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I. All manuscripts in English should follow the following format:

The first page should contain title; author(s)'s name(s), affiliation, E-mail address; and abstract of 150-350 words, followed by three to five key words, main text, acknowledgment, endnotes, and references in subsequent pages. Key words should be given in italics.

II. Manuscripts in English should use the following style for headings and subheadings:

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III. Tables, figures, and maps should have headings and be numbered consecutively and should be clearly presented. Notes and sources should be placed above each table and under every figure. Photos will be treated as figures.

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Use Letter size paper with Times New Roman writing style font size 12 for the main text with line spacing 1.5 and 10 for the abstract with 1.15 line spacing. The left margin should be 3.5 but all other margins should be 2.5 mm. Tables and figures should not be split into two pages.

Other requirements

Give one paragraph introduction of all authors in five to seven sentences (for each author) describing their educational background and research achievements in a separate file. But do not use hyperlinks.

Plagiarism

Authors should submit a similarity index along with the manuscripts of the papers. They are also required to submit an affidavit declaring that the material in the paper is their own and it has not already been published. Quotes should be properly acknowledged.

References

- 1) Use APA style of referencing.

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Pedagogical Translanguaging: An Interactional Space in Multilingual Classrooms in the Universities of Balochistan

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Abstract

Based on Translanguaging Space as a theoretical framework, this study reports subject content teachers' language practices in multilingual classrooms in the universities of Balochistan, Pakistan. The study is conducted amid circumstances where English as a Medium of Instruction policy troubles subject content teachers and learners in teaching and learning and, thus, hinders the process of understanding. Overall, 09 classes in three selected universities were observed on convenient basis using non-participant classroom observation as a data collection tool. Data were analyzed at conversation analysis level which revealed instructors' deviation from 'one-size-fits-all' English medium of instructions (EMI) orthodoxy and their reliance on translanguaging in classroom communication. Whereas translanguaging practices enabled teachers to smoothly shuttle between languages, they empowered learners' metacognitive levels by strengthening their funds of content knowledge. The implications of this research include advocacy for revising state-sponsored English-only hegemonic policy, licensing pedagogical translanguaging in classroom teaching irrespective of the academic level and recognition of local languages in the country's language-in-education policy.

Keywords: *Language practices, Translanguaging, Pedagogical translanguaging, Multilingual context*

1. Introduction

The application of English as the medium of instructions (Aizawa et al., 2020) may result in certain troubles in classroom communication around multilingual world (Zhu & Wang, 2024) because monoglossic practices pave the ways for language barriers which may hinder understanding and learning among bi/multilingual learners. Consequently, sociolinguistic scholars and pedagogists including (Cenoz & Gorter, 2022; Garcia, 2009; García et al., 2017; Gorter & Arocena, 2020; Wei, 2018) revolted against such monolingual autonomy to challenge one language hegemonic policy and approved the use of multiple languages in classroom communication to enhance learners' content knowledge. These scholars are credited for the theorization of

translanguaging and the development of pedagogical translanguaging (Wong et al., 2023) taking monolingual conception as an obstacle that stops bilingual learners from getting proper education (Yip & Garcia, 2015). The diversion from English as the sole medium of instruction policy not only attracted linguists and researchers towards the use of learners' L1 in multilingual classrooms but also challenged monolingual approaches on different grounds while emphasizing the multilingual repertoire as holistic collection of different features (Liu & Chen, 2024a).

Certainly, this ideological change resulted in a paradigmatic shift among sociolinguists from monoglossic conceptions to translingual practices and pedagogical translanguaging that allow multilingual speakers to use their language resources as tools for meaning making and increasing learners' fund of knowledge (Zhu et al., 2024). It may empower their agency, ensure effective communication and accelerate the process of learning in a translingual classroom. A classroom with such translanguaging practices is not an EMI class as translanguaging is a multilayered model designed for bilingual education whereas EMI is a monolingual ideological-based educational format (Archila et al., 2024).

In Pakistani context, English is the country's official language, used in power sector, governance and education etc. The country's socio-educational system endows English with a prestigious status as the medium of instruction at higher level education. Contrastively, it remains a barrier in some parts of the country, including Balochistan, the ever undeveloped region with 70% rural setup (Prakash, 2013). The province is multilingual and inhabited by Pashtun, Baloch, Brahui, Punjabi, Sindhi, and Hazarah tribes (Anwar et al., 2022) with diverse cultures that create incompatible context for English as a medium of instruction policy. Certainly, such top-down language-in-education policy troubles both instructors and learners when directed to employ it in classes on the account of their low proficiency in English which result in instructors' ineffective demonstration to deliver complex contents. On the hand, EMI practices result in language barriers for learners whose basic educational background is shaped in Urdu medium.

Since the standard of education in Balochistan is lower than compared to the other parts of the country, the federally designed top-down language-in-education policy

may meet failure in the province. The socio-economic and educational situations of Balochistan considerably differ from Islamabad, Khyber Pakhtunkhwa, Punjab and interior Sindh as the province lag behind in every field of life (Government of Balochistan, 2020). Consequently, the implication of EMI becomes a serious issue for instructors. Their language practices in classroom teaching turn to be a worth exploring matter. In fact, the problem lies in a three-legged hypothesis i.e., subject content teachers' insufficient proficiency in English language, students' lower proficiency in the language of interaction or the need for student-centered pedagogy.

1.1 Translanguaging as a scaffolding pedagogy

Translanguaging as García and Wei (2014) would say can “liberate from structuralist-only or mentalist-only or even social-only definitions” (p. 24). The ideological boundaries of translanguaging as a concept encompass the holistic linguistic competence of bi/multilingual speakers rather than separate language mechanism (Wong, 2024). The idea of this concept was coined by Cen Williams (1994) in Welsh as (*trawsieithu*) to refer to a pedagogical practice of shuttling between Welsh and English for better understanding (Al-Bataineh & Gallagher, 2021; Alam, 2020; Garcia, 2009; Jabeen et al., 2021; Makalela, 2015; Mushtaq, 2023; Samar & Pathan, 2023; Yuvayapan, 2019). It is “a mean of providing planned and systematic use of the home language of learners with the language of the classroom...” (Childs, 2016, p. 36; 23) effective comprehension (Baker, 2011) in interaction.

Pedagogical translanguaging provides bi/multilingual learners the opportunity to use their complete linguistic repertoire and participate in classroom communication (Cenoz, 2017; García et al., 2017; Gorter et al., 2020) inspiring confidence among participants. It is a student-centered approach, and a co-constructed model designed to support multilingual learners in understanding the contents. Currently, a rapid increase in bilingual population has further strengthened the need for strategies to deal with medium of instruction (Batool et al., 2022) in classroom teaching. For instance, institutions in multilingual Pakistan face problems regarding the medium of instruction as the country's language-in-education policy at higher level endows English with the status of an official language used in education and research (Atta & Naqvi, 2022;

Channa, 2015; Manan et al., 2016; Mirza & Gottardo, 2023) which further troubles multilingual learners to cope with the situation in classroom communication.

1.2 Paradigmatic Shift in Teachers' Language Practices

The selection of a language as the medium of education has become a political matter (Manan & David, 2014; Sah, 2024) controlled and designed by elites according to their interests (Manan et al., 2014). Since English has become an international language and a globalized lingua franca, used in different sectors as such commerce and trade, media, law and governance and education etc., (Manan & Tul-Kubra, 2022), the language policies of different states endow it with a higher weightage as compared to the local languages (Sah, 2024). These elite oriented links between language policies and politics serve as protecting shields for interests of people in power while neglecting that of less powerful ones (Ricento, 2015; Sah, 2024). Such political ideologies have spread around the globalized world where dependency on English language is seen in different sectors. According to Piller and Cho (2013) "neoliberalism with its imperative to compete is a covert form of language policy, which imposes English as a natural and neutral medium of academic excellence" (p. 24).

Owing to the aforesaid reasons, English has gained the status of medium of instruction in education (Mohanty, 2018; Sah, 2022) in the globalized world and a suitable tool for career building (Pun & Gao, 2023) at higher level studies (Ou et al., 2023). It is employed as the medium of instruction in many countries (Doiz et al., 2012), especially in content subject courses (Galloway & McKinley, 2022) which is contrastive with learners' first language. Nonetheless, instructors around the multilingual world deviate from such linguistic hegemony by negotiating their language practices in order to convey content knowledge in a way that learners could easily comprehend. In such cases instructors may rely on translanguaging as observed through current study in the multilingual context of Balochistan.

1.3 The Study

This study was conducted in public sector Pakistani universities located in Balochistan, the most neglected region of the state. This includes the University of Balochistan Quetta, the University of Loralai and Mir Chakar Khan Rind University Sibi. The

study focused on subject content teachers' languaging in multilingual classrooms that reflected varied ethno-linguistic and educational background of the learners to seek answer to the research question "What are the language practices of subject content teachers in multilingual classrooms in the universities of Balochistan?" The study is conducted amid circumstances when the top-down language-in-education policy of the state with its monolingual approach approves English as the official language used in education and research (Atta et al., 2022; Channa, 2015; Manan et al., 2016; Mirza et al., 2023). In contrast, multilingual classroom environment in the province reflects a linguistically heterogeneous population with diverse linguistic background where monolingual ideology may cause troubles for the stakeholders who may find mixoglossia and translingual practices as scaffolding strategies in teaching and learning as reflected in the data. In this arena, Wei's (2018) Translanguaging Space sets the theoretical foundations for this research to assess as to how and why do subject content teachers create a translingual space in multilingual classrooms. Findings of this study are likely to contribute to body of knowledge in multiple ways. For instance, the study explores subject content teachers' language practices amid circumstances when there is a mismatch between state-based language-in-education policy and classroom practice. The study also highlights troubles caused by MEI policy in the multilingual context of Balochistan in order to alert the attentions of policy makers towards the issue of medium of instruction.

2. Literature Review

The concept of translanguaging was given by Cen Williams in 1994 (Al-Bataineh et al., 2021; Alam, 2020; Garcia, 2009; Jabeen et al., 2021; Makalela, 2015; Mushtaq, 2023; Samar et al., 2023; Yuvayapan, 2019) which denotes the systematic use of learners' home language in addition to the language used in classroom communication to make teaching effective and accelerate learning (Childs, 2016, p. 36; 23) using two languages (Baker, 2011). It is a systematically designed linguistic mechanism and a multilayered model (Leung & Valdés, 2019) a practice, a theory, and a pedagogy, (Rafi & Anne-Marie, 2022; Tian et al., 2020) employed to keep multilingual learners at ease (Tian & Rafi, 2023) in classroom communication. Nevertheless, its pedagogical traits may still be questioned as in majority of cases teachers use translanguaging as a habitual communicative style where interlocutors combined two or more languages.

Such hybrid conversation is commonly observed in multilingual context of Pakistan where softness of regional languages paves the ways for linguistic hybridity.

For Canagarajah (2012) translanguaging is a medium of communication designed as an interplay between languages for a successful communication (Tian et al., 2023; Ticheloven et al., 2021). It is a bi/multilingual speakers' fund of linguistic knowledge (Otheguy et al., 2015) which Gutiérrez (2008) views as a created third space that covers pedagogical practices (Wei, 2018) and specific methodological (Nagy, 2018) strategy (Semiante & Tian, 2023) co-constructed in bi/multilingual setting to ensure an effective communication (Velasco & García, 2014) by abating language barrier issues. Sociolinguistic scholars and researchers consider such teaching strategies as new models in multilingual context (Wang, 2022) especially in teaching content subjects in science classrooms (McKinney & Tyler, 2019; Sue, 2019; Wang, 2022) to help learners (Stevenson, 2013) in understanding the contents properly. It is the reason why linguists consider translanguaging as a vibrant instructional scheme that denotes bi/multilingual speakers' whole linguistic collection. However, to authenticate that the strategy helps both teachers and learners in explaining and understanding the contents, may require cross validation via stakeholders' opinions which is one of the objectives of the present study.

In multilingual communication interlocutors shape a mutually constructed design marked by their tactical use of code-switching, translation, semiotics, symbols and gestures etc. These tactics are employed for reciprocated transformation of information and effective learning by providing input in one language and receiving the output in another language (Makalela, 2015). This indicates the potential of translanguaging as a teaching strategy with its fundamental objectives of content learning (Cenoz & Gorter, 2021) especially, in multilingual setting where the stakeholders purposefully construct a mechanism which as Orellana and García (2014) would call, "the ways bilinguals draw on their full linguistic toolkits in order to process information, make meaning, and convey it to others" (p. 386). In fact, the linguistic repertoire of a bi/multilingual speaker comprises more than one code which can't be compartmentalized rather it is taken as a single linguistic collection which is considered superior as compared to that of a monolingual speaker. Linguists, therefore, call a bilingual as not a single man but two monolinguals in one individual.

Blackledge et al. (2018) considered translanguaging as a global phenomenon. The researchers opined that classrooms in the globalized world were attended by students from diverse ethnic-linguistic and educational backgrounds which might prepare the ground for translingual practices in multilingual environment. Certainly, such cases make bi/multilingual speakers rely on translingual strategies for an effective communication to reduce the language barriers and maximize the output. It is the reason why the last few decades reflected a rapid inclination among linguistics and researchers to explore the area of translanguaging mainly because its ideological foundations suggest that bi/multilinguals speakers the competence to make use of their complete linguistic repertoire and shuttle between languages from boundary-crossing perspectives while challenging monoglossic ideologies about the nature of language (Liu et al., 2024a). Such ideologies draw the map of revolt against monolingual autonomy while at a time indicating a paradigmatic shift among linguists and researchers to credit translanguaging with the capacity to uplift learners' agency and their metalinguistic awareness (Koralage et al., 2023; Liu & Chen, 2024b).

3. Methodology

3.1 Research Method

This study reports data form audio-recordings of subject content teachers' language practices in classroom teaching employing qualitative method research that involves unstructured approach about a phenomenon (Hammersley, 2013) to explore and understand the meaning that is attributed to a social problem (Creswell, 2009). Qualitative method research helped in observing participants' experiences and gain knowledge of how meanings are formed (Corbin & Strauss, 2014) through participants' communication. This methodological stance was considered to better operate conversational analysis on data gathered through audio-recording of lectures (Johnson et al., 2007) for knowing teachers' language practices, functions of translanguaging (Kirkgoz et al., 2023) and the epistemological positioning (Manan, 2015) of this study as it examined verbal communication of participants through

observation in the naturalistic environment (Miles et al., 2014) of classrooms communication.

3.2 Population and Sampling

This study was conducted among subject content teachers, teaching in different departments in the selected universities. Hence, 09 classes, three in each research unit, were selected for observation using convenience sampling technique for an easy access (Cohen et al., 2018). These classes were selected as the criteria for selection was based on instructors' willingness to participate (Creswell, 2012). The selected instructors were approached to seek their permission for classroom observation which was taken through an informed consent.

3.3 Data collection

Data for the present study were collected through non-participant classroom observation, a frequently used process for data collection (Creswell, 2012), to examine subject content teachers' language practices in the research site. These teachers were physically approached and requested through informed consent for an access to observe their classes and have audio-recording of their language practices using convenient sampling techniques as their selection was based on their willingness to participate. Classroom observation was employed with the intention to capture teachers' language practices in their natural flow of classroom teaching because such information may not be gathered through other tools.

We approached subject content teachers and our shared identities as residents of the same geographic circle, university teachers teaching in the multilingual context and common cultural aspects enabled us to investigate the language practices with both insider and outsider perspectives. Hence, nine classes, three in each research unit, were observed during the period between September 2024 to December 2024. The length of these lectures ranged from 90 to 105 minutes, depending on instructor and the nature of subject in which audio-recordings were made to capture live data using observation check-list adopted from İnci Kavak (2021) which was slightly amended according the context and nature of this study.

3.3.1 Data analysis

Data were analyzed using conversation analytic approach to have a thorough understanding of communicative functions of interactional data (Kirkgoz et al., 2023) in classroom context. Conversation analysis focuses on language practices as a social process. In present study the analytical scheme began with recording (Mazeland, 2006) teachers' language practices in classroom communication (Peräkylä, 2007) in order to investigate their interactional structure (Prihastuti & Yusuf, 2019). The scheme followed the steps suggested by (Peräkylä, 2007) i.e., the selection of research unit, recording, transcription and identification of phenomena. The audio-recordings were carefully listened and then manually transcribed to develop complete understanding of data focusing on teachers' use of translanguaging as a pedagogical tool and its function in multilingual classrooms. Conversational analysis (hence forth CA) was a suitable approach in this case because it helped in knowing the functions of translanguaging as a meaning making strategy (Clifton, 2006; Cohen et al., 2018; Richards & Schmidt, 2010) as to how and why did teachers use translanguaging as a pedagogical tool in classroom teaching. CA is a dynamic approach that is extensively employed in studying classroom discourse and talk-in-interaction between agents be it verbal or non-verbal.

4. Findings

Data obtained from classroom observation, reflected that teachers' language practices were based on translingual ideologies in classroom teaching. They heavily relied on translanguaging in teaching in multilingual context. Their classroom communication reflected a vivid use of Urdu-English translanguaging which was taken as a communicative tool. These practices reflect teachers' reliance on translanguaging as a pedagogical strategy. Teachers' efforts to impart knowledge made them create a translanguaging space (Wei, 2018) where they could freely shuttle between languages. Despite their bilingual repertoire, instructors' classroom communication considerably reflected simplicity.

Table 4.1. Teachers' language practices in introducing the new lesson/topic

Teacher	Transcription of teachers' language practices in classroom teaching with translation in English
*Tchr 1:	<p>Bottom fish میں ہمارے پاس further different types کی fish ہے <i>(In bottom fish we have further different types of fish.)</i></p> <p>Bottom fish میں first type of fish جو ہے وہ ہے Bottom rover <i>(In Bottom fish the first type of fish is bottom rover.)</i></p>
*Tchr 2:	<p>آج کا ہمارا lecture stock market participants کے حوالے سے ہے <i>(Our today's lecture is about stock market participants.)</i></p>
*Tchr 3:	<p>آجھا یہاں پر ایک اور topic ہے The process of floatation and listing business <i>(Well, here is another topic, the process of floatation and listing business.)</i></p>
*Tchr 4:	
*Tchr 5:	<p>اب ہمارے پاس event of World War two آرہا ہے <i>(Now there comes the events of World War two.)</i></p>
*Tchr 6:	<p>ابھی جو ہمارا آج کا topic ہے وہ DNA synthesis کا ہے مطلب DNA how is synthesized? <i>(Now our today's topic is DNA synthesis, means how DNA is synthesized?)</i></p>
*Tchr 7:	<p>آج ہم کوشش کریں گے کہ political system کے جو silent features United kingdom کے ان کو ہم one by one explore کرے آپ کو ایک خاکہ دے <i>(Today we will try to explore the silent features of the political system of United Kingdom one by one, to present a structure of political system of United Kingdom?)</i></p>
*Tchr 8:	<p>اسکے بعد ہمارا topic ہے integrated teaching <i>(After this our topic is integrated teaching.)</i></p> <p>next ہمارے پاس آجاتا ہے creativity اب creativity تو ہر انسان میں develop ہوتی ہے <i>(Next, there comes creativity. Now creativity develops in every human being.)</i></p> <p>اب آتے ہیں coarser substrate کی طرف۔ coarser substrate کیا ہوتے ہیں؟ <i>(There is another type nektonic ostracod. Now we come to coarser substrate. What are coarser substrate?)</i></p>

Examples given in table 4.1 reflect the use of instructors' complete repertoire to convey their ideas so that learners might not face troubles in understanding the contents.

For instance, in presenting a topic concerning physical characteristics of fish, the concerned instructor said:

***Tchr 1:**

اب دوسری type of body shape جو ہے fish کی وہ ہے bottom clinger

(Now, the second type of body shape of fish is bottom clinger.)

The instructor initiated the sentence in Urdu and then started shuttling between Urdu and English in the same tense phrase as such; the opening determiner phrase (henceforth, DP) takes adverb phrase (henceforth, AdvP) 'اب' (now) and adjective phrase (henceforth, AdjP) 'دوسری' (second) are in Urdu and its NP 'type' and its prepositional phrase (henceforth, PP) 'of body shape' are in English. Verb element 'ہے' (be) is in Urdu. The instructor switched to English for the expression of its complement 'bottom clinger'. This purposive interplay between languages was aimed at easy communication (field notes) where teachers created a translanguaging space (Wei, 2018) which can be guessed from given scripts taken from the same teachers' classroom communication:

***Tchr 1:**

اس کی third type جو ہے bottom fish کی وہ ہے bottom
hider

(The third type of bottom fish is bottom hider.)

تو fifth جو body shape ہے bottom fish کے اندر fifth
type of body shape جو ہوتھی ہے اسکو کہتے ہیں retails.

(The fifth type of body shape in bottom fish, is called retails.)

These scripts reveal instructor's dependency on translanguaging in introducing the topic. She created an interactional space where she could pick digestible lexical items for meaning making purpose. This translanguaging space enabled the instructor to fluently interplay between two different languages as such the Urdu 'اس کی' 'of genitive' assimilate with an English DP 'third type' to replace the monolingual expression 'the third type of' or 'اسکی تیسری قسم'. Similar practices were reported when Tchr 2: talked about stock exchange:

***Tchr 2:**

اسکے بعد تیسری stage ہے pricing and allocation

(After this the third stage is pricing and allocation.)

