore social life.

The language is an important aspect of the identity negotiation and social interaction. It has been shown that bilingual students are strategic and language use as a tool can be applied to managing both cultural identity and social acceptance (Khalid & Khan, 2021). This linguistic flexibility enables people to adapt to new conditions without absorbing into the prevailing culture, to maintain a balance between cultural continuity and social involvement (Tajfel & Turner, 1979). These findings are significant in the context of comprehending the process of the Pashtun students through multilingual university environments.

Ethnicity as a cultural and structural phenomenon is further stressed in theoretical perspectives of ethnicity. Researchers believe that the ethnic marginalization is caused by

the unequal access to resources, recognition, and representation (Hashmi & Majeed, 2017). This is also manifested in the center-periphery divide, in which such regions as Balochistan are systematically disadvantaged. The existence of these structural inequalities has been a factor that influences intergroup relations as well as educational experiences in the country (Ali & Zafar, 2019; Rehman & Shah, 2019).

Altogether, the literature proves that ethnicity plays a significant role in determining access to education, identity formation, and intergroup relations in Pakistan. Although the experience of Baloch students and overall ethnic dynamics have been widely studied, the specifics of the experience of Pashtun students of Balochistan, studying in Lahore, have received little research. This research fills this gap by analyzing their lived experiences with specific interest in identity and belonging and the challenges they experience in higher education.

## **Conceptual Framework**

Two major sociological theories have been incorporated in my research to be used in the analysis: the Labeling Theory by Howard Becker (1963) and the Social Identity Theory by Henri Tajfel and John Turner (1979). It is these frameworks which give the conceptual background to how Pashtun and formulate, bargain and experience their ethnicities in university settings in Punjab, especially in Lahore.

Labeling Theory describes how people become socially labeled using labels that help people to be perceived and treated by others. Becker (1963) also does not consider such labels as neutral; they influence social interactions and may result in marginalization. Within the context of this study, the Pashtun students are usually stereotyped with

simplified or negative stereotypes, which influence their confidence, involvement and daily interactions within the university environment. The theory directly assists in explaining the difficulties of stereotyping and discrimination observed in the study and how the external labels influence experience of students in advanced schooling.

Social Identity Theory is concerned with how individuals identify them through their belonging to social organizations and how it affects their feeling of belonging. According to Tajfel and Turner (1979), individuals divide themselves and others into ingroups or outgroups, which has an impact on social interaction and group organization. This research study follows students of Pashtun descent as they negotiate their identity with the prevailing groups in the university and how these influence their experiences of inclusion and exclusion. The theory helps in explaining the experience and negotiation of the sense of belonging and how group differences affect their social acceptance on campus.

When combined, these frameworks offer a holistic view of external and internal processes that create an experience of students. The Labeling Theory emphasizes how perceptions and stereotypes about students by society affect students on the outside, and the Social Identity Theory explains how students respond to, interpret, and negotiate these experiences. With a combination of these views, the study can examine the relationship between challenges, identity and belonging in the university setting.

## **Methodology**

### **Research Design:**

In this study, the qualitative research design was used to investigate the lives of the Pashtun students from Balochistan studying in Lahore. This method was selected because it helped to explore human experiences, feelings, and meanings (Creswell and Poth, 2018). The study focused on how these students view their social identity, belonging and challenges as they live and study in a foreign province outside their home province. This study emphasized on narratives and lived experiences rather than numerical data.

### **Research Site:**

The study was carried out in three big universities in Lahore namely, Forman Christian College University (FCCU), Punjab, University of Punjab and University of Lahore (UOL). As the educational and cultural center of Pakistan, Lahore was an ideal location since it has a multiethnic community and academic diversity.

### **Population and Sampling:**

This comprised of a population that is composed of Pashtun students from Balochistan that have been studying in Lahore universities. Participants were recruited using purposive sampling (as Pashtun students from Balochistan studying in Lahore) and snowball sampling for further participants. (Etikan, Musa, and Alkassim, 2016). The research targeted between 10 and 12 respondents, and the final sample consisted of 10 participants after data saturation was reached, meaning no new information or themes were identified through the interviews (Guest, Bunce, and Johnson, 2006).