The selected script is analogous to previous examples by reflecting back-and-forth language practices to create translanguaging space (Wei, 2018) through interaction. For example, an English DP ‘stage’ is preceded by Urdu AdvP ‘اسکے بعد’ (after this) and AdjP ‘تیسری’ (third) for a communicative ease. Similar translanguaging practices are seen in shaping VP ‘ہے’ (be) and its complement ‘pricing and allocation’. The script given below would validate instructor’s reliance on translanguaging in presenting the topic. For example:

***Tchr 2:**

اسکے علاوہ regularity approach ہمارے پاس آتی ہے fourth

stage

(Besides, regularity approach is the fourth stage with us.)

A point worth mentioning was that a sort of consistency was observed among teachers whose language practices reflected similar translanguaging approach. For instance, Tchr 5: also employed the same strategy:

***Tchr 5:**

اسکے بعد ہم دیکھتے ہیں کہ اسکا next feature جو ہے وہ ہے flexible

constitution

(After this we see that its next feature is flexible constitution.)

The instructor tried to facilitate students by picking commonly used lexical items for different languages and, thus, translanguaged. For example, for constructing genitive, he smartly shuttled between Urdu and English saying ‘feature next اسکا’ instead of saying ‘اسکا / گلا’ in Urdu or ‘its next’ in English. Similar strategic use of

translanguaging was also observed during other sessions where Tchr 07 and Tchr 08 employed the same techniques which can be viewed in the examples given below:

Tchr 7:

اچھا next move کرے academic achievement اب academic achievement میں کیا آتا ہے؟

(Well, move next: academic achievement. Now what is included in academic achievement?)

***Tchr 8:**

اب آتے ہیں coarser substrate کی طرف۔ coarser substrate کیا ہوتے ہیں؟

(Now we come to coarser substrate. What are coarser substrate?)

These scripts indicate a slight variation where teachers used translanguaging in interrogative mode. For example, Tchr 7: said, academic achievement میں کیا آتا ہے؟. The construction starts with an Urdu adverb ‘اب’ (now) followed by a mixoglosic PP where preposition ‘میں’ is in Urdu while its DP ‘academic achievement’ is in English. Together they take WH question marker and VP ‘کیا آتا ہے؟’ in Urdu. To introduce ‘coarser substrate’ Tchr 8: amalgamated Urdu expression ‘اب آتے... کی طرف’ with an English DP coarser substrate saying: ‘coarser substrate کیا ہوتے ہیں’.

Table 4.2. Teachers’ language practices in content delivery

Teacher	Transcription of teachers’ language practices in classroom teaching with translation in English
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- *Tchr** 1: body shape last time میں بات کی تھی کہ six type کی body shape possible ہے مطلب depending on surface level جو water کے اندر surface level کے اوپر جو fish ہے اس نے کونسا area occupy کیا ہوایے۔
(Last time we discussed in body shape that six types of body shapes were possible, means depending on surface level in water as to which area has the fish occupied?)
- *Tchr** 2: آپ نے اپنا bank decide کرنا ہے اسکے علاوہ آپ نے under writer agreements کرنے ہیں یہی bank under writers and آپ کے shares کے offering price کرتے ہیں
(You have to decide your bank. Beside this, you have to do under writer agreements. These under writer and bank decide the offering price of your shares.)
- *Tchr** 4: اگر کوئی African girl کسی white کے ساتھ شادی کر لے تو اس میں two different genetic material ہوتے ہیں وہ جو hybridization جب یہ combine hybrid آجائیگا جو بچہ ہوتا ہے اس میں hybrid characters اتے ہیں۔
(If an African girl marry with a white man, she has two different genetic material. Now, when the hybridization occurs, the resulting child will have hybrid characteristics.)
- *Tchr** 5: اس کا جو next feature ہے وہ ہے flexible constitution. ab flexible constitution اور rigid constitution میں فرق کیا ہے؟ جب آپ worldly constitution پر نظر ڈالیں گے تو آپ کو ملے گا rigid constitution اور flexible constitution کہیں پر آپ کو ملے گا partially flexible constitution.
(Its next feature is flexible constitution. Now what is the difference between flexible constitution and rigid constitution? When you look at the worldly constitution, you will find rigid constitution and flexible constitution, somewhere you will find partially flexible constitution.)
- *Tchr** 6: جب آپ کا teacher آپ کے perceived notions کو perceived understanding کو challenge کریگا اور اس پر ضرب لگانے گا اس کو cross کریگا اور آپ کے شخصیت کے اندر آپ کے internal capability کے اندر تبدیلی آگئی
(When your teacher challenges your perceived notions, perceived understanding, perceived thinking, and challenges them, he will cross them, and a change will occur within your personality, your internal capability, you are now changed.)
- *Tchr** 8:

اگر آپ دیکھیں Conodonts جیسے ہی discover ہوئے for the first time Pender نے discover کئے اس کے بعد بہت سے لوگوں نے اس پر کام کیا for almost a century اور they were used in biostratigraphy

(If you look at Conodonts, as soon as they were discovered for the first time by Pender, many people worked on them for almost a century and they were used in biostratigraphy.)

Observation data reflected a vivid use of translanguaging among teachers in delivering course contents. Their language practices were modeled on Wei's (2018) translanguaging space which was created through classroom interaction.

For instance, in teaching different mouth sizes in fish morphology, instructors' use of repertoire for a smooth flow through languages can be seen in the given script:

***Tchr 1:**

Small size mouth کا مطلب ہے کہ انکی food type small size کی ہے۔ جو
بڑی predator ہوتے ہیں جیسے sharks, whales وغیرہ انکی food size
large ہوتی ہے کیونکہ انکی mouth size large ہے

(Small mouth size means that their food type is of small size. The large predators such as sharks, whales etc., have large food size because their mouth size is large.)

The script reflects instructor's shuttling between Urdu and English from boundary crossing perspectives. The conversational setup was a fine example of Wei's (2018) translanguaging space which was created to ensure a smooth flow between languages. For instance, the conversation began with an English phrase 'small size mouth' whereas its genitive got split into two different languages where an English DP2

‘mouth’ is connected by an Urdu genitive marker ‘کا’ to relate the English construction ‘small size mouth’ with an Urdu VP and its complement ‘مطلب ہے’. Interestingly, its subordinate clause starts with Urdu conjunction ‘کہ’ to connect it with VP (be) and its complementary section. The instructor’s translingual approach ensured a natural flow of communication as reflected in the same construction where both main clause and subordinate clauses conveyed content knowledge in a translingual mode. Certainly, such practices could be ensured under translanguaging space (Wei, 2018) that could provide a protective shield for instructors on one hand, and it could keep learners at ease in understanding the contents on the other hand. Observation data was replete with examples where translanguaging served as a scaffolding methodology for instructors and learners at a time. For instance, in the selected script the initial DP started with an Urdu Adjective ‘بڑی’ (large) while its NP (predator) was in English. Instructor switched to Urdu for expressing VP ‘ہوتے ہیں’ and communicatively connected subordinate clause in Urdu using subordinate conjunction ‘کیونکہ’ (because) and possessive pronoun ‘انکی’ (its) in Urdu while the remaining part of the clause reflected mixoglossia. Instructor selected the easiest and comprehensible lexical items from different languages for easy understanding as such terms for sharks and whales ‘شارک اور وہیل’ were either not available or less common in Urdu.

In some cases, translanguaging was observed as a habitual practice. For instance, in teaching stock exchange transition, instead of saying monolingually ‘*After this, any subsequent sale and purchase that takes place will be a secondary market transition*’ or ‘اس کے بعد، بعد میں ہونے والی کوئی بھی خرید و فروخت کی منتقلی ثانوی مارکیٹ سے ہوگی۔’, the instructor translanguaged and said:

***Tchr 2:**

اس کے بعد جتنے بھی subsequent sale and purchase ہوتے ہیں وہ
secondary market transition ہوگی وہ stock exchange سے ہوگی

(*After that, any subsequent sale and purchase that occurs will be a secondary market transition, it will be performed through stock exchange.*)

Such practices revealed teachers' dependency on translanguaging in delivering content knowledge through the use of their bilingual repertoire could be seen in the given example where Tchr 03: masterly amalgamated syntactic constructions of different languages for semantic purposes:

***Tchr 3:**

what do you think Chinese ambassador سے کسی نے پوچھا تھا کہ
about French Revolution? ان کا reply تھا کہ it is too early to say کچھ لوگ
کہتے ہیں کہ it was neither French nor a revolution

(Someone asked a Chinese ambassador, 'what do you think about the French Revolution?' His reply was that it was too early to say. Some people say that it was neither French nor a revolution.)

Tchr 3: started statement with an English DP (*Chinese ambassador*) which took an Urdu determiner 'ایک' while rest of the clause is in Urdu which is connected with an English clause '*What do you think about French revolution*' by an Urdu subordinating conjunction 'کہ' to ensure a natural flow of communication. The construction is a fine example of translanguaging which seems more habitual than pedagogical in a sense that such conversation is a common culture in multilingual Pakistan, but instructor claimed to have translingual stance for making the content digestible for learners as practiced by Tchr 9: in explaining long term goals and strategies:

***Tchr 9:**

آپ جب اپنے long term goals کو identify کرتے ہو ان long term goals کو
achieve کرنے کیلئے آپ long term planning کرتے ہیں آپ ایک strategy
بناتے ہو کہ what you want to do

(When you identify your long-term goals, you make long-term planning to achieve those long-term goals. You design a strategy for what you want to do.)

The script reflected a strategic use of pedagogical translanguaging where an Urdu-English hybrid construction permitted a syntactic fusion of an English DP ‘*long term goals*’ with Urdu DP ‘آپ جب اپنے’ and VP ‘کرتے ہو’ for achieving semantic goals. Remarkably, the following clause reflected shuttling between two languages where an Urdu-English complex sentence contained and Urdu-English hybrid clause ‘بناتے ہو’ strategy آپ ایک which was connected with English clause ‘*what you want to do*’ by an Urdu conjunction ‘کہ’. A similar construction could be seen in the given translingual script when Tchr 5: used an hybrid Urdu-English complex sentence in which an English main clause ‘*Difference between flexible and rigid constitution is*’ was connected by an Urdu conjunction ‘کہ’ with an Urdu-English mixed clause ‘*flexible constitution* کے ساتھ ہے یا اگر انہوں نے majority جو کہ political party میں یہ ہوتا ہے کہ ایک let's suppose majority party نے لیکن انہوں نے collation government بنائی ہے’ for meaning making purpose. Similar practices were adopted by Tchr 5:

***Tchr 5:**

flexible کہ Difference between flexible and rigid constitution is
constitution میں یہ ہوتا ہے کہ ایک political party جو کہ majority کے ساتھ
ہے یا اگر انہوں نے کوئی let's suppose majority party نہیں ہے لیکن انہوں
نے collation government بنائی ہے

(*The difference between flexible and rigid constitution is that in a flexible constitution, a political party that with majority or let's suppose if they do not have a majority but have formed a coalition government.*)

Table 4.3. Teachers’ language practices in asking questions

Teacher	Transcription of teachers’ language practices in classroom teaching with translation in English
*Tchr 1:	جیسا stream for example, stream کا bottom کیسا ہوگا؟ دیکھا ہے کسی نے documentary کہ کس طرح fish bottom میں رہ رہی ہے؟

*Tchr 2:	(Has anyone watched the documentary as to is fish dwelling in the bottom?)
*Tchr 3:	اگر آپ نے capital rais کرنا ہو تو آپکے پاس کون سے options available ہے؟
*Tchr 4:	(If you want to raise the capital, which options are available to you.)
*Tchr 6:	اب کن کے interests same ہو رہے ہیں؟ (Now whose interests are getting same?)
*Tchr 7:	اب RNA سے next phase میں کیا بنتی ہے؟ (Now what is formed from RNA in the next phase?)
*Tchr 8:	Reconceived notions کیا ہوتے ہیں؟ (What are reconceived notions?)
*Tchr 9:	Academic achievements میں کیا کیا آتا ہے؟ (What comes in academic achievements?)
	Is it possible کہ gifted children ہر ایک subject میں exceed کریں؟ (Is it possible for gifted children to exceed in every subject?)
	کون کون سے parameters ہو سکتے ہیں ostracods distribution میں؟ (Which parameters can be used in ostracods distribution?)
	جب management کی کوئی limit نہیں ہے تو project کیوں limit کر رہا ہے time میں؟ (When there is no limit in management, why is project limited in time?)

Examples presented in the table revealed teachers' heavy reliance on translanguaging as they employed translingual approach in asking questions. These translingual questions can be viewed from given examples taken from teachers' classroom communication which were turned into Wei's (2018) translanguaging space in order to challenge and, thus, reject monolingual hegemony.

For instance, in teaching fish morphology, Tchr 1: asked learners a question about hair-like structures around the mouth of a fish:

Tchr 1:

اکثر fish کے mouth کے پاس hair like structures ہوتے ہیں ان کو کیا کہتے ہیں؟

(There are often hairlike structures around the mouth of a fish. What are they called?)

The concept was questioned with an Urdu-English mixed phrase in which an English DP1 ‘fish’ takes an Urdu adverb of frequency ‘اکثر’ (*often*) while its of genitive was in Urdu to connect it with English DP2 ‘mouth’. Rest of the question was partly in Urdu and partly in English. It resonated with that of Tchr 4: in asking about micro molecules. His morpho-syntactic combination of lexical item of different languages in a single unit was a pretty example of translanguaging that could achieve semantic tasks:

Tchr 4:

Micro molecules کا کیا مطلب ہے؟

(What do micro molecules mean?)

The given WH question started with an English DP ‘Micro molecules’ while its WH question marker ‘کیا’ and its complement were in Urdu to ask about micro molecules. This translingual strategy resembled that of Tchr 6: where similar construction was observed:

Tchr 6:

کیا proof ہے کہ آپ کا teacher change کا agent ہے؟

(What is the proof that your teacher is the agent of change?)

Instructor’s use of translingual practices made an interesting construction where an Urdu question marker ‘کیا’ and VP ‘ہے’ surrounded an English subject ‘proof’ in the main clause, connected with its subordinate clause through an Urdu conjunction ‘کہ’. Whereas these practices served as scaffolding strategies, they might be taken as a paradigmatic shift where instructors deviated from top-down

EMI policy as also reflected when Tchr 7: asked her students if they had ever joined language center:

***Tchr 7:**

آپ میں سے کسی نے کبھی language center join کیا ہے؟

(Has any of you ever joined a language center?)

Instructors used a very simple diction so that learners could understand. Her translanguaging approach was evident in the given script as her flow of communication smartly dissolved the boundaries of named languages. The question closely resonates with that of Tchr 9: when he questioned the influences of a project on its goals and mission:

آیا اس project کا اس vision, mission, strategic goal یا long term goal پر کوئی اثر نہیں پڑے گا؟

(Will this project have any impact on the vision, mission, strategic goal, or long-term goal?)

5. Discussion

Classroom observation revealed subject content that teachers' reliance on translanguaging as a pedagogic goal-oriented frame. These translanguaging practices, if viewed from the theoretical perspectives of Wei's (2018) Translanguaging Space, would enable interlocutors to have fluent communication. Subsequently, teachers deviated from monolingual English-only-policy, and they adopt a co-constructed linguistic model that helped them deliver the content knowledge with ease. Besides, instructors' translanguaging was student centric as they modeled their language practices in accordance with learners' linguistic competence which was evident when Tchr 05: constructed an hybrid structure in which an English main clause '*Difference between flexible and rigid constitution is*' is connected by an Urdu conjunction 'کہ' with an Urdu-English mixed clause 'flexible constitution ایک political party میں یہ ہوتا ہے کہ ایک majority party کے ساتھ ہے یا اگر انہوں نے کوئی majority party نہیں ہے let's suppose majority party کے ساتھ ہے' for meaning making purpose. Whereas this

deviation from EMI policy serves as scaffolding strategy for instructors and learners in teaching and understanding, it marks a paradigmatic shift from elite-oriented top-down policy standards to linguistic freedom.

In majority of cases, instructors declared EMI as on-size-fits-all approach that could cause language barriers in classroom (field notes). Subsequently, they challenged and, thus, deviated from monoglossic ideology while relying on translanguaging which was consistent with the findings of (Kırkgoz et al., 2023) where Turkish teachers challenged the state based monolingual policy through translanguaging. This consistency among teachers' classroom communication marks global trends where teachers model their language practices in accordance with context and situation. In present study instructors' reliance was evident in their interplay between languages that shaped a procedural language (Detwiler, 2024) and a legitimate pedagogic frame in multilingual context of Balochistan. Based on personal interactions and experiences gained during classroom observation, we extracted the idea that neither teachers nor learners were in position to fluently communicate and comprehend monoglossic EMI instructions.

Classroom observation revealed that instructors' language practices were task-specific in nature. These practices aimed at understandable communication that could guarantee successful content delivery. For instance, in teaching about the functions of DNA in transmitting traits, Tchr 4: modeled his communication as a task-specific saying:

اگر کوئی African girl کسی white کے ساتھ شادی کر لے تو اس میں two
different genetic material ہوتے ہیں ابھی وہ جو hybridization جب یہ
combine hybrid آجائیگا جو بچہ ہوتا ہے اس میں hybrid characters اتے ہیں۔

(If an African girl marries a white man, she has two different genetic material. Now when the hybridization comes, the resulting child would have hybrid characteristics.)

Almost all sessions reflected such subversive translanguaging, taken as a meaning making strategy despite instructors' unfamiliarity with the term translanguaging. Ironically, their translingual practices marginalized local languages that could serve

as scaffolding tools too. The reason could be nothing other than the presence of diverse population in the same classes where learners could not understand all these languages except Urdu, English or Urdu-English hybridity. Since research sites reflected heterogenous population, marginalization of local languages was an unavoidable factor which resulted in elite bilingual practices modeled on stage setting ideologies to bridge the gap for learners. Such tailored communication could facilitate the sitting heterogenous population in understanding the contents in an inclusive environment aiming not to exclude anyone from discussion.

A note of simplicity ran through instructors' language use that aimed at specific semantic achievements. In certain cases, instructors made conscious efforts to make their diction appropriate to learners' metacognitive level. This purposive simplicity had student centric approach where instructors used low frequency words probably, due to their limited linguistic proficiency. Instructors' awareness about learners' troubles in English as the soul medium of instruction was another element that paved the ways for translanguaging as a subversive act and a meaning making strategy which is evident in the given script:

Tchr 2:

آپ نے اپنا bank decide کرنا ہے اسکے علاوہ آپ نے under writer
agreements کرنے ہیں یہی bank under writers and آپ کے shares
کے offering price decide کرتے ہیں

*(You have to decide your bank. Besides, you have to make
agreements with under writers. These under writers and
bank decide the offering price of your shares.)*

Instructor's diction was free from high frequency words that could hinder learners' understanding and counter intellectual growth because the use of complex terminology often vexes learners rather than facilitating them. They made use of simple lexical items in order to minimize learners' cognitive load by letting them focus on content rather than decoding complex terminology. Unknowingly, instructors created a translingual space through classroom interaction which as Wei (2018) would say, empowers interlocutors to make use of their linguistic repertoire. In such cases

translanguaging can be viewed as a fluid and dynamic space for classroom communication (Hua & Wei, 2022) that may inspire confidence among learners by permitting them express their opinions, ask questions and participate in classroom communication. If practiced with its maximum strength, translanguaging may minimize interlocutors' troubles in a successful classroom communication irrespective of the context and level. This may create a collaborative communicative environment between instructors and learners which can be possible if the concerned authorities revise EMI policy and its raciolinguistic ideologies while letting the adoption of dynamic instructional approach as a tool for understanding (Wei, 2022).

6. Conclusion

This study outlined subject content teachers' language practices in multilingual classrooms. Observation data revealed teachers' use of translanguaging as a pedagogical tool in conjugation with discipline-specific interaction. Course contents were delivered through mixoglossia where Urdu-English translanguaging was taken as a source to empower learners' metacognitive skills. Such translingual practices could divert the dangers caused by 'one-size-fits-all' socially embedded monolingual EMI policy in the multilingual context of Balochistan. Results indicate teachers' reliance on translanguaging in content delivery for meaning making purposes that could resolve the issues of language barriers in classroom interactions. This translingual approach is not only a deviation from state-sponsored EMI orthodoxy but it also argues for the legitimacy of translanguaging in multilingual context. Teachers' language practices challenged English only hegemony and policy-based sanctions on language practices other than English which may protect learners from letting their power of expression be silenced.

The findings of this study may have certain implications as such; they are likely to educate policy makers regarding medium of instructions in multilingual context, especially in rural settings. Based on facts presented through observation data, a kind of leniency towards translanguaging may be seen in EMI policy which may replace monolingual approach with heteroglossia. Certainly, such practices would strengthen learners' funds of knowledge. They may release linguistic and instructional pressure that influence teachers' capacity in content delivery. The findings may alert teachers'

attentions towards student centric approach that could address the issues of multilingual learners at any level.

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Re-creation of Conceptual Metaphors in Translation: A Vector of Interconnection among Cultural Diversities

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Abstract

Metaphor is a fundamental mechanism of language and thought, and its (re)creation in literary translation is essential for transmitting cultural and national meanings across languages. This study examines how conceptual metaphors function within artistic discourse and how their accurate transfer preserves an author's intent, worldview, and cultural resonance. The aim of this study is to theorize and illustrate how conceptual metaphor theory and conceptual integration can guide the faithful re-creation of metaphors across languages while retaining their semantic depth and cultural significance. A qualitative, integrative research methodology was adopted, combining philosophical–cognitive synthesis with comparative analysis and close reading of selected literary texts. Special attention was given to national-cultural symbolism and pragmatic/axiological constraints. The study reveals that metaphors encode national identity and worldview; categorizing metaphors (ontological, orientational, structural) and modeling blends improves interpretive coherence and reduces cognitive dissonance in translation; and culturally marked metaphors, especially animal and mythic symbols, require strategies beyond literal substitution to preserve function and effect. The results contribute to translator training, culturally informed lexicography, and pedagogy in cognitive stylistics, supporting principled decisions between preservation, adaptation, and explication strategies. The study draws on a limited set of languages and case studies; future work should employ corpus-based and psycholinguistic methods to test these results.

Keywords: *Metaphor; cognitive linguistics; artistic metaphor; translation; cultural identity; conceptual metaphor.*

1. Introduction

The capacity to generate new ideas from existing phenomena—that is, to create metaphors—is one of the defining features of human consciousness (Lavoshnikova, 2017). Since antiquity, metaphor has attracted the attention of scholars across disciplines, and as its scope of application has expanded, so too has interest in the

phenomenon. The history of metaphor studies is inseparably linked to Aristotle, whose *Poetics*, devoted to the science of poetry, was the first work to treat metaphor explicitly, defining it as the figurative use of words in poetic discourse (Aristotle, 1936). Similar definitions later appeared in the works of Demetrius, Quintilian, and Cicero. In *Rhetoric*, Aristotle also identified metaphor's specific cognitive and heuristic functions, viewing it as a key instrument of reasoning.

Theories of conceptual metaphor advanced by Lakoff and Johnson established metaphors as a primary mechanism of human thought and language. More recent studies continue to refine this view: Hong and Rossi (2021) argue for integrating cognitive metaphor theory with translation strategies to preserve conceptual meaning across cultures; Massey and Ehrensberger-Dow (2017) demonstrate that translators' expertise affects how conceptual metaphors are re-mapped between languages; Gebbia et al. (2023) show that learners' cognitive strategies influence metaphor interpretation and reproduction; Xueke (2023) highlights recurring metaphor translation patterns across political discourse; and Zhao (2023) provides a bibliometric analysis revealing rapid growth in metaphor research while urging cross-linguistic studies linking cognition, culture, and translation.

Despite this progress, few studies investigate how conceptual metaphors—especially culturally marked ones—are recreated in literary translation from underrepresented languages (e.g., Uzbek) into major Western languages (e.g., French). Prior work often examines either metaphor theory abstractly or metaphor use in major-language corpora, but does not combine cognitive mapping, cultural-symbolic analysis, and translation strategies within actual metaphor-rich literary texts. This leaves a gap in understanding how national-cultural identity embedded in conceptual metaphors can be preserved in translation without semantic loss.

2. Literature Review

Several modern philosophers have further developed the cognitive perspective on metaphor. I. A. Richards highlighted that many ancient philosophers viewed metaphor merely as ornament, yet he argued that it is produced jointly by thought and context (*The Philosophy of Rhetoric*, 1936/1990). F. Nietzsche advanced this notion by claiming that human understanding of the world is grounded in metaphorical

constructs and that “reality” itself has no independent existence (Nietzsche, 1979, p. 396). He portrayed language as a network of continual conceptual fusions shaped by analogy. Similarly, Ernst Cassirer analyzed metaphor as a cognitive form. In *Language and Myth*, he introduced the concept of the “power of metaphors,” emphasizing their role in generating new insights and showing how figurative language reveals human perception of reality. Cassirer distinguished between mythopoetic (metaphorical) and discursive-logical thinking, arguing that metaphor constitutes the conceptual basis for both religious and secular knowledge (Cassirer, 2000).

The Spanish philosopher José Ortega y Gasset (1990), in *The Two Great Metaphors*, also described metaphor as an essential instrument of thought and scientific reasoning. He identified its dual functions of naming and cognitive mediation, asserting that metaphor is indispensable for conceptualizing phenomena that resist direct description. The American philosopher Max Black further strengthened the cognitive view, arguing that metaphor should not be seen as an isolated word but as a phrase embedded in context. Black was the first to introduce the term “cognitive metaphor” into scholarly discourse, showing that metaphor is not decorative but conceptually substantive (Black, 1990).

This cognitive perspective influenced later linguistic theories. From antiquity until the late 20th century, metaphors were studied primarily by philosophers, who analyzed their logical bases and developmental stages. On this foundation, linguistic theories of metaphor emerged, notably the conceptual metaphor theory of George Lakoff and Mark Johnson, which positioned metaphor as a fundamental mode of human thought and everyday language. Their work demonstrated that metaphors are not merely rhetorical devices but conceptual structures that shape how people understand abstract ideas through concrete domains (Lakoff & Johnson, 1980).

Contemporary scholarship has expanded the study of metaphor across disciplines. Cristina Marras (2017), for example, examined Leibniz’s writings and showed how recurring imagery—rivers, oceans, forests, mountains, journeys—functions as metaphorical representations of philosophical ideas, structuring his thought and clarifying complex existential issues. Likewise, E. V. Malyshkin (2016), N. A. Mishankina, E. O. Akishina (2009), O. S. Zubkova, Nanine Charbonnel (1991–1993),

Georges Kleiber, Serge Margel, Yahsien Huang, David Montminy (2015), A. A. Baigazakova, and E. A. Gogonenkova (2005) have investigated metaphor's methodological, cognitive, and cultural dimensions, emphasizing its role as a tool of scientific and philosophical reasoning (Gogonenkova, 2005; Yermolenko, 2000; Polozova, 2003; Merleau-Ponty, 1996; Pustovalova, 2016; Reshetnikova, 2013). Collectively, these studies demonstrate that philosophical and cultural analysis of metaphor—by explaining its semantic types, textual functions, and developmental stages—provides a foundation for understanding its essence across languages.

Parallel research has explored metaphor's application in linguistics, discourse studies, and translation. Modern linguistics increasingly approaches metaphor within an anthropocentric and cognitive framework, linking it to human experience, cultural values, geographical context, and historical memory. This shift has underscored metaphor's role not only as a linguistic device but as a cognitive mechanism that shapes and reflects worldviews. In translation studies, scholars argue that metaphor is a primary vehicle of cultural transfer, requiring strategies that account for both conceptual structure and cultural specificity. The challenge of translating culturally marked metaphors is especially acute in literary texts, where metaphor contributes not only to meaning but also to aesthetic effect and national identity.

Despite these advances, a research gap remains: few studies have examined the recreation of culturally marked conceptual metaphors in literary translation from underrepresented languages (such as Uzbek) into major Western languages (such as French). Existing scholarship often focuses either on abstract metaphor theory, corpus-based studies of major languages, or experimental translation processes. What is lacking is an integrated approach that combines (i) close analysis of metaphor-rich literary texts, (ii) cognitive mapping of source–target domains, and (iii) evaluation of translation strategies with attention to cultural symbolism.

Addressing this gap, the present study investigates how conceptual metaphors function as cognitive and cultural mechanisms in selected works by the Uzbek author Erkin A'zam and how their national-cultural and cognitive features are reconstructed in French translations. By doing so, it aims to contribute to metaphor theory, cognitive

linguistics, and translation studies while offering methodological and pedagogical insights for the training of future translators.

3. Research Methodology

This study employs a qualitative, integrative research design combining philosophical, cognitive, and linguocultural approaches to examine the translation of conceptual metaphors from Uzbek into French in selected works by Erkin A'zam. The object of the study is the set of conceptual metaphors present in these works, while the subject is the reconstruction of their national-cultural and cognitive features in French translation.

A comparative analytical method was used to examine metaphorical expressions across the source and target texts. Contextual and conceptual analyses identified metaphorical units and determined their semantic, pragmatic, and cultural functions. Cognitive metaphor analysis further mapped source–target domains, classified metaphors (ontological, orientational, structural), and revealed the mechanisms of conceptual transfer.

In addition, descriptive, interpretive, and contrastive techniques were applied to highlight culturally marked metaphors (e.g., symbolic animals, mythic figures) and to assess the translation strategies employed. This methodological framework enabled the systematic identification of metaphorical meaning, its contextual function, and its transformation during cross-linguistic transfer.

4. Findings & Analysis

4.1. The Application of Metaphor in Different Fields

Metaphor, one of the oldest intellectual instruments, first emerged in philosophy and is now studied in depth as a tool for clarifying scientific reflection. For this reason, many scholars seek to identify metaphoric expressions in scientific sources and analyze their deeper essence. A particular contribution of this research lies in showing how metaphors used to justify theories in various scientific fields can simplify complex ideas and render them comprehensible. One of the most common difficulties faced by young scholars is the inability to understand intricate formulations in scientific texts, since the construction of such theories often depends on the author's social

background, culture, and language. To uncover their meaning, logical analysis and philosophical approaches are of particular importance. This explains why the earliest investigations into the essence and nature of metaphor were carried out within *logical* and *rhetorical* frameworks. In modern philosophy, the principles of metaphORIZATION have been consolidated, and related stylistic devices such as metonymy, synecdoche, comparison, analogy, figurative sense, symbol, and allusion have been clearly distinguished. Nevertheless, the fundamental value of metaphor as a formative element of human thought has remained intact. As an independent phenomenon, metaphor continues to generalize its principles and expand its scope of application.

In contemporary linguistics, special attention is devoted to the value and mechanisms of metaphor formation. Classical linguistic sources provided theories explaining the fundamental essence of metaphor, but these were often developed out of context, illustrated merely through isolated words or phrases. Today, the study of metaphor is pursued within an anthropocentric framework. Research demonstrates that modern linguistics places primary emphasis on the cognitive dimensions of metaphor. Human experience, cultural values, geographical context, and historical memory all play a role in shaping the logical foundations of metaphor, which in turn enable a fuller understanding of this phenomenon. As a cognitive mechanism of consciousness, metaphor reflects the creative potential of human thought.

Beyond the transfer of a name from one domain to another, metaphor also embodies logic and purposeful intent. For this reason, metaphors differ from *catachreses*, which involve only nominal transfer based on word structure and take into account the primary functions of words.

Interdisciplinary research on metaphor seeks to present abstract concepts—shaped by the accumulated experience of human thought—within scientific and theoretical sources, journalistic texts, socio-political discourse, and works of art. The identification and explanation of extralinguistic metaphors are of particular significance for literary texts depicting diverse aspects of life, as they also help to reduce cognitive dissonance in translation. A figurative expression created by the fusion of two or more concepts to represent a particular idea or image constitutes a *conceptual metaphor*.

Metaphorization arises from the bidirectional movement of knowledge: the fusion of source and target. The target is the object to be described, while the description is drawn from the source. For example, in the phrase “the earth is an orange”, the target is the earth, whose roundness and delicate features are described through reference to the concept of “fruit”.

In literary analysis, the conceptual examination of metaphors and their significance for translation is closely tied to the distinct characteristics of artistic language. The language of literary works differs markedly from ordinary discourse: it does not always conform to grammatical norms, whereas scientific writing adheres strictly to them. In literature, the primary aim is persuasion, while in science it is logical reliability. The word functions as the foundational and indispensable element of literary work, through which all its components—characters, landscapes, plot, and composition—are embodied. The polysemy of a single word highlights the inherent complexity of artistic language.

4.2. Metaphor and Translation

The abundance of metaphor in literature is particularly significant for understanding the essence of texts and offers a productive approach to analyzing an author’s language through the theory of conceptual metaphors. As the history of scholarship shows, written sources have long been studied through the analysis and comparison of words, with processes moving from the general to the particular or vice versa. The conceptualization of metaphor mirrors this process, enabling the uncovering of ideas and intentions in metaphorically rich works. At times, the events described under a given name may carry an entirely different essence, rendering the whole work metaphorical. Uzbek fables and proverbs are notable examples.

A comparable interpretive method has been used in studies of the French author Jean Giono. Researchers Colette Trout and Derk Visser applied conceptual metaphor theory in their analyses to clarify aspects of his work. They argue that Giono’s portrayals of nature are deeply connected to human inner experience, which gives rise to conceptual metaphors such as “man is a plant” (phytomorphic), “man is a natural phenomenon” (geomorphic or naturalomorphic), and “man is an animal” (zoomorphic) (Trout & Visser, 2002, p. 154).

Corinne Von Kymmel-Zimmermann (2010) has examined how metaphors in Giono's works, through artistic language, extend into other types of discourse. She observes that Giono, by employing metaphors to depict nature, was able to describe concepts more vividly than could be expressed in purely scientific terms. For example, in *Le Chant du monde*, water is described using anthropomorphic metaphors, forming the conceptual metaphor "WATER IS A HUMAN":

"ne se gênait plus. Il prenait même un peu trop de plaisir à faire du bruit et, des fois, il craquait comme d'un bout à l'autre rien que pour un peu soulever son dos glacé et le laisser retomber." (II, 353)

According to Von Kymmel-Zimmermann, such metaphors, typical of literary works, expand the reader's imagination. She emphasizes that metaphors in artistic literature serve as mechanisms that structure imagination: *"The disorder of the literary image constructs the order of a true perception of the world."* (Von Kymmel-Zimmermann, 2010). In particular, when ambiguity arises in human relationships within the development of a literary plot, metaphorical expression provides clarity. Ambiguous situations, relations, qualities, or actions acquire a clear conceptual label in the human mind and thereby yield additional insight. The national character of metaphor also emerges here. In every culture, specific associations are attached to words, reflecting distinct cultural approaches. Some of these representations may be shared across cultures, while others diverge significantly. For instance, the *ant* symbolizes diligence and humility in many cultures, while the *fox* evokes deceit and cunning. Yet, certain animal names carry different, even opposing, connotations: in Hindu culture, the *cow* represents reverence and divinity, whereas in Uzbek culture, its metaphorical use as applied to women has a pejorative sense. Such national and cultural features of name transfer highlight the complex dimensions of metaphor.

The French linguist Jean-Baptiste Renault has examined metaphorical symbols that embody national cultures. He argues that national symbols often emerge through the metaphorical transformation of certain words. For example, animals such as the rooster, eagle, and crow, and plants like the tulip, willow, birch leaf, and olive have become cultural emblems associated with specific nations. Renault maintains that, in addition to the historical development of these symbols, the projection of collective

emotions onto natural elements also plays a crucial role. Consequently, he views words that carry symbolic meaning as functioning metaphorically (Renault, 2013, p. 27). In our view, although the functions of symbols and metaphors differ within a text, their formation in human thought can be similar, and they may at times replace one another. A case in point is the mythical Uzbek bird *humo*, which is defined in explanatory dictionaries as symbolic, yet in literary use undergoes metaphorization :

Humo (from Persian — the name of a legendary bird symbolizing happiness) is a mythical bird believed to bring good fortune, sovereignty, and kingship if it lands on a person's head or casts its shadow upon them. It is often referred to as the “bird of happiness” or the “bird of the state.” A traditional saying reflects this belief: “*The humo bird has landed on your head, the birds of misfortune have flown away. From the house full of art, gold and silver have been stolen*” (Turob Tula, as cited in *O'zbek tilining izohli lug'ati*, 2008, p. 561).

The landing of the *humo* bird on a person's head symbolizes happiness, prosperity, and the successful start of new endeavors. According to Jean-Baptiste Renault's concept, this image can be regarded as a metaphor-symbol that reflects the cultural landscape of the Uzbek people. National consciousness serves as a crucial foundation for building an ideal society, and in this context, the role of literature is indispensable. As one of the main forms of art, literature profoundly shapes individual worldviews. Discussing the behavior of translated characters, G. Salomov (1983) emphasizes the importance of preserving the spirit and uniqueness of national identity: “*There cannot be a single stereotype of consciousness and psyche for all peoples. To grasp the national particularity of each people, it is not enough for something general to become concrete; one must also identify what is concrete and unique, derived from the lived experience of those people*”. In other words, as the scholar of translation suggests, national identity in a work is not conveyed merely by naming an object or event; rather, it is the clarification of distinctive national traits, behaviors, and values that perfects the work.

According to Alain Rey (1979), one of the first steps in studying the national characteristics of each word within language structure and in creating cultural dictionaries is to recognize that words perform three functions—social, historical, and

cultural—which may be presented in monolingual dictionaries. Other lexicographic resources may further elaborate upon these aspects, depending on their primary purpose. For identifying the national and cultural features of metaphors, however, a single example in a literary work is insufficient. The cultural attitude of a people toward a given word requires a conceptual approach and thorough analysis.

Anca Cozaceanu (2017), in her comparative analysis of French literature and its translations into Slavic languages, likewise underscores the importance of conceptualizing metaphors for clarifying meaning and content in literary works. She argues that systematic study facilitates not only comprehension of the work but also fidelity in translation. Thus, the generalization of metaphors and the identification of their source and target domains are crucial for uncovering a work's content. Understanding the essence of artistic literature—abundant in diverse stylistic devices—often requires channeling its boundless semantic potential into a specific framework or structure.

Dominique Legallois has carried out a cognitive analysis of metaphors in the works of Émile Zola, classifying them into distinct categories. He points out the scarcity of studies applying cognitive analysis to literary texts and highlights the need for further investigation. According to Legallois, although cognition and literature may seem like separate fields, metaphor forms a vital link between them. As he observes, “it is not difficult to conceive that literary analysis and the cognitive sciences (to use a general term) share a common concern with figurative language: because there is no literality without figure; because our experience of the world, for certain cognitive approaches, is essentially metaphorical” (Legallois, 2015).

Thus, in the cognitive analysis of artistic works, special attention must be given to the semantic features of words that perform the function of transfer, as well as to their national and cultural dimensions. A figurative expression may carry positive or negative connotations depending on a people's worldview, way of life, religious beliefs, and other cultural factors. Taking these elements into account is essential to ensure that translation remains faithful to the original and adequately conveys the author's intentions and reflections.

Artistic metaphor is a figurative, expressive, and persuasive device. It is regarded as a method that enhances both the persuasiveness and the figurative of artistic discourse. Consequently, as a figurative means, the artistic metaphor plays a central role in the production of artistic expression. Outside the literary text, a word with metaphorical meaning retains its nominative function, designating the object itself. Linguistic metaphor is often socially conditioned and connected to denotation, whereas artistic metaphor is based on connotative transfer and is more occasional in character.

As one of the principal forms of metaphor, the artistic metaphor contributes significantly to the figurative, persuasiveness, elevation, and solemnity of artistic discourse. Scholars who have studied artistic metaphor emphasize these aspects. In a literary work, especially in poetry, expressivity and figurative serve as the main means of representation. The foregoing observations suggest that artistic metaphor, unlike linguistic metaphor, rests on the amplification of expressive semes within the semantic structure of the word, at the expense of nominative semes.

In discursive practice, unlike denotative metaphors, artistic metaphors generally do not rely on striking or materializing devices. However, because they are rooted in expressive semantic elements, they often serve a qualifying function within metaphorical expressions. Lexical items referring to predatory or distinctive animals are frequently used in poetry for their artistic metaphorical effect. For example, words like nightingale, crow, dog, fox, eagle, snake, hen, and hare are not inherently part of the poetic lexicon, yet their figurative meanings endow them with poetic power (Shodmonov, 2016). Metaphors, which hold particular importance in both prose and verse, along with their conceptual analysis, constitute a necessary principle for determining the general essence of metaphorized words, the direction of transfer, and their accurate translation.

As a concept that determines the value of literary art, the translation of metaphors requires a specific methodological approach. The meaning of a metaphor is closely tied to its textual context; hence, a thorough examination of the cognitive features of both the source and target terms is essential. These complex processes in metaphor translation have given rise to the integrative approach in scholarship. This approach

investigates the pragmatic and axiological foundations of metaphors alongside their linguistic and cognitive characteristics.

Most human activities are conducted through communication, and sufficient clarity in communication is particularly important to avoid problems in everyday life. Metaphors play an invaluable role in ensuring clarity, completeness, comprehensibility, and effectiveness of discourse. Yet, in intercultural communication, the translation of metaphors relies on conceptual integration. While conceptual metaphor theory examines human knowledge in terms of two poles, conceptual integration theory considers four domains. Conceptual metaphors can be classified as ontological, orientational, or structural, each contributing to a deeper cognitive analysis of transfer. This classification is indispensable for categorizing metaphors in literary works.

5. Conclusion

This study demonstrates that conceptual metaphors serve as essential cognitive and cultural mechanisms in literary translation, embodying national identity and worldview. The analysis shows that categorizing metaphors (ontological, orientational, structural) and mapping their source–target domains enhance semantic accuracy and cultural resonance in translation. It also reveals that culturally marked metaphors—especially those involving mythic or animal symbols—require adaptive strategies beyond literal substitution to preserve their aesthetic, cognitive, and functional impact. Overall, the findings highlight the necessity of integrating philosophical, cognitive, and linguocultural approaches to achieve fidelity and depth in translating metaphor-rich literary texts.

The study contributes to the theoretical advancement of translation studies by offering a conceptual framework that deepens scholarly discourse on the cognitive and cultural dimensions of metaphor. Its results have practical value for refining university curricula in courses such as *Theory and Practice of Translation*, *Fundamentals of Literary Translation*, and *Linguocultural Foundations of Translation*, and for developing teaching resources, specialized dictionaries, and methodological guidelines to support culturally informed translator training.

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Vocabulary Learning through Urdu–English Cognates in ESL Classrooms

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Abstract

The current study aims to find the role of cognates between English and Urdu. Native speakers of both languages often find it difficult to learn the other. The present study will identify the role and impact of cognates in learning a new language. Cognates are words that have the same linguistic derivation, pronunciation, and meaning as each other. Considering the dialect differences in English and Urdu, the study involved participants from different educational institutions. Data was collected from participants familiar with both languages. Forty participants were included for quantitative data collection, and analysis was conducted using SPSS version 26.0. The findings list the identified words, followed by the study's limitations, recommendations, and conclusions. The results reveal that people have basic information about the role of cognates and recognize how cognates facilitate learning English as a second language. It is recommended that further research should explore more cognate words. These words could be added to the secondary level curriculum to help the second language learning.