## **Data Collection Methods:**

Semi-structured interview was used to explore participants experiences.” (Kvale and Brinkmann, 2009). An interview guide containing the open-ended questions related to identity, belonging, discrimination, and coping strategies was prepared. Each of the interviews take about 25 to 30 minutes, which will depend on the comfort and interest of the participant. Most interviews were held face to face in the university settings, and some of them were conducted online via WhatsApp or Zoom in cases where the interviewees were not available in the university. All the interviews were audio-taped with the participants permission.

## **Data Analysis**

Thematic analysis was used to interpret the data according to Braun and Clarke (2006)’s six-step method. The text was read through after transcription to familiarize self with the data. The data were initially coded and then themes were identified such as identity struggle, ethnic labels and adaptation. These were refined as per participants' perspectives. Labeling Theory and Social Identity Theory were used to interpret the ways in which participants identify in university settings. The analysis was conduct manually, while NVivo software was used as where it necessary.

## **Ethical Considerations**

The subject of ethical responsibility was kept to the fore in my research process. The informed consent of the participants was explained in detailed to them before the interview began and the purpose and aim of the study were explained. The involvement was free, and the participants were able to withdraw any time without any adverse repercussions. I make sure that all information is confidential and anonymous by using

pseudonyms and keeping all data safe. Furthermore, I have shown the important level of cultural sensitivity in data collection especially in respect to Pashtun cultural norms which pertain to honor, modesty, and privacy. I also keep in mind the possible power imbalance when conducting interviews and will try to make the participants feel relaxed, respectful, and judgment-free.

All data were used on academic grounds and were destroyed once the study is complete. The study followed the ethical principles presented by American Sociological Association (ASA, 2018), Creswell, and Poth (2018) to guarantee the integrity and dignity of the participants in the study.

## Findings

### Cultural Adjustment and the Search for Belonging

The cultural transition and sense of belonging were key themes in students' experiences in Lahore. Students reported their initial adjustment as being difficult, especially given the language, social and academic differences. This can impact their self-esteem and feelings of belonging within the university. Participants cited language differences as a significant communication and interaction barrier. One participant reflected that *"language was also a barrier... Punjabi was new to us"* and another participant reflected on the social consequences of language differences by saying that *"people call our language 'Gulabi Urdu' which can be discouraging."* These examples highlight the ways in which language barriers impact communication as well as self-esteem and social inclusion. Participants also reported experiencing cultural shock upon arrival. As one participant noted, *"I experienced cultural shock when I first arrived... I did not find the same social bonds here,"* this suggests variations in social norms and relationships.

Academic adjustment further contributed to this transition, with one participant noting that *"the teaching style was more interactive and required critical thinking, which was different from my previous experience."* Isolation was prevalent in the initial period. One participant commented that *"at times, I felt alone in a new place,"* which highlights the emotional difficulties that may be faced during relocation. But these feelings did not last. As time passed, students formed relationships and a sense of belonging emerged. For example, one student reported that

*“joining study groups helped me build confidence and friendships,”* and another commented that *“these interactions help build understanding and create a sense of belonging”*.

In general, the research suggests that belonging does not happen overnight, but is a process of interaction, adjustment and participation that takes time. Although they may initially feel a sense of isolation, students engage in navigating cultural differences and create a sense of belonging on campus.

### **Ethnic Labeling and Everyday Discrimination**

The whole interview process reported stereotyping, labeling and discrimination, which illustrates the social challenges faced by Pashtun students in Lahore. The respondents explained how they were subjected to stereotypical attitudes which were derived from their ethnic background, language and physical appearance, which can sometimes influence how they were treated and their social identity. One participant highlighted, *“Those who have not been to other places use stereotypes”*, which indicates that ignorance causes discrimination. The impact of these stereotypes is illustrated by another respondent who relayed the more personal experience, stating, *“Pashtuns are often labeled negatively, sometimes even associated with terrorism or backwardness,”*

Identity-based labeling was also evident. For example, one of the respondents explained, *“we were judged by naming us according to our looks and called us Pathan”* demonstrating how ethnic identity can be used as a tool. Similarly, everyday discrimination also made its way through the lives of everyday experiences such as, *“When the shopkeeper saw I was*

*Pashtun... he raised the price,"* revealing how discrimination takes place in our everyday lives.