Keywords: Cognates, Urdu Language, English, National Language, Global world

1. Introduction

English, as an international language, has a wider acceptability and adaptability across the globe. It is the most understood and spoken language in almost all regions of the world. The countries where English is not taken as a first language, most of them adopt it as an official mode of communication. Not only this, it is also widely used in educational institutions as a means of communication and teaching thereby, making students familiar with its importance and global acceptance. Since English is an international language, there has been a lot of research work done in this area and a lot is still under progress. Rose (2019) has highlighted how the global acceptance of English makes it an interesting area for research where different perspectives and technicalities associated with the languages are more often explored and studied.

Moreover, the research has revealed that almost 20 % of the world's population speak English as either first or second language. The ones who adopt any language as first language are called native speakers of that language whereas the ones who adopt any

language as second language are known as non-native speakers. Statistics reveal that native speakers are 430 million in number whereas, the non-native speakers are 950 million in number. This reveals that the non-native speakers are double in number than the native speakers. This wide adaptability of English among the native and non-native speakers are making English as one of the most spoken languages worldwide. This presents another dilemma. The people who can speak English well are generally considered as being more educated even though when they do not have any formal education and degree whereas on the other hand, people who are formally educated and have a degree but do not have good skills for English listening, reading, writing or speaking are not considered as educated and efficient enough to move successfully in this global world. This creates a conflict when it comes to applying for employment and seeking opportunities in academic and professional arena. The world has yet to explore about the significance of English language whether it is just a means of communication or a means of identifying and labelling the academic or social status of people. There is also a need to identify and address issues related to the problem that either people with good linguistic skills should be given preference over education or academic competency comes above the linguistic expertise. Many people argue that individuals need good communication and linguistic skills to showcase their education in an effective manner. Therefore, both the attributes go hand in hand and one without the other is an incomplete source of gaining and achieving success.

Literature also reveals that since English has become an international language, a lot of research and work is being done to improve the pedagogy of English teaching. For non-native speakers to easily learn and teach the English language, efforts are being done and are still under process so that both the learners and teachers can get facilitations from that. However, there is very little contribution of non-native speakers in such research and development. The existing literature reveals that non-native speakers should be made part of the research to identify their needs and requirements in learning and teaching English. Getting contribution from natives might not help non-native speakers because for former, the language is not new, and they are already familiar with the fundamentals of the language therefore they may not clearly understand the learning and teaching requirements of non-native speakers. However, the latter may be able to highlight the needs without any bias. Such kind of research work should be encouraged and conducted to make the learning and teaching process

of English language easy across the globe in all countries and for all age groups regardless of their primary and native language. When these areas are given special consideration, the world will see more rapid adaption of English in areas where it is not spoken much in current days. Therefore, the study will not only highlight the present scenario about the language but will also make recommendations for future work that can be done in identifying more cognates to make the spread of language across the globe easier and quicker.

In contrast, if Urdu language is taken into consideration, it is spoken in Pakistan since it has this dignity of being the national language of the country. Urdu is commonly spoken in Pakistan and India, but communities in UAE, USA and UK also speak Urdu based on the number of Pakistani community members they have (Britanica, 2008). Unlike English, it did not develop in isolation; rather, it is a blend of several regional languages, which adds to the beauty of the Urdu language. Recently, a lot of research work has been done to understand the similarities and differences between English and Urdu. As a matter of general observation, the differences are apparent but finding similarities can be a challenge considering one as a mixture of regional and local languages whereas another as an international means of communication. In one such effort by Lal et al. (2020), a relationship between English and Urdu and the existing commonalities was studied which further highlighted the reason as to how both languages have an intermediate common route in terms of using roman language.

Since decades, the debate about the official language of Pakistan has been a topic of discussion. It has been a discussion at various platforms that whether Urdu or English should be made official language. On the other hand, India got independence at the same time from the British Raj, English became an official language. Therefore, a point to discuss whether English is a language of office or Urdu has been a topic of research and inquiry for several years. There was a time when Urdu was declared as the official language but because of lack of positive response and lack of willingness from the people, it never got implemented correctly. Also, English could never become a complete mode of communication in offices and that is how a bilingual means of communication was adopted which is still currently under practice. Moreover, the recent technological era and the current time of scientific advancement supplements the need of English as an official language which can be of two reasons. First, it is a

widely understood language of the world and second, this language is taught in all parts of the world right from schools.

Thus, countries which do not have English as a native language, still have the command over the language because of their youth and children being taught the language in their educational institution. Under such circumstances, it becomes a question whether making Urdu as official language will enable the youth of the country to compete well with other the youth from different countries on international and competitive platforms. To be competent enough, the youth should also have the basic exposure of the international language and this can only be done when mode of instruction in educational institutions and the means of communication at work places is shifted to English language because people mostly use the native and local languages to communicate at their homes and in their friends and social circles. Therefore, the only possible way to enhance their understanding of the English language is to make it official language. This generated the need for the local people of Pakistan to learn English as their second language because first, they would need to communicate at their workplaces and second, they would need to communicate at a multicultural environment.

1.1 Urdu as National Language of Pakistan

In contrast, if Urdu language is taken into consideration, it is spoken in Pakistan since it has this dignity of being the national language of the country. Urdu is commonly spoken in Pakistan and India, but part of UAE, USA and UK are also found to be speaking Urdu based on the number of Pakistani communities they have (Britanica, 2008). Unlike English, it is not self-made or completely original in its existence. Rather, it is a mixture of several other regional languages, which adds to the beauty of the Urdu language. Recently, a lot of research work has been done to understand the similarities and differences between English and Urdu. As a matter of general observation, the differences are apparent but finding similarities can be a challenge considering one as a mixture of regional and local languages whereas other as an international means of communication. In one such effort by Lal et al. (2020), a relationship between English and Urdu and the existing commonalities was studied which further highlighted the reason as to how both languages have an intermediate common route in terms of using roman language.

1.1.1 Cognates in English and Urdu

Considering that English and Urdu are completely opposite in their literal context, it would be an interesting area to study cognates of both the languages. Cognates are defined as words that are the same in two languages, having the same pronunciation and the same meanings. There can be two reasons for this rare phenomenon. First, it may happen because of common etymological origin of both the languages and second, it may be because of the borrowing of words from other dialects. However, one should not forget the existence of the false cognates which refer to the words having the same pronunciation but different meanings (Colorado, 2007). As English is a widely spoken language, it has many cognates with Spanish and French but exploring cognates with Urdu language will be an interesting area and the present study aims to explore it.

Earlier Garcia (2013) focused on the cognates of four languages such as English, Urdu, Spanish and Portuguese. The findings suggested that all these four languages share a common origin by being Indo-European in their nature of inception and existence (Garcia, 2013). Moreover, all the four languages received inspirations from Arabic and Persian, thus supplementing the fact that their etymological origin is the same. Therefore, finding cognates among these languages was an interesting task. A thorough reflection and revisiting of some basic words in both the languages that is Urdu and English revealed that presence of cognates is not uncommon. Words such as police, hospital, taxi, computer and film are pronounced in the same way in both languages, and they do share the same meanings as well. Another study identified that the use of cognates and similar words make it easier for the students to understand and learn a new language (Akhter et al., 2017). Moreover, it creates a sense of uniformity among different languages being spoken in different regions of the world. Another study yet worked on identifying the semantic gaps between English and Urdu (Ali, 2021). They concluded that there are certain target words in both languages which are cognates but certain words which are intentionally ignored and not put into meaning so as to not count them in cognate category (Ali, 2021). Mostly, these words belong to theology, religion or philosophy. This means, the privacy of the language is kept intact while simultaneously making it accessible for the people as well. Hayat et al., (2021) also highlighted certain similar and dissimilar words in both English and Urdu. The study concluded that presence of such words helps in achieving command and

proficiency over other languages. The study also highlighted that the presence of similar or cognate words does not require acquiring native accent or ownership, but it somehow contributes to understanding the unfamiliar and new language in a comparatively easier manner.

The psycholinguistic experiments done on vocabulary learning methods demonstrated that cognates are easily retrieved from memory and there is a resistance to forgetting these words thereby making these words easy to learn, remember and comprehend (Ellis & Beaton, 1993). The study also suggested that cognates are more easily translated into meanings than non-cognate words and they are more easily processed by people of all ages, thus increasing their adaptability and acceptance (Ellis & Beaton, 1993).

1.2 Statement of the Problem

The understanding about the cognates is less common in people especially when it comes to comparing English and Urdu. English is considered as a very difficult language which majority of the people in Pakistan are not able to understand and comprehend. This creates a sense of dissociation among people with the language. Moreover, most of the time Urdu is considered as the local and regional language and is not given the respect and worth it deserves by the local Pakistani people. Hence, both languages are considered as completely contradictory or opposite to each other where natives of one language are not receptive to other and where people using one dialect have no understanding of the other. Thus, the current study will find similarities in both the languages in terms of cognates to establish the importance of both the dialects while establishing some mutual connection between the two where people will be able to relate and analyze the ease, they may create for themselves to learn the basics of new language.

The current study is based on the Dialectical Theory which was first introduced in the Chinese philosophy of Yin and Yang (Jiang, 2013). From Chinese philosophy this theory spread to the whole world and became the part of academic discourse and literature. The dialectical theory in communication particularly deals with the cultural and the dialectical differences in the expression and communication of words and emotions. Dialectical theorists believe that all the languages across the world have different expressions and the way these languages are used form different dialectical expressions. The dialectical theory considers the interplay of perceived opposite forces

and how communication negotiates with the changing processes of different cultures. Moreover, the theory deals with unity, similarities and the differences within the languages.

Research Objectives

- 1) Indicate and locate the cognates found both in English and Urdu languages.
- 2) Describe the cognate words and establishing the importance of cognate words in Urdu and English language

Research Questions

- 1) Whether or not there are cognates found both in English and Urdu Languages?
- 2) What role do Urdu cognate words play in learning the English language?

2. Literature Review

Languages have always been the principal tool of communication between people. In addition to the arts, poetry, and other forms of expression, languages are the common means used by people worldwide to convey their messages to others. Not all people use the same languages, and not all people live in the same region or locality. However, despite the differences in their dialects, the mode of communication remains the same: language, whether common or uncommon to others. Considering that English is an international and official language, most people prefer to learn it in addition to their native language. However, according to Wold (2006), learning English is not an easy task, especially for those people whose native language is non-alphabetical. In such circumstances, cognates play a very important role in making this learning process easy.

2.1 Status of the English Language

Considering that English is an international and official language, most people prefer to learn it in addition to their native language. However, according to Wold (2006), learning English is not an easy task, especially for those people whose native language is non-alphabetical. In such circumstances, cognates play a very important role in making this learning process easy. The study by Kasztelanic (2011) highlights that people have different perceptions regarding cognates, especially people who belong to bilingual or multilingual groups. Their understanding differs when it comes to cross-linguistic similarities and differences, and that is why their opinions may also differ about learning a new language. Regardless of difference of opinion they have, cognates

are generally considered as the basic tool that may help people in learning a new language by finding similarities.

Cognate is a word derived from the Latin word “Cognatus,” i.e., co- stands for together and gnatus stands for to be born. Hence, the complete word cognates literally mean words or something that is to be born together. Hence, Cognates are literally defined as words with a similar nature. In linguistics, they are defined as words between two different languages that have similar meanings, similar sounds, and similar pronunciations in almost all contexts. Their similarity is attributed to their same and common etymological origin. The following are some other kinds of cognate words. Words such as actor, doctor, error, terror, general, hotel, angel, chocolate, and kilo are words of daily life conversation. These words are mostly similar in all languages where they create a sense of similarity. Hence, such words that are similar to all languages are termed as exact cognates. Mostly, these words are either the measurement tools or units, for example, kilo, liter, centimeter, and a lot more, or the names of professions like doctor and actor, etc. These are defined as words that have similar form and pronunciation, but they share the same meaning only in some contexts (Labat & Lefever, 2019). Some example words are perfecto from perfect, basic from basico, limit from limitar, and eliminate from eliminar. These cognates are derived from the English and the Spanish language and hence, share similar forms, pronunciation, and meanings.

True cognates are the words that have the same etymological origin in both languages. Their semantic ranges completely or most of the time almost completely overlap with each other, which means the way in which these words are spelled, and their meanings are exactly the same in both languages. Examples of true cognates include animal and universal. According to Carroll (1992), Cognates are lexical terms that are deemed as similar or the same things in different languages. Cognates have four basic properties. First, they will always be in a structural unit. Second, they will be complete words in their formation. Third, words that are paired with cognate words may be semantically identical, but they are not necessarily required to be so, and fourth, there will always be formal resemblance between the cognate words (Carroll, 1992).

The current study is designed to study the cognates of both English and Urdu language with the aim of establishing the fact that cognates make the learning of any secondary language easy by bringing in similarities among two different languages. Moreover, it

highlights the importance of cognates in the development of skills such as reading, speaking, and increasing the pool of vocabulary. Hence, the study is based on both qualitative and quantitative types, and because the survey tool and interview questions are used to gather data from the participants and for analysis purposes, the study is of a cross-sectional type.

The population of the study is selected from the province Sindh, where adults aged range from 35 to 45 years are targeted who are making an effort to learn English as their second language. Those teachers were also selected for the study who had been involved in teaching the English language to these adults. This will bridge the gap that prevailed in the previous research regarding English and Urdu language cognates and the relationship both these languages had with each other. For this study, people from Sindh province are selected as research participants. Again, Sindh is one of the major provinces with a lot of diversity and different racial and cultural backgrounds. The sampling technique used in the current study is a random probability sampling technique. All the English teaching centers, their teachers, and students were subjected to random sampling, and then the desired group size and members were selected and recruited. The current study is based on the primary data collection, where a questionnaire was distributed to the study participants, and they filled it out themselves.

One of the studies was conducted on the Canadian children who were English-speaking Urdu-speaking and were learning Arabic as well. Thus, it was identified that Urdu was the L1 language, English was the L2 language, and Arabic became the L3 language. Both the language general and the specific language things were considered, especially between the English and Urdu language. Both the reading and vocabulary were analyzed, and it was concluded that the presence of cognates came with the similarities in the two languages. These similarities thus added ease in both the reading and memorizing vocabulary tasks and facilitated the process at every step (Mirza et al., 2016). The study further concluded that language specific expertise and skills related to reading and vocabulary can only be perfected if the person has language general characteristics from the start. If the person lacks general characteristics in language, then there are high chances that they may face the same amount of difficulty in learning language specificities, even in the presence of the cognates. Moreover, if a person has complete command over their native language, then they may be able to

learn the new language by developing the sense of relatedness, a factor which may otherwise go missing in the absence of complete understanding of the primary language (Mirza et al., 2016).

The Study by Khan and Khan (2016) highlights the significance of the English Language in the communicative process in Pakistan. They assert that English is getting this privilege of becoming the medium of instruction in Pakistan, as well as the compulsory subject to be taught in the educational institutions. This progress comes with more challenges, where students face a lot of issues in learning the language, hence bringing negative outcomes to their academic and professional lives. Some of these issues include unclear policies, bias of people and teachers towards English, teachers and parental behaviors, shortage of English teachers, especially in the rural areas of the country, and the lack of teachers' expertise on the language. The data was collected from both the Urban and Rural areas, and the results were more likely to be the same in both areas of the country. Thus, it was supported that cognates play a crucial role in learning the English language. They make comprehension and understanding easy using similar words.

The study by Ellis and Beaton (1993) selected 47 students to understand the mechanism of learning and teaching a foreign language with the help of cognate words. They studied the relationship in two ways. First, with respect to native to foreign and second, with respect to foreign to native. Learning approach that targets Native to Foreign was comparatively easy because of the presence of cognate words and their relation to the phonological and orthographic origin of the words. When this relationship was reciprocally studied in foreign to native approach, this easy relationship could not be established. Hence, it was concluded that there are several factors that come into play when learning a new language, i.e., parts of speech and image ability are two main factors. These factors critically determine the learner's ability to learn any language. Both these factors greatly contribute to the formation of keyword effectiveness, which is again dependent on the acoustic similarity; as such, cognate words are thus considered as an effective form of reminders in learning a new language productively.

Another study by Beaton et al. (1995) studied the effectiveness of cognates in learning the language and subsequent retention. They assessed the level of recall for vocabulary that was learnt 10 years back in a foreign language. 35 % of the participants were able

to answer test words completely correctly without any revision at all whereas 50 % of the participants were able to give correct answers with only minor spelling errors. When these participants were subjected to the revision of the test words list for 10 minutes, their responses improved to 65 % and 75 % respectively. When these participants were allowed to recall and revise for one and a half hours, the response rates were observed to be better to 100%. Thus, the results indicated that cognates and key words play a crucial role in learning any language and subsequent retention of the same.

One of the articles on cognates talked about how the cognate words share similar spellings in addition to the same pronunciations and meanings in most cases, with only minute differences. For example, words such as dinosaur in English have a kind of similar spelling in Spanish, where it is written as *dinosario*. Similarly, human in English is written as *humano* in Spanish, evidence in English is written as *evidencia* in Spanish, bicycle in English is written as *Bicicleta* in Spanish, and family in English is written as *familia* in Spanish. Hence, with these examples, it can be concluded that cognate words are not only alike in their meaning and pronunciation, but they are also alike in the way in which they are spelled and written.

Hence, there is a long list of English words which are originated from the Urdu and Hindi words. Some of these words include Bandana, Bangle, Bungalow, Cheetah, Cot, Khaki, Pyjamas, and Karma. Apparently, English seems to be the language of the West, and Urdu seems to be the language of the East, and it is assumed generally that there would be no comparison or cognates between those languages. However, the rich literature review has proven evidence that English and Urdu have several words in common. These words, because of their same etymology, same origin, same pronunciation, and same meaning, add ease to the life of people when they plan to learn the other language other than their native one. Thus, the importance of Cognates in both languages is undeniable, and their significance should be appreciated since they make the dialect and languages a rich tool to communicate.

3. Research Methodology

The current study is designed to study the cognates of both English and Urdu language with an aim to establish the fact that cognates make the learning of any secondary language easy by bringing in similarities among two different languages. Moreover, it

highlights the importance of cognates in the development of skills such as reading, speaking, and increasing the pool of vocabulary.

The study is based on both qualitative and quantitative type i.e. mixed method, and the study is of cross-sectional method is adopted for the collection of data. The population of the study was selected from the province Sindh where adults having age range from 35 to 45 years were targeted who were trying to learn English as their second or secondary language. Further, there was no gender discrimination in the selection of participants and SPSS-22 was used for quantitative analysis of collected data. Each participant is a teacher, student, or administrator from an educational institution in the Sindh province. A small portion of the group seems to have substantial academic experience, while others may be totally new to the subject. Moreover, random probability sampling technique was adopted and lastly, the teachers were also selected for the study who had been involved in teaching English language to these adults.

This selection will bridge the gap that prevailed in the previous studies regarding English and Urdu language cognates and the relationship both these languages had with each other. All the English teaching centers, their teachers and students were subjected to random sampling and then the desired group size and members were selected and recruited. The current study has both continuous and discrete variables in addition to the dependent and independent variables. There is a mixed type of questionnaire used in the current study. The questionnaire consists of both the closed end and the open-ended questions. The researcher used Google forms for the current research to collect the data from the participants. This software was given priority because it is user friendly, easier and is used by people on daily basis. Another benefit of developing the questionnaire through google forms is that it saves time, which is a requirement if the data is to be collected in hard copy.

4. Data Analysis

The present study on cognates is designed to understand the perception of learners of English language and understand what they think of cognates words. As the methodology section has highlighted, the data is collected from the people of 35 to 45 years of age who have been trying to learn English language from a public institute. The gender selection is mixed and there is no preference to gender while recruiting the participants.

Table I: Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Age	40	35	45	40.63	3.439
Teaching experience	40	2	11	5.17	1.920
Learning experience	40	1	3	1.43	.675
Valid N (list wise)	40				

Table 1 is indicative of the age of the participants in terms of minimum and the maximum age in which they are recruited. Moreover, the table also shows the number of teaching years for which the participants have been involved in the teaching processes and the number of learning years for which participants have been involved in English Learning as the second language. The table indicates that the minimum age of the participants selected for the study is 35 years with 45 years being the maximum age. The minimum number of years the participants have been involved in the teaching processes is 2 years whereas, the maximum number of years the participants have been involved in the teaching processes are 11 years. This made the average number of teaching years 5.17. Similarly, the minimum number of years the participants have been involved in the learning process is 1 year whereas the maximum number of years the participants have been involved in English learning is 3 years making the average years up to 1.43. These are the general characteristics of the population being selected for the study.

Table II: English Words and their Frequency

English Word	Frequency	(1)	(2)
Three Cognates	Khushi, Pukka, Jungle	3	1.000 .000
	Jungle, Guru, Khaki	7	.000 1.000
	Loot, Pyjamas, garam masala.	8	.000 .000
	thug, verandah, chutney	11	.000 .000
	cuummerbund, guru, jungle	7	.000 .000
	thug, guru, jungle	4	.000 .000
Identify	Learning	14	1.000 .000
	Reading	17	.000 1.000
	Listening	9	.000 .000
Role	learning new language	22	1.000

	command over native language	18	.000
Remembering	Yes	21	1.000
	No	19	.000
Easy	Yes	20	1.000
	No	20	.000

This table exhibits multiple analyses. First, it highlights the common cognates used in the English and Urdu language. Second, the table identifies the responses from the people regarding learning and identifying cognates. 42.5% of participants are of the view that cognates are easy to remember if they have been reading in the text instead of just listening or speaking. Thus, the lasting impact of reading is established. Moreover, more than half of the people have commented that the most important role cognates words play in learning a new language. Some have also believed that using cognates allows command over the native language, but the apparent impact is on the second language learning.

Several questions were added to assess the participants' comprehension of cognates, and the findings provide information on how speakers of Urdu perceive cognates. Participants had a thorough understanding of cognates, which may be divided into three separate sorts depending on whether we're discussing words with comparable meanings, words with similar pronunciations, or words with the same origins. These similarities between the two languages facilitate the learning of the new language by assisting in the retention of new vocabulary, the replication of familiar sounds, and the creation of a sense of familiarity in the new environment. Participants commonly employ English and Urdu cognates in conversation, and they have rated the frequency with which specific cognates appear in both languages. There are limitations since not all participants understand the notion of cognates, even though they make significant use of them in daily speech and consider them to be an intrinsic part of their original language.

The great majority of respondents who are native Urdu speakers feel cognates have a good role in the process of acquiring English as a second language, according to the findings. This is likely because exposure to cognates may establish a sense of familiarity in the minds of second language learners, so reducing feelings of isolation and increasing classroom involvement. They aid in memory, understanding, and usage of the target language since participants feel more comfortable when using the target

language because they are already accustomed to some components of the new language. Numerous individuals say that cognates are of little use while learning a second language since understanding the syntax, sentence structure, morphology, and phonetics of a language is as difficult for non-native speakers as it is for native speakers who are unfamiliar with cognates.

Varied individuals have different perspectives on how significant cognates are for preserving a second language. While the majority of respondents believe that cognates are advantageous, others have pointed out that variables beyond the control of the learners, including age, stress, and worry, may hinder their capacity to remember the material. This conclusion highlights the relevance of a range of factors that, collectively, may enhance or slow down the acquisition of a second language, and that familiarity with cognates is not enough to speed up the process on its own. In addition, a number of participants demonstrate that cognates have had a positive influence on the development of English-language writing skills, which is unexpected considering the disparities in writing styles, sentence structures, and morpheme structures between the two languages.

It is shown that cognates are more crucial than previously believed in the process of learning English. Members of the teaching profession have acknowledged using cognates in their own study and instruction of the language in the classroom. Numerous participants have either studied or worked with the English language. Analyzing cognates across all the three dimensions reveal that they have a similar origin, help in the memory of new vocabulary and phrases, and play no role in the learning of a second language. According to the research, both Urdu and English people employ a number of cognates often and routinely. Examples of terms with similar sound include Khushi, Pukka, Jungle, Guru, Khaki, Loot, Pyjamas, Garam Masala, Thug, Verandah, Chutney, and Cummerbund. The great majority of responders use two of these phrases. "In the jungle" and "with a thug" occur often. Less frequently used terms include verandah and cummerbund. It is also evident from this finding that the participants have a firm grasp on how these words are employed in the Urdu language and that they agree that these words are among the most commonly used in daily Urdu but have a limited understanding of how to consider these words as cognates in English. Therefore, it may be claimed that while many words are cognates, they are often not recognised as such owing to people's poor

comprehension and expertise. Examples of cognates include "police," "ambulance," "computer," "phone," and "tube light." In contrast, when participants were asked to offer instances of cognate terms, they did not produce any. This finding suggests that, despite the presence of cognates, individuals are unaware of the real meaning and origin of these terms owing to their frequent and extensive usage. Due to their ubiquitous usage in daily contexts, many individuals no longer recognise or recall that they share certain terms with other languages, instead considering them to be inherent to their own. People see these apparent cognates as native-language terms, minimizing and decreasing the degree to which languages are shared.

In addition, students were asked whether they found cognates beneficial in their English language acquisition. Each person displayed a distinct viewpoint about this. They claim that they can read the same words in English without any trouble since they already have a developed grasp of phonics, thus it is not difficult for them to read the same word from a different language that is also present in their own tongue. Because cognates have the same pronunciation in both languages, this is the case. According to some, the similarity in pronunciation and sound between cognates and the target word enhances understanding. It is common knowledge that non-native English speakers have difficulty acquiring the language. Likewise, native Urdu speakers often believe English to be one of the most difficult languages in all four domains (reading, speaking, listening, and writing). Additionally, it is difficult for an Urdu speaker to comprehend an English accent. Therefore, participants have discovered that cognates assist individuals to comprehend the accent and the uttered words. Therefore, not only do kids gain from English as a reading aid, but also as a tool for learning and comprehending a second language via listening and talking.

Some of the participants feel that the usage of cognates aided them in their English writing. Since these terms are spelt and written identically in Urdu, it is simpler for native speakers to learn how to write them. Cognates in English and Urdu have different spellings than they do in Spanish, so this finding is especially noteworthy. Given the similarity between English and Spanish, cognates between the two languages tend to have comparable meanings. This rule is an exception for the Urdu language. While English is commonly written from left to right, the converse is true for the Urdu writing system. Both languages also employ a distinct presentation of the letters. Thus, an unexpected conclusion of this research is that individuals who

reported cognate terms to be useful in writing. Finally, the usage of Cognate terms has been warmly appreciated by some of the participants as a help to English language learning. They attribute the predominance of cognates for the ease with which they have picked up English and are now able to recall new vocabulary, properly pronounce new words, and converse with one another. They all believe that cognates assist them acquire the rudiments of the language even if they don't become proficient.

In order to get a deeper understanding of the participants' viewpoints on the ultimate function of cognates, the questions have been structured along two axes. Whether or if cognates assist in learning the new language or mastery of the original language, they are advantageous. More than half of those polled believe that cognates are beneficial while learning a new language. The experience was streamlined and enlivened by their involvement. The logic for such claims may be found in the fact that native speakers of a language are regarded to be experts in that language. Therefore, applying such skills and knowledge to increase one's second language ability and absorb new information improves the process for everybody concerned. The cognates enhance the process of learning a new language as a result. However, 45% of participants have claimed that cognates benefit them in mastering their original language before supporting them in learning a new language. They're working like cognates, but in a new manner. They cannot utilize the same words to learn the new language unless they first master the home language via cognate terms. Therefore, the participants in this research have received a knowledge of the value of cognates in learning one's home language in preparation for mastery of a second language. In addition, the fact that some of the cognates were unfamiliar to the participants likely contributed to the positive reaction, since the new terms were believed to have been added to the participants' acquired vocabulary via the exercise and learning process. Consequently, over half of the respondents in the research thought that cognates play a substantial role in mastering one's home language, and nearly half felt that they serve a vital role in learning a new language.

As far as the perceptions of native Urdu speakers are concerned regarding the cognate words, the obtained data reveals that most of the participants have ascribed positive role of the cognates in learning English as second language which can be attributed to the reason that it can produce sense of familiarity among the second language learners which in turn can diminish the sense of alienation in English language classrooms and

can enhance their interest and motivation. As the participants, already familiar to some features of new language owing to cognates, feel confident in their performance and these cognates assist them in memorizing, understanding and comprehending the second language. Some proportion of the participants denies the role of cognates in second language learning owing to their perception that language learning is much more than existing knowledge of cognates rather efficient language learning requires a strong grip over the grammar, sentence structure, morphology and phonetics of the language which is difficult to be commanded by the non-native speakers even if they are familiar to the cognates, this process still makes language learning challenging for them.

The present study touches on several aspects of literature which are currently not explored in the previous studies. There exists a vast literature on cognates of English and Spanish and Cognates of English with any other language but there is very limited or no literature available on the cognates of English and Urdu language. Thus, the current study highlights those understated areas of English and Urdu language cognates.

5. Conclusion

The study serves an important purpose in academia by highlighting the cognates in English and Urdu. It does not only take into account some common cognate words, but it also highlights the perception of people regarding the role and importance of the cognates. Thus, it will serve as one of the founding studies in learning and understanding cognates of English and Urdu, an area which is less touched and understated so far. The current study reveals that cognates have served the purpose of adding ease to the process of learning another or second language by establishing similarities in pronunciation and meaning between two culturally different languages. It also reveals that participants have basic understanding regarding the cognate words and thus they can highlight the importance of those words in the memorizing and remembering phenomenon. Some participants use cognates in their daily routine but do not know that those words are the cognates rather they think of those words as belonging to their native language while most of the participants are able to establish the relationship of English and Urdu using the cognate words. Conclusively, future work should be done to extend the existing work so that more advanced research can add value to the existing literature and to the knowledge of people.

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The Pluralization of the Plurals in Urdu: An OT Analysis

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Abstract

The study investigates the morpho-phonological processes which involve the formation of pluralization of plurals in Urdu. Optimality Theory (OT) given by (McCarthy & Prince 1993a, 1993b; Prince & Smolensky 1993) is used as theoretic guide to analyse the data. First, this paper offers an introduction to plural system in Urdu, then it briefly discusses sound plurals which are suffix-based for example *kitāb* 'book' → *kitāb-ā* 'books'. It nullifies Hardie's (2004, p. 35) claim that "Urdu inflection is based on suffixation" by bringing in evidence from Urdu broken plurals which can be formed through infixation, transfixation and circumfixation. For example, *māsdzīd* 'mosque' → *mās-a-dzīd* 'mosques' is the result of inserting an infix *-a-* in the middle of the stem. Hardie (2004) and Mangrio (2016) have documented the pluralization through suffixation, and Mangrio (2016) has just hinted the existence of Urdu broken plurals. However, the pluralisation of plurals in Urdu has not been discussed by anybody so far. Therefore, this research investigates the morpho-phonological processes involved in the formation of pluralization of plurals. In the formation of pluralization of plurals, first broken plural, a borrowed pattern from Arabic, is formed, then native pattern is used to form the pluralization of plurals. This phenomenon is found only in Urdu language as yet, and it is estimated that no other language shows pluralization of plurals. This pattern can be illustrated through an example: *rāsam* 'custom' → *r-o-s-u:-m* 'customs' → *rosu:m-a:ɽ* 'customs'. *rāsam* is the root and a broken plural *rosu:m* is formed from this root, then the plural-plural marker *-a:ɽ* is attached to the new stem, *rosu:m*, the new stem, which forms *rosu:m-a:ɽ*, the pluralization of the plural. Morphological and phonological processes are involved in this formation. When the broken plural *rosu:m* is formed, the plural markers are inserted in the stem and the word is completely re-syllabified, and when the plural-plural marker *-a:ɽ* is attached to *rosu:m* to get *rosu:m-a:ɽ*, the coda in the last syllable of the stem i.e. /m/ becomes the onset of the plural-plural marker. Thus, the syllabification pattern is *rāsam* 'custom' → *rə.su:m* → *rə.su:.ma:ɽ*. Four plural-plural markers: *-i:n*, *-a:n*, *-mi* and *-a:ɽ* are found in Urdu. The data for the first three patterns is too little to label them as regular patterns, they may be called exceptions. However, the last marker, i.e. *-a:ɽ* is a regular pattern. Moreover, this marker shows two patterns of pluralization and can be called: plural marker and plural-plural marker: firstly, it forms plurals from singulars such as *maf.rub* 'drink' → *maf.ru.b-a:ɽ* 'drinks', and secondly, it also forms plurals from plurals themselves such as *qā.va* 'medicine' → *ʌ-qv-j-a* 'medicines' → *ʌqvij-a:ɽ* 'kinds/types'. This study is very important for understanding the complex morpho-phonological grammatical patterns of Urdu in general, and Urdu pluralization in particular.

Keywords: Urdu Pluralization, Broken Plurals, Pluralization of Plurals, OT

1. Introduction

The present study documents the morpho-phonological processes responsible for the formation of the pluralisation of plurals in Urdu. Optimality Theory, given by McCarthy & Prince (1993a, 1993b) and Prince & Smolensky (1993, 2004) is utilized as a theoretical guide to confront the complexities of the phenomenon. The pluralization processes in Urdu are briefly highlighted in the light of the previous and present research. The focus of the paper is to investigate the morpho-phonological processes of the plurals of the plurals. It also offers a short description of sound and broken plurals to help understand concatenative and non-concatenative morphology respectively. This work is an addition to the findings of Schmidt (2007), Hardie (2004) and Mangrio (2016), who have explained Urdu pluralization through suffixation. Mangrio (2016) slightly introduces the broken plurals and peripheral nativized plurals (similar to pluralization of plurals), but that is too short to understand the phenomenon. Iqbal, Mangrio & Mustafa (2021) have differentiated sound and broken plurals and provided an optimality theoretic analyses of Urdu broken plurals. This paper rejects Hardie's (2004, p. 35) claim that "Urdu inflection is based on suffixation" by explaining broken pluralization through the infixation, transfixation and circumfixation. It further explores language specific and universal constraints and reveals their hierarchical ranking. The function of these constraints is also elucidated. The study is unique in the sense that no comprehensive research has been done on the pluralization of plurals in Urdu and no other language depicts this phenomenon as no research is available to the best of our knowledge.

The paper starts by introducing pluralization systems of Urdu, including sound and broken pluralization. Afterwards, it documents a comprehensive descriptive analysis of the pluralization of plurals. It then presents a short explanation of OT and the constraints used in the analysis. Finally, it provides a detailed account of OT analyses of pluralization of plurals.

Following is the introduction to Urdu pluralization system.

1.1. Pluralization in Urdu

Urdu shows two numbers: singular and plural (Schmidt, 2007; Bhatia et al., 2013; Barz, 1977; Bailey, 1950; Mangrio, 2016). Some dual plurals e.g., *valḡaen*, 'parents',

ṭarḥæn, 'two sides' and *ḍaræn* 'two worlds' etc., borrowed from Arabic, are also part of the language. However, they are too little to be considered the third number, and that's why Mangrio (2016) asserts: " There is no place of the Arabic dual plural in Urdu...." Urdu pluralization is basically based on two types of processes: suffixation and modification of the base. The plural which is formed by attaching a plural marker to the stem through suffixation is called sound plural. The second plural, in which the base is modified, is formed by inserting a plural marker in the stem through infixation, transfixation and circumfixation. The plural based on the modification of the base is tossed broken plural.

Data is collected from books, dictionaries, native speakers and TV shows. The criteria to select the examples in this paper is set: First, all the plural markers and patterns in each type: sound plural, broken plural, and the pluralization of plurals, are searched. Then, those examples are presented which are found in books and are easily recognisable by the speakers.

The process of formation of sound plurals is highlighted in the following section.

1.1.1 Sound Pluralization

Sound plurals are based on the concatenative morphology (Meftah, 2012). Concatenative morphology is responsible for attaching suffixes to the stems (Plag, 2003; Booij, 2012). In other words, sound plurals are made by attaching the suffixes to their respective stems (Al-Aghbari, 2004). In Urdu, there are several suffixes which function as plural markers *-æ*, *-jā*, *-ḍḡat*, *-ā* and *-at*. The process of sound plurals can be illustrated with the help of following examples:

Table 1: Sound Pluralization

S No.	Stem	Meaning	Plural Marker	Plural
1.	<i>larka</i>	Boy	<i>-æ</i>	<i>lark-æ</i>
	<i>gora</i>	Horse		<i>gor-æ</i>
	<i>kamra</i>	Room		<i>kamr-æ</i>
2.	<i>ṭasvi:r</i>	Picture	<i>-ā</i>	<i>ṭasvi:r-ā</i>
	<i>kitāb</i>	Book		<i>kitāb-ā</i>
	<i>b'æṭ</i>	Sheep		<i>b'æṭ-ā</i>
3.	<i>səval</i>	Question	<i>-at</i>	<i>səval-at</i>
	<i>mākan</i>	House		<i>mākan-at</i>
	<i>xat̪ra</i>	Danger		<i>xat̪r-at</i>
4.	<i>bæṭi</i>	Daughter	<i>-jā</i>	<i>bæṭi-jā</i>
	<i>ṭṭli</i>	Butterfly		<i>ṭṭli-jā</i>
	<i>korsi</i>	Chair		<i>korsi-jā</i>

Four plural markers out of all are listed in the above Table 1 to illustrate sound pluralization in Urdu. Three examples for each plural marker are given for its explanation. First plural marker is **-æ**, and it can only be attached to those stems which end at singular marker **-a**. When this marker is attached to the stem, both morphological and phonological operations take place one after the other to make its plural form. The morphological operations attach the plural marker **-æ** to the stem e.g. **ləṛka-æ*, but this is not correct plural form yet. To receive the accurate plural form, phonological operations get activated which delete the singular marker from the end of the stem. Thus, the correct plural form: *ləṛk-æ* is received. It can be concluded that morpho-phonological operations are responsible for achieving these types of sound plurals.

The second plural marker is **-ǣ**. This marker also needs both operations: morphological and phonological, activated to form the plural. The stem *kɪṭab* is taken as an example to explain the morpho-phonological processes of this marker. The morphological operations attach the marker **-ǣ** to the stem *kɪṭab*, and the plural form *kɪṭab-ǣ*. Though the marker is attached, the phonological processes need to take place to make the word pronounceable. The syllable pattern of the stem is: *kɪ.ṭab*, and when the plural marker is attached, the plural form becomes: **kɪ.ṭab-ǣ*, which is incorrect phonologically. Therefore, the phonological operations following the morphological processes take place and re-syllabify the plural form as *kɪ.ṭa.b-ǣ*. The coda of the second syllable of the stem i.e. /b/ breaks up from its parent syllable and becomes the onset of plural marker.

The third plural marker given in Table 1 is **-aṭ** which also goes through morpho-phonological operations. When this is attached to the stem e.g. *səval*, through morphological operations, the received plural form is **səval-aṭ* but it is incorrect. The phonological operations, as in **-ǣ**, re-syllabify this plural form to make its correct form. The syllable pattern of the stem is *sə.val*, the phonological operations detach the coda /l/ from the second syllable of the stem and attach to the suffix. Thus, the received

plural form is *sə.va.l-aʃ*. The further functions of this plural marker are explained in section 2.3.

The next plural marker is *-jā*. This marker functions differently from the three discussed above. It only activates morphological operations. The phonological operation does not activate; thus, they remain passive. The morphological operations attach it to the stem e.g. *bæʈɪ* and get its plural form i.e. *bæʈɪ-jā*. The syllable pattern remains same, and no phonological operation occurs at all.

All the plural markers explained in section 2.1 are the instances of sound plurals because they are concatenated through suffixation. They depict concatenative morphology because the suffixes are attached in a linear form without modifying the stem.

The broken plurals elaborating non-concatenative morphology are illustrated in the next section.

1.1.2 Broken Pluralization

Broken plurals depict non-concatenative morphology (Meftah, 2012). In non-concatenative morphology, the new word is made by the modification of the base. The whole structure of the word is broken and restructured. For this purpose, three types of affixes: infixes, transfixes, and circumfixes are inserted or attached to the stem. The phenomenon of broken plurals can be explained with the help of following table.

Table 2: Broken Pluralization

S No.	Stem	Meaning	Plural Marker		Plural
1.	<i>ʔərki:b</i>	Recipe	-a-	Infix	<i>ʔər-a-ki:b</i>
	<i>ʔəkli:f</i>	Pain			<i>ʔək-a-li:f</i>
	<i>məski:n</i>	Meek			<i>məs-a-ki:n</i>
2.	<i>hal</i>	State/Condition	ʌ- -v-	Transfix	<i>ʌ-h-v-al</i>
	<i>mal</i>	Wealth			<i>ʌ-m-v-al</i>
	<i>bab</i>	Chapter			<i>ʌ-b-v-ab</i>
3.	<i>yəni</i>	Wealthy	ʌ- -ja	Circumfix	<i>ʌ-yəni-ja</i>
	<i>qəvi</i>	Stout			<i>ʌ-qvi-ja</i>
	<i>səxi</i>	Generous			<i>ʌ-sxi-ja</i>

There are many other processes of broken plural in the language. Since broken pluralization is not the aim of the paper, out of many patterns only three are elaborated to explain the phenomenon in Urdu. In the first example, the plural is achieved after inserting an infix *-a-* in the middle of the stem, e.g. *ṭarki:b* → *ṭar-a-ki:b*. In the formation of broken plurals, both morphological and phonological operations take place. Morphological operations insert plural markers, and phonological operations adjust the phonology of the word so that it can become pronounceable. In the instance of *ṭar-a-ki:b*, morphological operations insert the plural marker *-a-* in the middle of the stem, and the stem is broken into two parts. Afterwards, phonological operations reconstruct the phonology of the plural form by re-syllabifying it. The syllable pattern of the stem is *ṭar.ki:b*, and the syllabification of the plural becomes *ṭa.r-a-.ki:b*. The stem is two syllabic words, and both syllables have onset, nucleus and coda. However, the plural form is three syllabic words. The coda of the first syllable of the stem /r/ breaks up from its parent syllable, and attaches to the plural marker *-a-*, an infix. Thus, the plural marker which only consists of a vowel (or nucleus) borrows an onset from the syllable on left side. Nevertheless, the last syllable of the stem *ki:b* undergoes no phonological changes.

Rest of the two examples of this pattern depict the same phenomenon as explained in the above paragraph. The process of broken pluralization through transfixation given in the second example of Table 2 is explained in the following paragraph.

Transfixes work in a pair, and the pair function together. The parts of plural markers (transfixes) are inserted in the middle of the stem or one in the beginning and the second in the middle. In the pattern taken for demonstration of broken pluralization through transfixation, one part is inserted in the beginning of the stem, and the other is inserted in the middle of the stem e.g. *ḥal* → *ʌ-ḥ-v-al*. In this instance, morphological operations insert first part of the morpheme *ʌ-* of the plural marker in the beginning of the stem, and the second part *-v-*, which is a consonant and is very rare in the patterns of broken plurals of the world languages, is inserted in the middle of the stem. After the job done by morphological operations, phonological operations get activated to reshape the phonology of the word. First, the stem only consists of one syllable i.e. *ḥal*, but after the insertion of plural marker it is broken into two syllables. First morpheme of the plural marker /ʌ/ detaches the onset from the syllable, and makes a

syllable: VC, the second morpheme attaches to the remaining part of the syllable i.e. *al*. In other words, the second morpheme of the plural marker takes the place of onset of the stem, and the first onset /*h*/ is pushed back to become the coda of the first morpheme of the plural marker. Thus, onset /*h*/ of the stem becomes the coda of the first syllable *ʌh* and /*v*/ becomes the onset of the syllable. The syllable pattern of the plural form is *ʌh.val*.