It was also the language and accent that became a stigma. In terms of language discrimination, one interviewee mentioned to us, *that our language is called Gulabi Urdu in some cases, which can be demoralizing.* We also noticed the presence of the gendered stereotypes in the society as one female interviewer said that there is a certain belief among the people that Pashtun girls are not free to study, which reflects the intersectional biases. Such instances can be explained in relation to sociological theories such as the Labeling theory that explain the impact of social labels on individual identities and social interactions.

Overall, this theme supports the perpetuation of the stereotypes and their impact on the mental health, self-esteem and social acceptance of students. However, it's also worth noting that many interviewees were also resilient and challenged the stereotypes and promoted awareness.

### **Support Systems and Coping Mechanisms**

Participants shared various strategies to overcome the academic, social and emotional difficulties of studying in Lahore. Students did not cope with these challenges without help of friends, family members, and student organizations provided support for many. These support systems helped them feel emotionally supported, guided and connected during times of stress and homesickness. Student groups were also very significant in assisting those who were in attendance to settle into their university life and make social connections with other students who had backgrounds like their own, especially the Pashtun council.

One participant explained: *“When I find myself feeling homesick or overwhelmed, I speak to my family and good friends for encouragement; they are a reminder of my reasons for being here and give me the motivation to pursue my studies”*.

In this theme, adaptation was supported by resilience of the individual as well as access to meaningful social support. Participant coping strategies contributed to low levels of feelings of isolation and emotional well-being in an environment they did not know.

### **Identity Preservation and Personal Transformation**

The students had to learn a new culture and a new school, but they always stressed on the need to maintain their own ethnic identity. Students were proud of their language, traditions, and cultural values, and many saw their identity as these in some way as a strength to them. Living in Lahore also helped them grow as individuals, gain confidence, become independent and open-minded.

One participant stated:

I feel more confident, more open-minded, I feel more tolerant and more accepting of a different culture of living in Lahore without the fact of being a native of a different country changing me, I am still proud of my language, my traditions and the values I have been given by my family.

This theme emphasizes the aspects of identity negotiation as "preservative" and "transformative". The participants did not feel that adapting meant that cultural identity was lost; they felt that they adapted while still developing themselves. They have found that identity is malleable and that it changes with reflection, interaction, and encounter with a new social setting.

## **Conclusion and Discussion**

This study explored the experiences of Pashtun students who are studying in the universities located in Lahore, dealing with problems, identity and a sense of belonging in Lahore as a whole. The findings indicate students' cultural differences, language barriers, stereotyping and problems in social adaptation. At the same time, the participants actively negotiate their identities and develop coping strategies to adapt to the university environment. These conclusions directly answer the research questions, which are related to the obstacles students experience and how they construct their identities and sense of belonging in a new social and academic environment.

One of the major findings of the study was related to cultural adaptation and belonging. Isolation, lack of understanding of language and communication, and adapting to a new culture were all reported as feelings of the participants. These findings provide an examination of how linguistic and cultural differences impact on students' sense of belonging, which addresses the second research question. Exclusion initially was a common experience for many of the students, but over time they were able to meet others, attend academic activities, and access support networks to develop social ties. This discovery is in line with what Social Identity Theory says, that individuals develop identity and belonging by interacting with group of people and categorizing them (Tajfel & Turner, 1979) .The experiences of the participants support the idea that students are constantly making sense of their role as members of their ethnic group and members of the mainstream university. Language and peer interaction have also been related to adjustment and acceptance by ethnic minority students in previous studies conducted in Pakistan. This

study, however, focuses specifically on the experiences of Pashtun students from Balochistan in Lahore, an aspect that has not been studied extensively.

Also, stereotyping and discrimination was found to be another important finding. The participants indicated that they received judgement based on ethnicity, accent, dress and region. Some students described how social and academic relations were influenced by stereotypes. The first research question related to challenges of students directly relates to these findings. The findings are very much congruent with the Labeling Theory that accounts for the impact of social labels on identity and experience. Labels added to the Pashtun students in the form of ethnicity caused the sense of exclusion and diminished self-confidence or social unease. The finding also corroborates earlier studies that argued there is symbolic marginalization and negative assumptions towards the minority ethnic groups in educational institutions. In contrast, the earlier studies that were conducted mostly focused on labeling in general, against the backdrop of Baloch students, this study on the interpretation and reactions of the Pashtun students in urban universities of Punjab.