The process of broken plural through circumfixation is demonstrated in the next paragraph.

Circumfixes also function in pairs, one part is inserted in the beginning of the stem, and the second is inserted at the end of the stem. Circumfix *ʌ-ja* has taken to elaborate the process of broken pluralization through circumfixation. The example *yəni* → *ʌ-yɪni-ja* is taken to explain the phenomenon. The morphological operations attach the first part of the plural marker *ʌ-* in the beginning of the stem, and the second part *-ja* at the end of the stem. The plural form: **ʌ-yəni-ja*, is achieved, but it is not phonologically correct plural form. After the morphological operations have done their job, phonological operations need to be activated to achieve the correct plural form. They not only re-syllabify the plural form but also delete the vowel segment from the stem of the singular form. The singular form is a disyllabic word, and each syllable consists of an onset and a nucleus. The phonological operations first delete the nucleus from the first syllable i.e. /ə/. Then, they re-syllabify it. The onset of the first syllable of the singular form /*y*/ becomes the coda of the first syllable of the plural form i.e. *ʌy*. The second syllable remains unchanged, and the third syllable *ja*, which comes from the second part of the plural marker, becomes the third syllable of the plural form. Thus, the syllabic pattern of the plural form is *ʌ.yɪni.ja*.

Section 2.2 briefly explains some of the broken plural processes in Urdu. It also presents evidence that Urdu pluralization is also based on infixation, transfixation and circumfixation along with suffixation demonstrated in 2.1, which in result nullifies Hardie's (2004, p. 35) claim that Urdu inflection is based on suffixation.

The process of the pluralization of plurals is demonstrated in the next section.

2.2 Pluralization of the Plurals

The pluralization of the plurals is a unique phenomenon in Urdu and has never been observed in any other language to the best of my knowledge. In pluralization of plurals, two processes take place: first, the broken plural (BP) is formed from the singular form, then pluralisation of plurals (PP) i.e. plural markers is attached to the stem of broken plural which help to achieve the pluralisation of plurals forms. This phenomenon can be explained with the help of following table.

Table 3: Pluralization of the Plurals

S No.	Stem	Meaning	BP Marker	BP	PP Marker	PP
1.	<i>akbar</i>	Great	<i>ə- -a- -i-</i>	<i>ə-k-a-b-i-r</i>	<i>-in</i>	<i>əkabər-in</i>
2.	<i>əhel</i>	Appropriate	<i>-a- -i</i>	<i>əh-a-l-i</i>	<i>-jan</i>	<i>əhali-jan</i>
3.	<i>fəʔʔ</i>	Success	<i>-u:</i>	<i>fəʔ-u:</i>	<i>-ha:f</i>	<i>fəʔu:-ha:f</i>
4.	<i>vəʔʔə</i>	Cause	<i>-u:</i>	<i>vəʔʔ-u:</i>	<i>-ha:f</i>	<i>vəʔʔu:-ha:f</i>
5.	<i>xəlq</i>	Manner	<i>ə- -a:-</i>	<i>ə-x-l-a:-q</i>	<i>-ija:f</i>	<i>əxla:q-ija:f</i>
6.	<i>xəbər</i>	News	<i>ə- -a:-</i>	<i>ə-x-b-a:-r</i>	<i>-a:f</i>	<i>əxbə:r-a:f</i>
7.	<i>həʔsa</i>	Accident	<i>-va- -i-</i>	<i>həʔ-v-a-ʔ-i-s</i>	<i>-a:f</i>	<i>həʔvaʔəs-a:f</i>
8.	<i>rəqəm</i>	Money	<i>-o-</i>	<i>rəq-o-m</i>	<i>-a:f</i>	<i>rəqom-a:f</i>
9.	<i>qəva</i>	Medicine	<i>ə- -ij-</i>	<i>ə-q-v-ij-a</i>	<i>-a:f</i>	<i>əqvij-a:f</i>
10.	<i>fəʔz</i>	Benefit	<i>-iu-</i>	<i>f-iu-z</i>	<i>-a:f</i>	<i>fuz-a:f</i>
11.	<i>əʔʔəb</i>	Strange	<i>-ai-</i>	<i>əʔʔ-ai-b</i>	<i>-a:f</i>	<i>əʔʔaib-a:f</i>
12.	<i>nu:r</i>	Light	<i>ə- -va:-</i>	<i>ə-n-v-a:-r</i>	<i>-a:f</i>	<i>ənva:r-a:f</i>
13.	<i>ʔəsni:f</i>	Composition	<i>-a:-</i>	<i>ʔəs-a:-ni:f</i>	<i>-a:f</i>	<i>ʔəsni:f-a:f</i>

3.1 Optimality Theoretic Analysis

Before offering the OT analysis, it is necessary to provide a brief description of OT so that a novel reader can easily understand the analysis. Following section highlights the OT machinery.

3.1.1 Optimality Theory

Optimality theory (McCarthy & Prince (1993a, 1993b) and Prince & Smolensky (1993, 2004) is a theory of grammar whose main postulate is it is a declarative theory: constraint-based theory, not a derivational theory: rule-based theory (Khan, 2013). The constraints are violable, but rules are blindly applied. The violability of constraints helps the theory to provide an accurate analysis which derivational theories e.g., Lexeme-based approach, Morpheme based approach, Word and paradigm approach etc., cannot provide. The constraints-based approach of the theory has helped the

grammarians to apply this theory into different and diverse fields of linguistics such as phonology, morphology, syntax and semantics etc. (Khan, 2013; Meftah, 2012; Ramasamy, 2011; Kar, 2009; Coetzee, 2004). Constraints can be high-ranked and low-ranked as well. High-ranked can never be violated by the winner candidate, but only low-ranked can. Whereas these constraints are always violated by each losing candidate. Any candidate which violates any of the high-ranked constraints is a losing candidate and cannot be the optimal one.

Underlying constraints for the pluralization of plurals are given below.

3.1.2 Underlying Constraints for the Analyses

OT proposes three types of constraints: 1) Markedness constraints, they get the output forms follow the universal principles, 2) Faithfulness constraints, they keep the faithful relationship between the input and the output, 3) Alignment constraints, they align the affixes with the roots (Kager, 1999). Following constraints are used for two OT analyses – given in the next section – of the pluralization of plurals:

IDENT-IO: Input and output must be identical.

Infix (-u:-): Insert the infix -u:- in the middle of the stem such as *qolu:b* ‘hearts’.

Suffix (-at): Attach the suffix -at to the root.

Circumfix (a- -ij-): Attach the first part of the circumfix to the beginning of the root, and last part of the circumfix to the end of the root.

3.2 Data Analysis

Following section provides the analysis of data for two pluralization processes under the machinery of OT:

3.2.1 OT Analysis 1

An OT analysis for the input *rəqəm* ‘money’, whose broken plural is formed by inserting an infix -o-, is given in Tableau 1. Input, output and possible candidates are given below:

Input: *rəqəm*

Output: *rəqumaɿ*

Possible Candidates: *rəqəm*, *rəqum*, *rəqumaɿ*

After generating the candidates, the hierarchical ranking of the constraints is set below by comparing winning candidate with each losing candidate one after the other.

Ranking of the Constraints:

Compare *rəqumaɿ* & *rəqəm*:

Infix (-u:-) and Suffix (-aɿ) are of equal rank because Infix (-u:-) inserts the infix into the root and Suffix (-aɿ) attaches the stem to the end of root.

Compare *rəqumaɿ* & *rəqum*:

Suffix (-aɿ) is higher-ranked constraint than IDENT-IO, because IDENT-IO keeps the input and output identical but Suffix (-aɿ) attaches the suffix to the root.

Thus, the possible hierarchical ranking is:

Suffix (-aɿ) = Infix (-u:-) > IDENT-IO

Dotted line in the tableau shows the constraints on the left and on the right side are equal in ranking. The full line shows that the constraint on the right side is greater than the one on the left side.

Following tableau offers OT analysis:

Tableau 1: Analysis CoCu:C Form

S #	Input: <i>rəqəm</i>	Infix (-u:-)	Suffix (-aɿ)	IDENT-IO
1	→ <i>rəqumaɿ</i>			*
2	<i>rəqəm</i>	*!	*!	
3	<i>rəqum</i>		*!	*

First, we analyse the losing candidates and demonstrate why they are non-optimal. Candidate 2 is a losing candidate because it does not meet the criteria of both high-ranked constraints, thus both high-ranked constraints are violated. Infix (-u:-) is

dissatisfied because no infix is inserted in the stem. Suffix (-aṭ) is also violated because the suffix is not attached to the end of the stem. Only IDENT-IO is satisfied because input and output are identical, but satisfying this constraint is of no use because it is a low-ranked constraint. To be the optimal candidate, all the crucial constraints must be satisfied, the violation of a single major constraint kicks the candidate out of the winning race. Candidate 3 is also a losing candidate because it violates Suffix (-aṭ). Though it satisfies Infix (-u:-) by inserting the infix in the middle of the root, violating Suffix (-aṭ), which is one of the major constraints, disallows it to be the optimal candidate. Further, it also violates IDENT-IO because input and output are not identical, however this is the minimal violation. Not to be the optimal candidate is only caused by the violation of Suffix (-aṭ). Lastly, candidate 1 is the winning candidate because it meets the criteria of both high-ranked constraints. It pleases Infix (-u:-) as the infix is inserted in the middle of the stem, and it satisfies Suffix (-aṭ) as the suffix is attached to the stem. It only violates IDENT-IO, but it is a minimal violation and is necessary to satisfy the high-ranked constraints.

One thing needs to be clarified is *rəqum* and *rəqumaṭ*, both are plural forms. Why *rəqum* is not the possible winning candidate, because it is not the pluralization of plural form, but it is broken plural. All the plural forms which are not the pluralisation of plurals cannot be the optimal forms in this case because our purpose is to get the plural forms of the plurals.

3.2.2 OT Analysis 2

Another OT analysis for the input *ḡəva* ‘medicine’, where broken plural formation take place after attaching the circumfix *ʌ- -ij-*, is provided in Tableau 2. Input, output and possible candidates are given below:

Input: *ḡəva*

Output: *ʌḡvija:ṭ*

Possible Candidates: *ḡəva*, *ʌḡvija*, *ʌḡvija:ṭ*

The hierarchical ranking of the constraints is given below:

Ranking of the Constraints:

Compare $\Lambda dvi ja: t$ & dva :

Circumfix ($\Lambda-$ $-ij-$) and Suffix ($-at$) are of equal rank because Infix ($-u:-$) inserts the infix into the root and Suffix ($-at$) attaches the stem to the end of root.

Compare $\Lambda dvi ja: t$ & dva :

Suffix ($-at$) is higher-ranked constraint than IDENT-IO, because IDENT-IO keeps the input and output identical but Suffix ($-at$) attaches the suffix to the root.

Thus, the possible hierarchical ranking is:

Suffix ($-at$) = Circumfix ($\Lambda-$ $-ij-$) > IDENT-IO

Following tableau provides the OT analysis:

Tableau 2: Analysis $\Lambda C.CiCa$ Form

S #	Input: dva	Circumfix ($\Lambda-$ $-ij-$)	Suffix ($-at$)	IDENT-IO
1	$\rightarrow \Lambda dvi ja: t$			*
2	dva	*!	*!	
3	$\Lambda dvi ja$		*!	*

The candidates 2 and 3 are losing candidates because they violate high-ranked constraints. Candidate 2 is identical to the input, and it shows the faithfulness relationship to the input that is why it satisfies IDENT-IO. However, neither satisfies Circumfix ($\Lambda-$ $-ij-$) nor Suffix ($-at$), because neither circumfix nor the suffix is attached to the root. It is not an optimal candidate because of failing to meet the requirements of both high-ranked constraints. Candidate c is also a losing candidate. Though, it satisfies Circumfix ($\Lambda-$ $-ij-$), it fails to meet the requirements of Suffix ($-at$) which is another optimal constraint. The failure to meet the requirements of any of the high-ranked constraints results in losing the race of being optimal candidate. Candidate 1, on the other hand, is optimal candidate because it attaches the Circumfix ($\Lambda-$ $-ij-$) as well as Suffix ($-at$) and hence fulfils the needs of both high-ranked constraints. Though it violates IDENT-IO, this violation helps it to satisfy optimal constraints.

Both analyses given in the above tableaux show that the pluralisation of plurals can only be formed when broken plural constraints and the suffix constraints are attached to the root. If any one of them is missing, the plural of plural forms cannot be received.

Following section concludes the whole discussion.

4. Conclusion

Urdu has borrowed vocabulary items from Arabic and some other languages. It has not only borrowed the vocabulary items but also the grammatical patterns, such as broken pluralization. Afterwards, it has applied the native rule of pluralization i.e., suffixation, though some of the suffixes functioning as plural markers are also borrowed from foreign languages, to get the plural form. The interaction of native and Arabic pluralization patterns has led to the creation of a new pluralization pattern i.e. the pluralization of plurals. The pluralisation of plurals can only be achieved when broken plural constraints and suffix constraints function simultaneously.

The long-standing notion that Urdu morphology is prefix or suffix-based (Hardie, 2004) is challenged, and the evidence of non-concatenative morphology is presented, showing Urdu morphology is hybrid – concatenative as well as non-concatenative. While a singular can have two plural forms: broken plural and pluralization of plural, the question of whether both forms carry same semantics remains an open question. Future researchers may investigate this phenomenon through psycholinguistic experiments. The frequencies of both forms may also be investigated through corpus-based studies.

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Media Coverage of Israeli Air Strikes and Aftermaths in Palestine: A Visual Semiotic Analysis

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Abstract

This study compares the way Pakistani and American print media visually portray the aftermaths of Israeli airstrikes on Gaza during the months of June and July 2024, the time characterized by the intense bombardment by the Israeli air force. By employing Kress and Leeuwen's (2006) framework of visual semiotics and Martin & White's (2005) Appraisal Theory of Emotions, this study particularly focuses on the interactional markers exploited in the images to highlight their emotional appeal and impact on the audience in shaping their ideological stance. The data comprise 100 images from Dawn and The Guardian as representative print media of Pakistan and the United States of America as respective allies and anti-groups of the Israel-Palestine War. The images are categorized as portrayals of deaths/mourning, destruction of infrastructure, displacement, starvation, and military actions in Gaza. The frequency of visual portrayal of these categories and the use of interactional (gaze, distance, modality, and camera angle) and emotional strategies (affect, judgement, and appreciation) by these newspapers reveal that Dawn newspaper covers more about displacement, deaths, and diseases, mainly showing humans as victims of violence and crises, triggering more emotional engagement of the audience. The Guardian highlights scale and damage through landscapes of ruin, stressing the materialistic damage mixed with humanitarian crises, and also highlighting some military actions. The study contributes to multimodal discourse analysis and highlights the hidden ideologies and political agendas in the visual portrayal of the Israel-Palestine war.

Keywords: *Visual Semiotic analysis, Appraisal Theory, Palestine-Israel conflict, Pakistani and American Print media, Ideology*

1. Introduction

The Palestine-Israel conflict has remained one of the unresolvable geopolitical issues over decades. The unending struggle for land, identity, and power not only characterizes the region, but also leaves a deep impact on global political scenario. In this scenario, media in all its forms has played a significant role in shaping alignments and ideologies on the one hand and invoking emotional engagements on the other. Media owns the privilege of portraying this issue through both textual and visual means and successfully creating prospective biasness or neutrality among the global audience.

Multiple studies have investigated media portrayal of Israel-Palestine War in view of the comparison between the Pro-Israel and Pro-Palestinian countries. These studies have highlighted how international media has shaped and determined public opinion and ideological bias on the calamities of Palestinian people. Some of the studies have particularly focused the coverage of Israel-Palestine war on the western and Arab media as allies to the respective confronting nations to explore their visual and textual strategies to shape public opinion. For example, Sarwar et al, (2023) investigated the representation of Israel-Palestine Issue on BBC and Al-Jazeera to contrast how media from a Muslim and a Non-Muslim country visually depicted the War ; Ali et al, (2022) explored how BBC, France2, Voice of America, and Al Jazeera voiced their stance in favor or against Israel ; Elmasry et al. (2013) explored the way the dysphemistic terms are employed in Western media to determine public perspective about Palestinian people; Rababah & Hamdan (2019) compared different rhetorical strategies used by Israeli President and Abbas in their United Nations speeches to reveal legitimization tactics. Ali et al, (2022) investigate how the world most recognized news channels portrayed the Israel-Palestine conflict during October 7–November 2023 in their news reports. The investigation concluded that Al Jazeera offered more “impartial and balanced coverage of both Israel and Palestine. BBC, France24, and VOA, on the other hand, showed a propensity to present their news in a way that was more favorable to Israel and more disparaging of Palestine” (p. 1212). Haleema (2025) highlighted how global media particularly the Guardian from UK, USA Today from United States of America, the Dawn from Pakistan, Al Jazeera English from Qatar, The Indian Express from India, and Hürriyet Daily News from Turkey frequently exhibit power imbalance and political exploitation by suppressing Palestinian geopolitical stance and voices to the background; Degaf, (2025) highlighted how “the Guardian has emphasized the humanitarian impacts and used euphemistic terms, while The Jakarta Post highlighted reactive actions and employed a more direct tone” (p.119). While others have explored the issue from localized perspective. For example, Wahyudi and Irham (2012) explored the localized narrative of Indonesian media by analyzing the political discourse strategies; Markkula, (2025) analyzed American media portrayal of the issue. Researchers have compared stories published in global media outlets and highlighted how disputed narratives and power relations play their roles in shaping global perspective about the war. Abu-Laban (2010), for example, highlighted the way

racial politics plays its part in the news coverage of western media, generally justifying Israeli brutality and marginalizing Palestinians.

Likewise, studies have focused on multiple issues related to Israel-Palestine war, including how media narratives shape public opinion and impact global political policy and international relations. For example, Abu-Laban (2010) investigated how media portrayal of the Israel-Palestine war reflects racial politics through the legitimization of Israeli actions and marginalization of Palestinians people. Elmasry et al. (2013) investigated how the use of derogatory expression in shaping public perception against Palestinian people; Herfroy Mischler (2020) highlighted the way international and local pro-Israel narrative is promoted in media, Qawariq (2020) examined the use of boundary expressions and fringe ideologies in different news websites of Palestine. Wahyudi and Irham (2012) explored multiple political discourse strategies exploited by news reporters in Indonesian media, providing an idea about more confined narratives; Hamdan (2019) compared different declamatory strategies in United Nation speeches by Netanyahu and Abbas to uncover their legitimization maneuver. Moreover, Ozohu-Suleiman & Ishak (2012) examined the discursive strategies used by Southeast Asian media to align with regional political solidarities.

This study highlights the way Pakistani and American print media visually portrays the Israeli air Strikes and their aftermaths in Palestine during 2022 by examining the visuals and the associated captions through Kress and Leeuwen's (2006) framework of visual semiotics and Martin & White's (2005) Appraisal Theory of Emotions. Through a multimodal discourse analysis and emotional framework, the investigation seeks to uncover the unspoken ideological positions and power dynamics entrenched in the newspaper's reportage of Israel-Palestine war. War owes an extended and intricate background. Millions of people were shot dead or and those remaining were expelled from their own hard built homes and thrown out of their estates by Zionist military personnel over the years, after the British government approved the establishment of a Jewish state in Palestine. Two options remained for Palestinians, no life or shelter-less paralyzed life. The situation becomes worse during 2021-2025, as the Israel made continuous bombardment and The Health Ministry records show that 41,534 were killed and 87828 injured since October 2023 (Aljazeera,). It was also reported that Israeli military actions exterminated almost 8,413 buildings owned by Palestinian people and uprooted more than 12,491 people by this time period. During

2024, the situation worsened, when Israeli defense force (IDF) bombarded villages, residential buildings in cities (displacing hundreds of thousands of Palestinians), hundreds of schools (used as shelters e.g., Al-Awda School), designated “Safe Zones”, camps, and hospitals denying Palestinians any safe place to access (BBC.) and banning progress for decades in future. The major targets were AlMawarsi (a fertile area for agriculture in Gaza) and Khan Younis (a major city), Gaza City and Deir el-Balah during the months of June and July 2024. “Israeli strikes demolished much of Gaza’s remaining civilian infrastructure, displacing again hundreds of thousands of Palestinians, and worsening the already dire humanitarian situation” Aljazeera, 29 July 2024). Keeping in view this alarming situation, this study aims to highlight the way Pakistani and American print media visually portray the aftermaths of Israeli airstrikes on Gaza during the months of June and July 2024, the time characterized by the intense bombardment by Israeli air force and answers the following research questions:

1. How do Pakistani and American print media employ the interactional markers to highlight aftermaths of Israeli airstrikes on Gaza during June and July 2024?
2. How do Pakistani and American print media employ emotional strategies of affect, judgment, and appreciation to highlight aftermaths of Israeli air strikes on Gaza during June and July 2024?
3. How do these interactional and emotional strategies impact the ideology and emotional perspectives of global readers?