Another finding in the study was that students actively engaged in coping mechanisms and support systems to deal with difficulties and ensure their identity. Friendship, student groups and cultural connections were stressed as being important factors in helping participants adjust to life at the university. Many students did not reject their identity, but rather adapted to the new situation while maintaining cultural identity. The above finding reinforces the idea of Social Identity Theory as students can have positive group identity even when they interact with other social groups. The findings suggest that identity is not determined by a single event but is continually negotiated, negotiated and reflected upon across the life of the individual.

This study is unique as it targets specifically Pashtun students from Balochistan studying in Lahore universities and adds something new to the existing literature. While ethnicity and migration, and education and educational inequality have been covered separately in the past, little research has been conducted on how Pashtun students construct their identities and sense of belonging in higher education institutions in Punjab. Thus, this study is filling the gap by integrating discussions of identity and belonging, stereotyping, and coping strategies into the students' lived experiences. The study also offers suggestions for the development of more culturally sensitive and inclusive university environments for students of marginalized ethnic origin.

## **Limitations of the Study**

This research faced some limitations that may have affected the depth and breadth of the results obtained. To begin with, the sample size of about 10 people will restrict the generalization of the findings. Nevertheless, according to Creswell and Poth (2018), qualitative research is not intended to be broad, but to be deep instead, concentrating on deep, contextualized knowledge instead of statistical display.

Second, the sensitivity of ethnic identity and belonging as research questions may have led some respondents give conservative or reserved answers. Ethnic and cultural experience can spur individual or political issues, and these may affect openness. To address this, I was showing rapport and trust with the participants by adhering to the ethics of ensuring their confidentiality and informed consent, as defined by Braun and Clarke (2006) and American Psychological Association (2020).

The second potential limitation was the inability to reach out to participants as Pashtun students at Baluchistan have been widely spread across various universities in Lahore, including the Forman Christian College University (FCCU), Punjab University (PU), and the University of Lahore (UOL). Such a geographical distribution posed a problem in scheduling interviews. To overcome this issue, I have applied the purposive and snowball sampling methods to the identification and accessibility of participants in an efficient way, as suggested by Patton (2015).

These obstacles aside, the credibility and validity of the study were ensured through proper planning, consideration of cultural issues, and ethical practice. An attempt to make research

a secure and non-judgmental atmosphere was provided wherein participants shared their experiences of living in a real and effortless way.

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## **Appendix A: Information Sheet and Consent Form**

### **Information sheet**

#### **Title of the research:**

**Negotiating differences: Experiences of Pashtun students from Balochistan in  
Lahore's Universities.**

Researcher: Muhammad Younas

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Supervisor contact: [ammaryasir@fccollege.edu.pk](mailto:ammaryasir@fccollege.edu.pk)

#### **Invitation:**

You would be glad to be included in a research study that seeks to understand the issues and experiences of Pashtun students of Balochistan attending universities in Lahore. You need to know the reason why this research is being done and the role you will play before you make your final decision to participate. It is important to read this information and pose questions where necessary.

#### **What is the purpose of the study?**

The purpose of this study is to understand how Pashtun students in Balochistan experience and bargain their ethnicity and belonging as they study in higher education institutions in Lahore. This study will attempt to understand the effects of culture, language, social

background on their education, formation of identity and social integration into the urban university environments.

**Why have I been chosen?**

You have been chosen as firstly you are from Balochistan and secondly, you are Pashtun student currently enrolled in a university of Lahore for the higher education. your experience and your thought are important for me to understand the main challenges faced by these students.

**Do I Have to Take Part?**

The participant in this entirely voluntary. As you are free to withdraw any time if you are not comfortable or any doubt without providing any reason you are freely to withdraw. This will not affect any kind of your academic or any relationship within the university.

**What Will Happen During the Study?**

If you agree to participate, you will be asked to take part in an in-depth, semistructured interview lasting approximately **25–35 minutes**. The interview will focus on your educational journey, identity experiences, and social interactions at your university.

With your consent, the conversation may be audio-recorded for accuracy.

**What are the Benefits of the Study?**

Well, this does not directly benefit you in any way, your involvement will contribute to illuminating the educational and social issues of Pashtun students from Balochistan. The implications of the findings could be to enhance a more inclusive and culturally sensitive policy in Pakistani institutions of higher learning.

**Will my information be kept confidential?**

All your information will be kept confidential, your name will not be disclosed at all. No written report, presentation, or publication will contain your real name or details that can identify you. Instead, pseudonyms will be applied. All information (notes, recordings, and transcripts) will be highly confidential and a reserve of the researcher and the supervisor.

**Who is organizing the Research?**

This research is organized by an undergraduate student of BS Sociology degree course program in Forman Christian College (A Chartered University), Lahore, under the guidance of the Department of Sociology. The research is conducted according to the ethical principles and the academic standards, which are established in the department and the Institutional Review Board (IRB) of FCCU.

**Has the Project been ethically reviewed?**

The department of sociology, FCCU, has reviewed and approved this research and adhered to the ethics of the Institutional Review Board (IRB) of Forman Christian College University.

**Consent Form:**

1. I have read and comprehended information sheet describing the aim and procedure of the study.
2. I have also been able to pose questions and got good responses.
3. I realize that I am working on a voluntary basis and that I can leave any time without any adverse effects.
4. I realize that my identity will not be disclosed and any reports or publications will be associated with pseudonyms.
5. My interview will be audio-recorded to be used in research.

6. I would like to affirm that the anonymized data of my interview can be employed in the future academic studies.
7. I would like to participate in the work which is to be called Negotiating differences: Experiences of Pashtun students from Balochistan in Lahore's Universities.

**Signature:**

**Date:**

**Email address:**

## **Appendix B: Urdu translation of informed consent form:**

معلوماتی شیٹ

تحقیق کا عنوان

لاہور کی جامعات میں زیرِ تعلیم بلوچستان کے پشتون طلبہ کے نسلی شناخت، احساس وابستگی اور سماجی چینلجز کا ایک سماجیاتی مطالعہ

محقق

محمد یونس

ادارہ

فارمن کرسچن کالج چارٹرڈ یونیورسٹی، لاہور

محقق کا رابطہ

251802067@formanite.fccollege.edu.pk

نگران

پروفیسر عمار یاسر

نگران کا رابطہ:

ammaryasir@fccollege.edu.pk

دعوت نامہ

آپ کو ایک تحقیقی مطالعے میں شامل ہونے کی دعوت دی جا رہی ہے جس کا مقصد لاہور کی یونیورسٹیوں میں زیر تعلیم بلوچستان کے پشتون طلبہ کے تجربات اور مسائل کو سمجھنا ہے۔

تحقیق میں شامل ہونے سے پہلے یہ جاننا ضروری ہے کہ یہ تحقیق کیوں کی جا رہی ہے اور اس میں آپ کا کردار کیا ہوگا۔ براہ رکنم یہ معلومات غور سے پڑھیں اور جہاں ضروری ہو وہاں سوال ضرور کریں۔

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تحقیق کا مقصد

اس تحقیق کا مقصد یہ جاننا ہے کہ بلوچستان کے پشتون طلبہ لاہور کی اعلیٰ تعلیمی اداروں میں تعلیم حاصل کرتے ہوئے اپنی نسلی شناخت اور وابستگی کو کس طرح محسوس اور اختیار کرتے ہیں۔

یہ مطالعہ اس بات کو سمجھنے کی کوشش کرے گا کہ ثقافت، زبان اور سماجی پسمنظران کی تعلیم، شناخت کی تشکیل، اور شہری یونیورسٹی کے ماحول میں سماجی شمولیت پر کس طرح اثر انداز ہوتے ہیں۔

مجھے کیوں منتخب کیا گیا ہے؟

آپ کو اس لیے منتخب کیا گیا ہے کیونکہ آپ بلوچستان سے تعلق رکھنے والے پشتون طالب علم ہیں اور اس وقت لاہور کی کسی یونیورسٹی میں اعلیٰ تعلیم حاصل کر رہے ہیں۔ آپ کے تجربات اور خیالات میرے لیے بہت اہم ہیں تاکہ میں ان چیلنجز کو سمجھ سکوں جن کا سامنا ان طلبہ کو کرنا پڑتا ہے۔