2. Theoretical Framework

This paper employs Kress and van Leeuwen’s model (2006) of visual social semiotics and Appraisal Theory (Martin & White, 2005) to critically analyses how newspapers use interactional strategies and relate them with emotional markers to influence and shape ideological perspectives and manipulate emotional engagements. The visual social semiotics is based on the three meta functions of Halliday & Matthiessen 2013; 1994, and are extended and named as Representation, Interaction and Composition. Whereas Appraisal Theory (Martin & White, 2005) is concerned with locating emotional embedding through different subsystems of Affect, Judgment, and Appreciation.

2.1 Visual Social Semiotics

Visual social semiotics is based on three meta functions which visuals can perform to influence the readers. These meta functions are named as Representation, Interaction

and Composition and are briefly discussed here. This paper utilizes the interactional part of the theory.

2.1.1 Representation

The first meta function is concerned about the way experiences are encoded visually through narrative and conceptual structures. Narrative structures unfold the transition processes and focus on the movements and events. The narrative structures also uncover transitory spatial procedures of change and preparations and are based on two participants. The primary participant is a portrayed element which forms a slanted line and specifies directivity, called vector (Kress & van Leeuwen 2006: p. 59), whereas, the secondary participants, also called circumstances, consist of the actor, the goal or the carrier and the attribute, and saver/receiver. Conceptual structures, according to Kress & Leeuwen (2006), are based on the participants with reference to their class, structure or meaning. The conceptual structures are bifurcated into analytical and symbolical classification.

2.1.2 Interaction

The interactive meta function talks about the interactive patterns among the participants or how media texts connect to their audience. The connection is developed through gaze, social distance, angle and modality as they are used in images and are directed at the viewer. The gaze determines demand or offers. Social distance is connected to the sizes of frame, equally applicable to humans, objects, buildings and landscape. Shots taken from short distances create intimacy while the wider and those taken from distance indicate large scale information. Direct gazes create an interaction, may it be connection or confrontation, with the viewer. Interaction strategies help researchers in the assessment of media text the way they are in resonance with the audience to assess how media texts can resonate with audiences, possibly touching the public approaches and perspectives about the conflict (Fahmy, 2025).

2.1.3 Composition

This meta function states that composition is connected to “the way in which representations and communicative acts adhere into the kind of expressive whole we call ‘text’” (Kress & van Leeuwen 1996: p.181). A combination of three important systems makes the meaning, namely: information value, salience, and framing. Salience refers to something that is made more prominent. Framing is connected with the separation of different elements and their boundaries and borders and spatial

arrangements. These schemes are used to construct meanings through combinations and/or juxtapositions of elements within a media text. Salience decides the prominence within a frame in the sense of foreground from decoding perspective. Framing is used for the separation or combination of multiple elements including borders, lines, or effective spatial arrangements. The way these elements are placed on a certain layout refers to information value (Kress and van Leeuwen, 2006).

Table 1: List of Interactional markers used

Interactional markers	Functions
Gaze	Demand/Offer
Social distance	Intimate, Personal, Social, Impersonal
Camera angle	High, Eye-level, Low
Modality	Realistic or Credible, high, or low

2.2 Emotions

The Appraisal Theory proposes that emotions are connected to the way people think and respond to different situations. The main idea of the theory is that one situation can cause different ways of thinking and can lead to different feelings. For example, anger and fear are triggered by different situations. Using the emotional ideas from Appraisal Theory (Martin & White, 2005) can help analyze headlines and visuals better. This approach allows us to look closely at how emotions (Affect), opinions about people's actions (Judgment), and evaluations of things and situations (Appreciation) are arranged in the text and images.

Table 2: List of Appraisal emotions used

Subsystems	Functions
Affect	Expressions of emotion
Judgment	Evaluations of people's behavior
Appreciation	Evaluations of things, situations, or phenomena

3. Data Collection and Analysis

The data comprise of the images of aftermaths of Israeli air strikes published in the Dawn (Pakistan) and the Guardian (USA) during the months of June and July 2024. This data was compiled from the documentation sections of the two newspapers. One hundred images were downloaded and categorized as portrayals of deaths/ mourning,

starvation, destruction of infrastructure, displacement, and military actions in Gaza. The images were selected according to clear criteria that they had to be directly related to the Gaza conflict, air strikes and they had to visually depict the identified thematic categories. These images were further annotated for the interactional markers and emotional appeal. Most of the images on displacement also qualified for destruction, so they were considered for both categories. These images carry editorial weight, as they are purposely selected to balance or support the headline story. For making the flow of analysis consistent, the same rules were used when explaining every image. The depth of the study was upheld by following well-known semiotic principles, which helped make the analyses clearer and less subjective.

4. Results

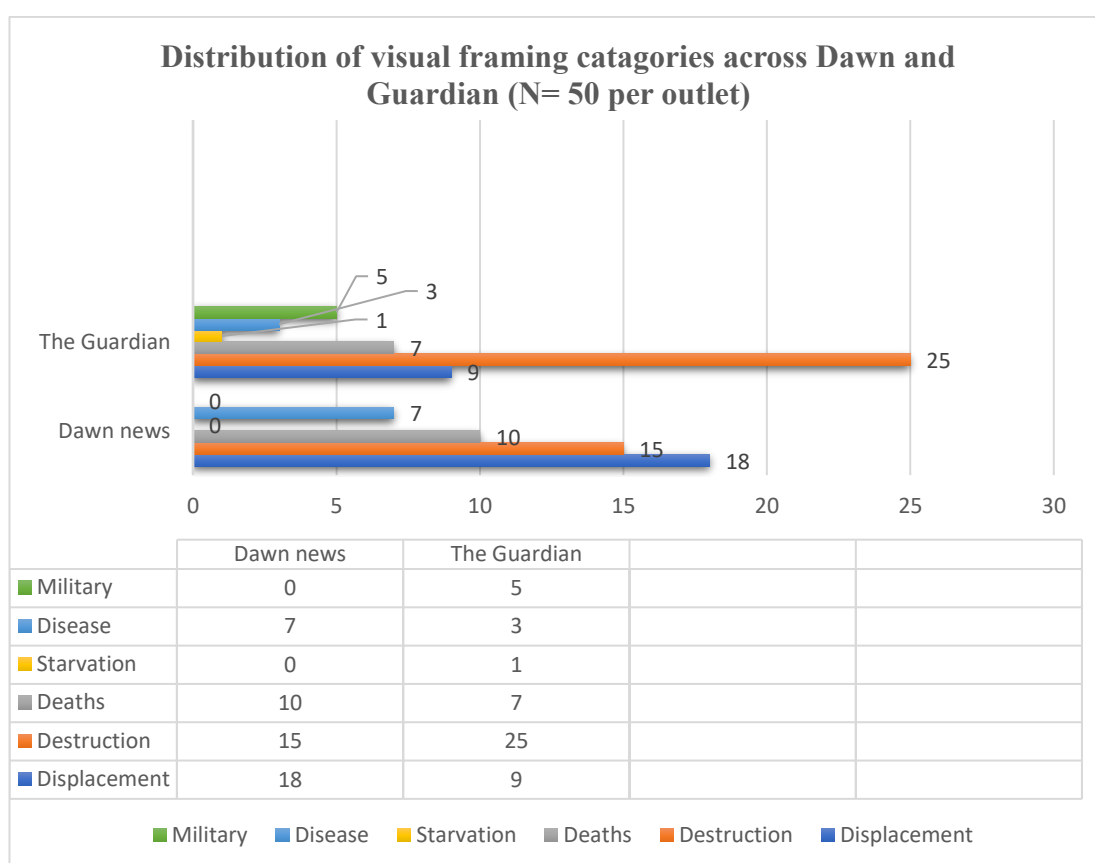


Figure 1 Visual Portrayal of Aftermaths across Categories in the Dawn and the Guardian

Note: The results of visual portrayal of categories across two leading newspapers reveal that both newspapers mainly focus on the issues of human displacement, destruction, and deaths, though with varying frequency of portrayal of these issues. The Guardian gives 50 % of the total highlights to the issue of destruction of

infrastructure as compared to other categories. Whereas Dawn gives more importance to the displacement of people of Gaza by giving 36% of the total highlights to this issue, followed by portrayal of destruction (30 %) and deaths (20 %) as compared to other categories. The Dawn news remains silent on starvation and military actions, whereas the Guardian gives a minimal place to these issues. The results indicate that the Dawn news covers more about human suffering by highlighting displacement, deaths and diseases, whereas the Guardian focuses on lesser human side and more on infrastructure. By doing so, Dawn news's emotional appeal becomes much greater than the Guardian newspaper.

5. Analysis And Discussion

This section mainly discusses the way interactional and emotional markers are used to highlight the aftermaths in terms of destruction, displacement, and deaths in the two newspapers and the way they are exploited to emotionally appeal to the readers.

5.1 Dawn News

Portrayal of Destruction

Image 1:



“A Palestinian woman bakes unleavened bread in a makeshift oven while sitting on the rubble of buildings destroyed in the Israeli bombardment, as some residents return to the city of Khan Yunis, on Sunday.” —AFP

Interaction and Emotion

The image 1 portrays the result of an Israeli bombardment on Gaza, presenting a vast sight of collapsed buildings. Humans can be seen in this image as a woman makes food on a makeshift stove while a few people sit around her, the children also play in the background. No individual makes eye contact with the camera. This presence of a

central human subject yet no eye contact supports Kress and van Leeuwen's (2006) concept of the offer image, where the onlooker is not openly spoken through gaze, but as an alternative, asked to witness the scene as an entity of observation. The absence of eye contact from any human makes an impersonal and detached contact, emphasizing the awareness of the ruin as a truthful record rather than an expressive plea. The camera's high angle places the viewer as a spectator, neither central nor passive in relation to the scene, while emphasizes attention on the difficult facts of the rubble. By emphasizing a broader setting, the image guides the observer's attention to the wreckage and structural destruction as well as human crisis, controlling understanding through physical signal and a clear human description. The conscious choices to capture long distance engage the viewer into the aftermaths logically rather than emotionally. The long shot image represents the acute level of destruction whereas, the high modality draws the focus of the reader on wreckage, visible texture of ruin, and use of natural colors. This creates a sense of trustworthiness and reinforces the impression of realistic and unavoidable destruction.

In terms of emotional appeal, this picture shows humans among the destroyed buildings. A place where people once lived, laughed, and loved, now destroyed. This thought itself can cause affect and raise an expression of emotion in the viewers. Besides that, a few individuals sitting in the rubble, trying to belong is not a joyful site to see. This can be taken in terms of judgment. Evaluations of these people's behaviors are miserable, as demonstrated through the state of the place they are in. The broader angled background of devastation of the entire area raises concerns and anxiety in viewers. Ideologically, these framing highlights material ruin and human displacement and homelessness, which portrays Palestinians as victims of violence and crisis. By eliminating agents of violence and highlighting the victims of violence instead, the image proposes a humanitarian story that forefronts victimhood and rejects lawfulness to the occupier's military actions.

Image 2:



“A Palestinian woman holds her daughter as she walks past the rubble of houses destroyed during the Israeli military offensive, in Khan Yunis, southern Gaza Strip, on Wednesday”. —Reuters

Interaction and Emotion

The image 2 shows a personal shot of a mother holding her child and other residents in the background trying to escape after as Israeli strike striving for survival. The gaze is not directed at the camera, so it is an offer, seeking empathy from the readers. The social distance is personal, showing clear individual forms and interactions. The eye-level camera maintains neutrality in portraying humans, objects, buildings, and overall scenery. The aftermaths of the airstrike are quite evident and evoke the emotional engagement of the viewer. The high modality is used to make the focus clear, detailing debris, and representing the war truthfully. The natural tones of the image highlight the documented nature and add into the reliability and benevolent framing of the image.

Emotional engagement of the viewer is invoked through affect by portraying people in distress and pain. The mother tightly holding her child can be seen as fighting a battle with the repugnance of war. People shot from a distant background are in dire need of help and evoke a sense of empathy and helplessness in the viewers. In terms of judgment, people are struggling to escape the distressful situation. The destruction of the houses and buildings has left the air polluted and suffocated. On the level of appreciation, it is evident that the portrayed phenomenon is highly painful and beyond

human managing capacity. From an ideological position, the picture encourages a humanitarian narrative that emphasizes assistance and solidarity as forms of resistance. By redefining Palestinians as caring communities i.e., mother and daughter, rather than as aggressors, it helps viewers recognize their moral value.

Portrayal of Displacement

Image 3:



“Five killed in Israeli strike on Gaza camp”

Interaction and Emotion

Image 3 invokes an emotional connection showing groups of displaced families, especially children in a chaotic place. The indirect gaze is an offer. It highlights the way children and families are on the road, generating a sense of empathy in the viewer. The humanized close and personal social distance creates a level of intimacy between the viewer and those captured in the photograph. The image also marks the perception of viewers by eliciting the audience to closely see what a humanitarian crisis is. The range of emotions lets the viewer understand the trauma people are going through. The presentation of homeless children and families evokes empathy and concern. The eye level camera with close-ups and long shots of shelter less families carrying their essential belongings and guiding their young children highlights their helplessness and resilience. This scene induces deep sorrow, empathy, and compassion in viewers. This image has high modality, with strong details, natural lighting, and sharp contrast that highlights the children and families. The practicality makes the humanitarian crisis appear true and instant, reinforcing the sense of resolve.

In terms of affect, the signs of signs of fatigue, strain, and anxiety are visible in the facial expressions and body language of the people, as they carry their belongings and children, and steering a crowded space. The facial expressions of some individuals particularly the woman exhibit signs of doubt about safety and end goal. In view of judgment, the image portrays the military violence as civilians, particularly women and children continue with heroic light fighting hardships with quiet strength. The victims are represented as strong and inventive, carrying basics on bicycles, motorbikes, and in their hands. This leaves a message of resilience and advises ability to suffer hardships. The men leading families show concern and willpower to guard and provide for their loved ones. As far as appreciation is concerned, the image itself carries a severe truth: a crowded street, darkened by dust and endurance, missing ease, or order. The movement of people pushing forward, carrying loads advises a narrative of dislocation and fight. By emphasizing women and children, this picture advances an ideology of moral urgency and innocence. It places Palestinians in a humanitarian discourse in which surviving becomes a political protest the aggression and suffering is shared by all.

Image 4:



“A PALESTINIAN woman wails as people gather following an Israeli air strike on a UN school sheltering displaced people in Nuseirat area of central Gaza Strip, on Sunday”. —Reuters

Interaction and Emotion

The four strategies of interaction are used quite effectively in this image to engage the viewer. The indirect Gaze is an offer. A mourning woman is focused, urged for intimacy. The pain visible through her body language can be watched. The circled hands are raised in the air, and the open mouth is hung in agony and grief. This exhibits

the rawness of feeling and engages the viewer in the same feeling of pain and grief. The men around her offer steady gestures of support and mourning. The Social distance is intimate and personal as every detail of every individual can be seen. The Camera angle is Eye-level. It is a close shot which humanizes the people in the image. High modality is noticeable in the intense show of tears, motions, and bodily aspects. The sharp realism confirms grief, making the suffering not only symbolic but provable. In terms of emotions, the image can be studied as it shows a woman mourning, while men surround her to support. Affect is created through the expression of emotions. Her crying face exhibits her emotional toll and acute pain and distress. People surrounding the women seem to be solacing her, but they themselves manifest shared grief and add into the communal tragedy. The image shows judgment and evaluates the people's behavior around her (Martin & White, 2005). Ordinary people as victims of Israeli forces are framed in the image. Appreciation can be seen as we infer that violence though physical, impacts on human psyche, families have to pay the price, while societies carry the trauma for generations. Woman manifests the pain of death and mourning. The ideological framing hypothesizes Palestinians as a grieving community bound by loss. It legitimizes aggression by showing its societal penalties, forcing viewers toward a moral stance against violence.

Portrayal of Deaths/Mourning

Image 5:



“PALESTINIAN relatives grieve over the body of 20-year-old Ibrahim Hamza Zaqeq, the day after he was hit by a strike during an incursion by the Israeli army into the village of Beit Ummar in the occupied West Bank, on Saturday.” —AFP

Interaction and Emotion

Image 5 is a close-up. It gives a minute detail of all those portrayed in the frame. The image shows a woman raising her arm in agony and grief as if calling upon the injustice, and another bending over a body wrapped in shroud. There are many women in this image, however no one is making eye contact with the cameras. The absence of direct gaze makes it an offer. The indirect gaze creates a visual form of indirect address and offers information. The indirect gaze and acute visibility of emotions demand the viewer to enter a relation of social empathy and identification. The Social distance of the people in the image is evident. The distance is personal, allowing the viewer to see clear details of the individual's posture, expressions, and clothing. The camera is angled slightly at an eye level, looking down, subtly highlighting vulnerability. The medium-to-high modality of this image is noticeable in its color practicality and sharp detail of both people and surroundings. The recognizable human gestures and environment make the scene seem painful and dependable.

In terms of emotions, affect is visible through the expressions of pain on the individuals' faces and their actions. The woman raising her arms and wailing, another

hugging a dead body, while several other crying shows the acute distress and agony. In terms of judgment, evaluations of people's behavior can be seen as every individual is in anguish. In terms of appreciation the situation can be evaluated as incredibly stressful and frightening. The aftermath of a strike killed an innocent man, makes it hazardous and frightening. The picture spreads a message of resiliency and group solidarity by portraying Palestinians as innocent victims and mourners rather than terrorists. Instead of using violence to define Palestinian identity, it emphasizes humanity and survival.

5.2 The Guardian

Portrayal of Destructions

Image 6:



"Slowly but surely, Israel tightens its grip on Gaza's lifeline to Egypt." **Michaelson, R.**

Interaction and Emotion

Image 6 reflects an effective use of interactional markers. The gaze seems direct as an apparent soldier, sitting in the center of a destroyed building seems to be looking at the camera, so it is a demand. The demand indicates an individual being stuck and helpless. Graphically showcased obstacles and constraints draw empathy from the viewer for the trapped ones. The image works as an emotional trigger. The soldier's tightened clutch on the weapon reflects a way to entrapment. The visual adds to the story of brutal oppression and shabbiness. The Camera angle is slightly eye level, and long shot, which gives an appearance of dominance and control (Kress & Leeuwen, 2006). The Social distance is intimate and personal. The image is dark and emphasizes

the barriers faced by the people on both sides. The image highlights how the political manipulation of the matter affects millions of people. The high modality is obvious in the sharp details of the soldier, weapon, and background ruins. The clearness and lighting intensify the sense of realism, lending integrity to the scene of control and constraint.

In view of emotional involvement, affect can be seen through the depiction of checkpoints caused in destruction. The individual stuck in the situation seems to be checked and controlled. Judgment can be seen as the figure staged in the image can be seen treacherous and corrupt. Wearing a military uniform signifies authority and control. The soldier can be seen as hostile and dangerous. Appreciation evaluates things, situations, or phenomena (Martin 2006) so, the picture positions Israeli forces as agents of control and power to portray Palestinian civilians as victim of brutality and violence. An ideology of control and surveillance is replicated by the armed Israeli soldier in a destroyed environment. It presents Israel as the governing authority and portrays Palestinians as being subject to control and limitations.

Image 7:



“Smoke billowing during Israeli military operations in Rafah, in the southern Gaza Strip, amid the ongoing conflict between Israel and the Palestinian militant group Hamas.” **Bashar Taleb**

Interaction and Emotion

This image portrays a large-scale destruction and devastation which deeply engages the viewers. The viewers can sense the risk and threat in the rise of smoke and debris.

The emotional engagement of the viewer evokes their sympathy as they focus on the huge infrastructure turned into ashes and smoke. Humans are not present, so no gaze to make offer or demand. The social distance is impersonal, showing the scale of devastation. The camera angle appears high, possibly to emphasize the towering remains and smoke. The exclusion of humans as victims of violence lets the viewers visualize the disastrous and chaotic outcomes which will follow the incident. The photo's stark realism almost forces viewers into the immediacy of the situation. The modality is high, with accurate depiction of smoke clouds, wrecked structures, and sharp environmental details. This creates trust on account of large-scale destruction, though the lack of people makes it less emotional instantly.

In terms of emotion, the image presents destruction and pandemonium, no human beings are seen. An image devoid of people directs the focus of attention to chaos and violence as the consequence of the devastation affecting emotional concerns in the viewers. The smoke of burned-out buildings evokes empathy and symbolizes the huge loss of the non- battling people. The smoke clouds represent a view of continuous battle, a sight of the massive destruction of infrastructure including houses, hospitals, residential colonies reinforce the stance that territory does not ensure safety. The destruction of buildings other than hospitals, clinics, and shelters hints at a methodical targeting of essential infrastructure, reinforcing the narrative that the territory does not offer safe spaces. This can be seen as appreciation. No Judgment can be seen as there are no humans in the image so evaluation of people's behavior cannot be done. One can assume that the community of people belonging to this particular place will definitely be miserable and dejected following the evident destruction of the place. The picture promotes the idea that Gaza is a devastated place by removing people and highlighting the ruins. By portraying the conflict as an inevitable catastrophe, this depersonalized representation transfers the blame away from the aggressors.

Portrayal of Displacement

Image 8:



“The street was a pool of blood”: Gaza witnesses one of most violent weeks for first months of war. Tantesh, Younis, & Burke”.