کیا شرکت لازمی ہے؟

اس تحقیق میں شرکت مکمل طور پر رضاکارانہ ہے۔ اگر آپ کو کسی بھی وقت کوئی شک یا عدم اطمینان محسوس ہو تو آپ بغیر کوئی وجہ بتائے تحقیق سے علیحدہ ہو سکتے ہیں۔ آپ کے انکار یا علیحدگی سے آپ کی تعلیمی حیثیت یا یونیورسٹی سے تعلق پر کوئی اثر نہیں پڑے گا۔

تحقیق کے دوران کیا ہوگا؟

اگر آپ شرکت پر رضامند ہوں تو آپ سے تقریباً 25 سے 35 منٹ کا ایک تفصیلی نیم ساختہ انٹرویو کیا جائے گا۔ انٹرویو کا مقصد آپ کے تعلیمی سفر، شناخت کے تجربات، اور یونیورسٹی میں سماجی تعلقات کو سمجھنا ہوگا۔ آپ کی اجازت سے یہ گفتگو درستگی کے لیے آڈیو میں ریکارڈ کی جا سکتی ہے۔

تحقیق کے فوائد کیا ہیں؟

اگرچہ اس تحقیق سے آپ کو براہ راست کوئی ذاتی فائدہ نہیں ہوگا، لیکن آپ کی شمولیت پشتون طلبہ کے تعلیمی اور سماجی مسائل کو سمجھنے میں مددگار ثابت ہوگی۔ اس تحقیق کے نتائج پاکستان کی یونیورسٹیوں میں زیادہ جامع اور ثقافتی لحاظ سے حساس تعلیمی پالیسیوں کی تشکیل میں مدد دے سکتے ہیں۔

کیا میری معلومات خفیہ رہیں گی؟

آپ کی تمام معلومات مکمل طور پر رازداری کے ساتھ رکھی جائیں گی۔ آپ کا اصل نام ظاہر نہیں کیا جائے گا۔

کسی رپورٹ، پریزنٹیشن، یا اشاعت میں آپ کی شناخت ظاہر کرنے والی کوئی تفصیل شامل نہیں ہوگی۔ اس کے بجائے فرضی نام (pseudonyms) استعمال کیے جائیں گے۔ تمام معلومات (نوٹس، ریکارڈنگز، اور تحریری مواد) مکمل طور پر محقق اور نگران کے پاس محفوظ رہیں گی۔

تحقیق کا منتظم ادا رہ

یہ تحقیق فارمن کرسچین کالج چارٹرڈ یونیورسٹی لاپور کے بی ایس سوشیالوجی پروگرام کے ایک طالب علم کی طرف سے کی جا رہی ہے۔

یہ تحقیق محکمہ سوشیالوجی کی نگرانی میں انجام دی جا رہی ہے اور ریویو بورڈ (IRB) کے اخلاقی اصولوں کے مطابق مکمل کی جائے گی۔



کیا اس منصوبے کا اخلاقی جائزہ لیا گیا ہے؟

جی ہاں، یہ تحقیق محکمہ سوشیالوجی، ایف سی سی یو (Forman Christian College University) کی جانب سے جانچی اور منظور کی گئی ہے۔

یہ مطالعہ ایف سی سی یو کے انسٹی ٹیوش ریویو بورڈ (IRB) کے مقرر کردہ اخلاقی اصولوں پر مکمل عمل کرے گا۔

رضامندی فارم

- 1 . میں نے معلوماتی شیٹ پڑھ لی ہے اور تحقیق کے مقصد اور طریقہ کار کو سمجھ لیا ہے۔
- 2 . میں نے سوالات پوچھے ہیں اور تسلیبخش جوابات حاصل کیے ہیں۔
- 3 . میں سمجھتا/سمجھتی ہوں کہ میری شرکت رضاکارانہ ہے اور میں کسی بھی وقت بغیر کسی نقصان کے علیحدہ ہو سکتا/سکتی ہوں۔
- 4 . میں جاننا/جانتی ہوں کہ میری شناخت ختخفیہ رکھی جائے گی اور رپورٹوں یا اشاعتوں میں فرضی نام استعمال ہوں گے۔
- 5 . میں اجازت دیتا/دیتی ہوں کہ میرا انٹرویو تحقیق کے لیے آڈیو میں ریکارڈ کیا جائے۔
- 6 . میں اس بات پر متفق ہوں کہ میرے انٹرویو کا گمنام ڈیٹا مستقبل کی تعلیمی تحقیق میں استعمال کیا جا سکتا ہے۔
- 7 . میں اس تحقیق میں شرکت پر رضامند ہوں جس کا عنوان ہے:

دستخط: \_\_\_\_\_

تاریخ: \_\_\_\_\_

(اختیاری) ای میل پتہ: \_\_\_\_\_

## Appendix C: Semi structured interview guide

1. Please, tell me something about yourself and how you came to study in Lahore?
2. What are the differences that you have witnessed in your hometown setting and your university life in Lahore?
3. What do you think of your experience as a Pashtun student in this university?
4. Have you ever been labeled or stereotyped due to your ethnic identity? If yes, how did it affect you?
5. What is the common reaction of your classmates and teachers to your cultural background or language?
6. What have been some of your socio, academic, or cultural difficulties in Lahore?
7. What are some of the ways you maintain your cultural identity Pashtun whilst studying in another setting?
8. How do you feel a part of or not a part of campus activities and social groups?
9. Have you ever felt discriminated or misunderstood because you are a Baloch or Pashtun?
10. How do you cope with these issues using coping mechanisms or support groups (friends, student groups etc.)?
11. What do you believe can be done to make universities more accommodating to students of other ethnic background?

12. Looking back, how has studying in Lahore changed your sense of identity and belonging?

ضمیمہ D: نیم ساختہ انٹرویو گائیڈ

براہ کرم اپنے بارے میں کچھ بتائیں، اور یہ بھی کہ آپ لاہور میں پڑھنے کے لیے کیسے آئے؟

آپ نے اپنے آبائی علاقے اور لاہور کی یونیورسٹی کی زندگی میں کیا فرق محسوس کیا ہے؟

بطور ایک پشتون طالب علم، آپ اس یونیورسٹی کے تجربے کو کس طرح بیان کریں گے؟

کیا آپ کو کبھی اپنی نسلی شناخت کی وجہ سے کسی نے لیبل کیا یا سٹیریو ٹائپ کیا ہے؟ اگر ہاں، تو اس کا آپ پر کیا اثر ہوا؟

آپ کے ہم جماعت اور اساتذہ آپ کے ثقافتی پس منظر یا زبان کے بارے میں عام طور پر کیا رویہ رکھتے ہیں؟

لاہور میں آپ کو کون سے سماجی، تعلیمی یا ثقافتی مسائل کا سامنا کرنا پڑا ہے؟

آپ اپنی پشتون ثقافتی شناخت کو ایک مختلف ماحول میں رہتے ہوئے کس طرح برقرار رکھتے ہیں؟

کیا آپ کو یونیورسٹی کی سرگرمیوں اور سماجی گروہوں کا حصہ محسوس ہوتا ہے یا نہیں؟ وضاحت کریں۔

کیا آپ کو کبھی یہ محسوس ہوا کہ آپ کے ساتھ امتیازی سلوک یا غلط فہمی برتی گئی ہے کیونکہ آپ بلوچستان یا پشتون پس منظر سے تعلق رکھتے ہیں؟

ان مسائل سے نمٹنے کے لیے آپ کون سے طریقے یا سپورٹ سسٹم (جیسے دوست، طلبہ گروپ وغیرہ) استعمال کرتے ہیں؟

آپ کے خیال میں یونیورسٹیوں کو دوسرے نسلی پس منظر کے طلبہ کے لیے زیادہ موافق اور مددگار بنانے کے لیے کیا کیا جا سکتا ہے؟

پیچھے مڑ کر دیکھیں تو لاہور میں تعلیم حاصل کرنے سے آپ کی شناخت اور وابستگی کے احساس میں کیا تبدیلی آئی ہے؟