Interaction and Emotion

The specific use of interaction strategies demands call for a strong and intense response from the audience. The viewers are urged to feel the pain of an alone woman, who has lost everything. A panoramic destruction view of buildings and rubble, with only one person in frame. This is an offer. The woman seems to be in distress and crying. Sitting on the cardboard box. She looks as though she had lost a loved one in a recent air strike. The social distance is impersonal as the camera is trying to capture the destruction around her as well. The angle is leveled, adding dramatic emphasis to the devastation the woman has endured. It is a long shot. The image drags the viewers into the intimate, and the image pulls the viewers into the intimate, smothering space of the grievers to make them feel grief. The image has marked visual intensity which is further aggravated with evocative and camera angle. The caption of the image is an effort to trigger surprise and sympathy. Overall, the image appeals to the viewers more on emotional rather the analytical grounds. The depiction of collective grief reminds the viewer of the large-scale grief and destruction of communities as a whole. The modality is high because of its evident details in rubble, environment, and body language. The image’s realism tells a documented tone, making the grief and destruction appear certain.

In terms of emotion, affect can be seen as the grieving woman sitting alone. The agony of her expressions, eyes filled with tears, an exhausted body posture loudly speaks of the loss she has born on the verge of war. The whole picture speaks of the loss of loved ones and acute emotional pain. This is an expression of emotion. The judgment can be interpreted as her helpless stare and destitute behavior, as it is the evaluations of people's behavior (Martin 2006). The image portrays personal and collective loss as a consequence of war and appeals for togetherness of those who survive of brutality. There is no depiction of military forces or weapons in the picture, transferring the focus from the battlers to the pain of non-battlers. This is appreciation as it evaluates the situation and phenomena. (White 2006). This picture represents the collective tragedy of Palestinian suffering. By emphasizing grief over political narratives, it rejects militarized justifications and upholds an ideology of innocence and humanitarian outrage.

Image 9:



“Palestinians ride a cart past near buildings destroyed during previous Israeli bombardments in Khan Younis in the southern Gaza Strip”. Eyad Baba

Interaction and Emotion

The image portrays a ruined building following a strike, with some individuals crossing the rubble on a cart. None of the people are looking directly at the camera, representing an offer rather than a demand in terms of gaze. According to Kress and van Leeuwen (2006), an offer locates the viewer as a witness rather than a member,

giving the showed individuals as topics of review rather than direct contact. The distance in the shot is social, as the camera frames humans from a reasonable range, allowing the viewer to visibly observe both their bodily existence and the nearby context of destruction.

The camera is located at an eye level, making what Kress and van Leeuwen (2006) defined as a witness-like viewpoint. Such placement often suggests a witness-like viewpoint, saying that the viewer is in a location to take in the full scale of the damage. This perspective exhibits human suffering with large scale environmental demolition letting the viewer the feel the agony of human suffering and a broader governmental existence. The movement of people adds to the story of resilience and survival. The high modality and detailed depiction of destruction are testimonials of constant violence.

The emotional appeal works through effect by depicting people moving from their homes with their essentials and belongings on a cart. Judgment is visible through their distressed behavior. Appreciation is depicted through the depiction of an incredibly traumatic situation. The image portrays Palestinians as survivors of disaster and shown as resilient capable of navigating through devastation. The image is more about Palestinians ideology of endurance and silent suffering.

Portrayal of Deaths

Image 10:



“US medics who volunteered in Gaza demand arms embargo over ‘unbearable cruelty’ inflicted by Israel air Strick.” McGreal, C.

Interaction and Emotion

The image employs multiple interactional markers for effective audience engagement. The indirect gaze is an offer and gives the impression of closeness. The image instills the feelings of acute pain and sorrow to join the ferocious journey of the medics which they are seen going through. The medic apparent resolve signifies that they protest and respond to the brutality. The image attracts the viewer through close personal social distance. Emotional focus on medics is an endeavor to highlight the tragedy and seriousness of the situation. The underlying perspective of the photo suggests that the viewer holds the position of a bystander experiencing a level of intimacy with those captured in the frame. The straight camera angle and the closely shot image capture the calamity in a perfect manner. The shot is taken from a comparatively balanced tallness which is equalized with human position. This humanized orientation lets the viewers position themselves within the frame and as supporters of the lead cause. This image conveys high modality, with clearly visible faces, uniforms, and body language. Its realism adds weight to the medics' experts as trustworthy witnesses, firming the ideological call for responsibility. In terms of emotions, the image portrays medics extremely high above humanity and depict them as heroes.

Affect can be seen as the medic's express emotions of distress. The medics are portrayed as resolute humans standing firm and upraised in the crisis. Judgment is depicted in the evaluation of medic's behavior (Martin 2006). They proudly convey a message to the viewers that they practice their profession beyond personal pain, lending credibility to their profession. In terms of appreciation, the situation or phenomena is portrayed as a peaceful protest. The overall impact of the image creates a distressed and painful environment, making violence as a humanitarian catastrophe. The medics can be seen as witness to brutality which they plead to end and call for justice and peace. The appeal triggers empathy in viewers and invites them to believe in the medics as credible witnesses to the murders of humans. The ideology behind the image is to legitimize the sufferings and pain of Palestinian people and to appeal international community to investigate the disaster that demands accountability.

6. Conclusion

This study shows that both Pakistani and American print media highlighted the aftermaths of Israeli airstrikes on Palestinian people by visually portraying crisis as human displacement, destruction of infrastructure, deaths, starvation, and military actions. The Pakistani print media as being Palestinian ally highlights human misery

using the high angle camera images of displacement, destruction and deaths. The Dawn creates a narrative of compassion and pity, connecting the audience with the dilemma of people of Palestine. The Guardian uses images of destruction, broken structures, smoke, ruins, and military more frequently as compared to deaths and displacements that contextualize the conflict as a materialistic tragedy rather than a humanitarian crisis.

The use of interactional markers (Kress and van Leeuwen, 2006) further explains these differences. Dawn often uses offer images, with personal distances, eye-level camera angles and high modality to get sympathy, targeting the audience as concerned viewers rather than having a direct contribution. The Guardian also makes use of offer images, medium to wide distances, and high modality, thus asking for a justly important request from its readers. From the viewpoint of Appraisal Theory (Martin & White, 2005), these examples show how newspapers use Affect, Judgment and Appreciation to redefine beliefs as a part of their introduction to audience. Therefore, emotional and ethical investment are grounded in the interactional use of images and to evoke specific feelings and a targeted opinion from the readers. Dawn harps on human suffering while the Guardian focuses on destruction and human suffering followed by some images of military. These assortments confirm the point that visuals are not illogical but help as an important ideological purpose. Dawn portrays Palestinians as defenseless and powerless victims of a humanitarian crisis, while the Guardian moves the attention to destruction and underlines the conflict as destructional rather than personal and calls for moral responsibility, also highlighting military action. Therefore, images serve as political tools that defend some chronicles while silencing others. The findings somehow support Ali et al, (2022), in claiming the biased stance of western media in portraying Israel-Palestine conflict in their news articles.

Usually, visual framing in print media is neither unbiased nor without meaning. Instead, it is a thought-out process that shapes how conflicts are understood. Finally, the study achieves that visual framing in print media is a thoughtful act of guiding public insight of resistance, aggression, and victimhood within the conflict.

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Using Interpretative Phenomenological Analysis in Second Language Acquisition Research

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Abstract

Second language researchers are interested in understanding the complex process of adult second language learners. They apply various theoretical frameworks and models to explore and understand the phenomenon of second- or third-language learning. In this paper, we aim to introduce and propose a relatively new qualitative approach to examine the phenomenon of second-language learning. By doing this, we offer a fresh perspective on second-language learning through Interpretative Phenomenological Analysis (IPA). We argue that IPA, as a qualitative research design, has the potential to uncover the complex phenomenon of second language learning among adults. The use of IPA in SLA research can be beneficial in underscoring the subjective experiences of adult learners. This paper aims to help new IPA users comprehend some fundamental principles.

Keywords: *Second language acquisition, interpretative phenomenological analysis, lived experience, phenomenology, hermeneutics, idiography, purposive sampling, semi-structured interview.*

1. Introduction

Learning a second language involves memory, attention, and problem-solving skills, which make it a cognitively complex process (Willig, 2013). This complexity is exacerbated by social and cultural integration within native language speaking communities, which is crucial for language acquisition (Lantolf & Beckett, 2009). Generally, researchers use both quantitative and qualitative methods to explore how cognitive functions, social contexts, emotional states, and linguistic attributes interact to shape the learning experience and determine success in second-language learning. Furthermore, to examine the role of the critical period in the acquisition of pragmatic competence (Manzoor & Malik 2012), and differences in linguistically related gestures, incorporating video stimulus through a mixed-methods approach (Hussain, 2014). These diverse research methodologies highlight SLA's multifaceted nature and the distinct language-learning experiences of individuals (Willig, 2013). One effective qualitative approach to understanding this phenomenon is Interpretative

Phenomenological Analysis, which focuses on learners' lived experiences (Smith et al., 2021).

Since the 1960s, SLA researchers have tried to understand the adult second language acquisition process and have proposed various theoretical frameworks, such as the Input Hypothesis (Krashen, 1981). Vygotsky's sociocultural theory (Lantolf, 2000), and interlanguage development (Selinker, 1972). Though these theoretical frameworks provided valuable insights, they often prioritise the cognitive or social mechanisms underlying language acquisition over learners' subjective experiences. Through qualitative methods, the researchers aim to capture learners' personal experiences in the classroom and beyond. By doing this, they assume that adult learners bring conscious knowledge and self-reflection to the language learning process (Krashen, 1981).

It can be useful for qualitative researchers to examine adult learners' conscious experiences through a reflective approach that allows participants to reflect on their lived experiences. Keeping this in mind, we proposed that the Interpretative Phenomenological Approach could be a useful qualitative research approach for exploring how adult learners make sense of their second-language learning journey. IPA was originally developed in psychology to investigate experiences of illness (Smith, 1996). The remainder of this paper will offer a preliminary guide for those interested in using IPA in second-language acquisition research.

Initially rooted in psychology, IPA, as a phenomenological approach, has expanded to various disciplines, including mental health, education, sociology, and customer experiences (Rafi et al., 2024), and longitudinal interpretative phenomenological analysis (Rehman et al., 2025). Recently, IPA has also been viewed as a valuable framework for research focused on the lived experiences of language users, learners, and educators (Willis & Harvey, 2025). The methodology's focus on personal meaning-making and its in-depth, interpretative approach make it well-suited for examining the subjective experiences of language learners. For example, it has been used to explore how individuals cope with significant life changes, such as becoming a first-time mother (Smith & Nizza, 2022) or managing chronic illness (Tuffour,

2017), or how International students use creative ways to strategically cope with the challenges during their PhD journey (Elliot et al., 2016).

This paper argues that IPA's emphasis on individual meaning-making and experiential understanding can provide valuable insights into SLA research. By exploring adult learners' lived experiences, IPA allows researchers to delve into the personal and emotional dimensions of language acquisition experience, areas often overlooked by traditional SLA approaches. Additionally, IPA's methodological rigour, which emphasises detailed analysis of individual cases, purposive sampling, and semi-structured interviews, serves as a valuable tool for exploring complex, context-dependent phenomena (Larkin et al., 2019), and the complex nature of second language learning is no exception. This paper introduces Interpretative Phenomenological Analysis and outlines the basic rules for using IPA as a research design for beginners. However, we recommend, for advanced learning, to read "Interpretative Phenomenological Analysis: Theory, method and Research" and for a brief introduction, "Essentials of Interpretative Phenomenological Analysis" by (Smith & Nizza, 2022) as well as additional resources such as joining IPA forms www.ipa.bbk.ac.uk and considering online IPA training workshops (www.doctorelenagr.com) and ([Qual Academy](http://QualAcademy.com)).

2. Interpretative Phenomenological Analysis

Jonathan Smith and his colleagues developed the Interpretative Phenomenological Analysis approach rooted in the hermeneutic tradition. As a blended approach, IPA aims to provide a detailed examination of lived experiences related to a phenomenon, drawing on participants' personal experiences and perceptions of various objects and events. Unlike other approaches, IPA emphasises the active role of the researcher in the interpretative process (Tuffour, 2017) by indulging in "double hermeneutics", in that the researcher is making sense of the participants' sense (Smith et al., 2009).

Interpretative Phenomenological Analysis explores how individuals make sense of their lived experiences. IPA examines these experiences without any preconceived assumptions or biases (Brinkmann & Kvale, 2018). It also aims to uncover meanings in the text through an interpretative process (Willig, 2013).

While IPA was initially limited to health, social sciences, and psychology, it has recently expanded to encompass a broader range of human and social sciences. IPA researchers engage closely with individuals with firsthand experience of the phenomenon under study and are strongly committed to in-depth analysis. This approach is grounded in three philosophical notions: phenomenology, hermeneutics, and idiography (Smith & Nizza, 2022). A short introduction to these concepts is provided here.

2.1 Phenomenology

Phenomenology seeks to study human experiences as they occur in their natural context and how individuals make sense of these lived experiences (Smith et al., 2021; Van Manen, 2016). Edmund Husserl (1859-1938), as the pioneer of the phenomenological approach, aimed to understand how the experience of a specific phenomenon could be understood to determine its essential qualities. Additionally, phenomenology studies experiences from the perspectives of those who experienced these realities (Tuffour, 2017). The researcher seeks to describe the phenomenon by focusing on what was experienced and how it was experienced. Interpretative Phenomenological Analysis aligns with Husserl's conceptualisation of phenomenology by exploring how a phenomenon manifests in experience, how we perceive and interpret it, and the meaning it holds in subjective experience.

2.2 Hermeneutics

IPA's second theoretical underpinning is the hermeneutic approach to interpreting the phenomenon. IPA considers the deep-rooted understanding of the 'lifeworld' of individuals who have lived the experience of a particular phenomenon. Participants' descriptions of the phenomenon and their perspectives on the social world and context are crucial for making sense of it. Along with the researchers' background knowledge of social life and culture, this is referred to as double hermeneutics.

2.3 Idiography

IPA has an idiographic commitment that is achieved through emphasising individual cases in full detail, within a specific context, before making comparisons (Smith & Nizza, 2022). In addition, researchers seek to identify patterns of convergence and divergence in individuals' experiential accounts. High-quality IPA studies give careful

attention to identifying patterns of convergence in the descriptions of a phenomenon. This analytical process often seeks to connect general statements to specific examples, grounding them in detailed observations within the data or participants' narratives.

Within the experiential qualitative research paradigm, IPA stands out as a prominent research design for its philosophical assumptions and focus. Fundamentally, IPA seeks to explore the lived experiences of individuals, how they make sense of their life-worlds (Smith, 1996). To access these experiences, the researchers put aside their own assumptions and biases. Furthermore, IPA examines human experiences without imposing preconceived assumptions (Cohen, 1987) and aims to uncover meanings through an interpretative process (Willig, 2013). Another methodological notion that guides IPA is the principle of returning to “the things themselves”, the lived experiences of individuals, a concept rooted in Husserl's (1970) phenomenological philosophy. A comprehensive definition comes from Smith et al. (2021), who explain that IPA is concerned with the detailed examination of human lived experience. Moreover, it aims to conduct this examination in a way that, as far as possible, allows that experience to be expressed in its own terms rather than according to predefined category systems. This makes IPA phenomenological and connects it to the core ideas unifying phenomenological philosophers. By prioritising participants' own accounts and interpretations, IPA ensures their experiences are authentically represented, staying true to the foundational principles of phenomenological philosophy.

3. Conducting IPA research

This section briefly describes the process involved in conducting IPA research.

3.1 Sampling in IPA

Sampling in IPA is typically purposive and small-scale, allowing in-depth exploration of participants' experiences. It focuses on selecting individuals who have experienced the phenomenon of interest, ensuring that the sample is homogeneous in relation to the research question. The goal is not to generalise findings to a larger population but to provide a rich, idiographic analysis of how individuals make sense of their experiences.

The sample sizes in IPA are generally small, ranging from 4 to 10 participants, enabling researchers to engage deeply with each participant's narrative. This small-

scale approach allows for a thorough, interpretative analysis of similarities and differences across individual accounts (Pietkiewicz and Smith, 2014).

3.2 Data Collection for IPA Studies

Traditionally, IPA requires textual data generated through semi-structured interviews; however, IPA is commended for idiography, which requires rich data. The next section elaborates on common data collection methods used in IPA studies.

3.3 Semi-structured Interviews

Semi-structured interviews are the primary data collection method in IPA research. These interviews allow participants to describe their lived experiences in their own words, providing rich, qualitative data for analysis. The open-ended nature of SSIs enables participants to reflect on their experiences, and interviewers can use prompt questions such as "How would you explain that?" or "What does it mean to you?" to encourage deeper reflection. Interviews typically last between 60-90 minutes, allowing sufficient time for participants to express their thoughts and feelings. Apart from semi-structured interviews, some other qualitative data collection methods can also be used as supplementary data, such as focus groups, solicited diaries, and visual methods.

Solicited diaries are another valuable data collection tool in IPA research. They provide flexibility and can capture participants' experiences as they occur, offering a closer reflection of lived experiences than retrospective interviews (Pietkiewicz & Smith, 2014). Diaries are especially useful for capturing sensitive or personal information that participants may feel uncomfortable sharing in an interview setting (Alaszewski, 2006). For example, in second language acquisition research, participants might keep diaries reflecting on their daily language learning experiences over a set period before the interview (Stone, 2007). Non-textual data, such as images or photos, can also be incorporated into IPA studies. Larkin et al. (2021) encourage IPA researchers to use visual methods to enrich their analysis. Participants may be asked to provide images or photos that symbolise or represent their lived experiences, which can offer additional insights into their meaning-making processes.

3.4 Interview Questions in IPA

In IPA, interview questions are usually broad and open-ended, designed to explore participants' experiences without leading them toward specific responses. A common

approach begins with descriptive questions about a particular experience before moving on to more complex, analytical questions (Larkin et al., 2019). For instance, ask participants, "How do they feel about studying a second language?" "What is their experience of learning a second language?" encourage them to reflect on their experiences in a natural, open manner. For full details, see (Smith et al., 2021).

The ordering of questions is important in IPA interviews. Starting with general or descriptive questions helps build rapport, while more complex questions can be introduced later once participants feel comfortable sharing deeper thoughts. Temporal or funnel structures can guide the interview process, beginning with broad topics and gradually narrowing to more specific issues (Brinkmann & Kvale, 2018).

3.5 Interview Guide for IPA

Semi-structured interviews are a standard data collection method in Interpretative Phenomenological Analysis, as they allow researchers to enter participants' life-worlds. The questions used in semi-structured interviews are open-ended and non-directive (Willig, 2013). They should be focused and specific, encouraging participants to describe their experiences rather than merely agreeing or disagreeing with a statement.

The interview questions should be open and expansive, utilising terms such as "how" and "what" to elicit responses that go beyond simple yes/no answers. Care should be taken to avoid assumptions in the question wording and to prevent participants from being led toward a specific answer. The primary objective is to allow participants to share their personal experiences regarding the phenomenon under investigation. Focused or specific questions should stimulate participants to elaborate on their thoughts rather than validate a particular claim (Willig, 2013). Questions can be categorised into three levels: descriptive, narrative, and analytical (for more details, see Smith & Nizza, 2022).

3.6 Data analysis

The first step in data analysis is transcribing the interviews to obtain a textual version of the data. All interviews should be transcribed verbatim, meaning a word-for-word reproduction of the verbal data, ensuring that the written transcript accurately

replicates the recording. Along with capturing spoken words, transcripts can include distinct vocalisations and nonverbal interactions that enrich data analysis, such as response tokens (e.g., involuntary vocalisations like coughing, sneezing, or laughing) and non-response tokens (e.g., gestures or thought checking). Recent research indicates that these vocalisations provide valuable insights into the data. Once interviews are transcribed and ready for analysis, the researchers can use qualitative data analysis software such as NVivo or QDA to organise the analysis. However, many IPA researchers prefer what can be called classical IPA analysis methods, in which researchers work on textual data in print form and manually generate themes, line by line, rather than using the qualitative data analysis tool mentioned above. The analysis in IPA begins with a close reading of the data and the interview transcription, in which the researcher immerses themselves in the transcripts to understand the participants' worlds. (Smith et al., 2021) suggest that this process consists of the following iterative stages:

- i. Initial Reading: The researcher reads the transcript multiple times to become familiar with the content and context.
- ii. Annotation: Notes regarding key phrases, emotions, and insights are made.
- iii. Emergent Themes: The researcher identifies themes from the annotations, capturing both participants' meanings and researchers' interpretations.
- iv. Pattern Recognition: Common themes are grouped, acknowledging differences as well.
- v. Interpretation: The researcher moves beyond mere description to explore participants' understanding of their experiences within a broader social and psychological context.

4. Thematic Analysis for IPA Data Analysis

Some researchers incorporate Thematic Analysis in their IPA research design. Thematic Analysis is a valuable qualitative data analysis tool for large data sets. This flexible method can be used in various studies and data sources. The six-step procedures of Thematic Analysis are employed to conduct a thorough analysis.

- i. Step one: Reading: To become familiar with the data (articles), the articles were read multiple times.

- ii. Step two: Annotating: Any noticeable points were highlighted/ annotated to produce codes.
- iii. Step three: Searching common themes: The produced codes were linked and developed into common themes,
- iv. Step four: Reviewing themes: Once the themes were identified, they were reviewed to ensure they made sense to answer the research question.
- v. Step five: Defining themes: Then, the developed themes were refined according to the idea they represent,
- vi. Step six: Reporting: The researcher reports the findings.

A visual representation of the thematic analysis. Figure 1



See for full details of doing Thematic Analysis (Braun and Clarke, 2006).

5. Writing Up Findings

Researchers should maintain a reflective approach throughout the analysis process to ensure rigour in Interpretative Phenomenological Analysis. Being transparent about the researcher's positionality, practising reflexivity, and employing thick descriptions

can help validate interpretations (Smith *et al*, 2009). Triangulation, such as peer debriefing or the incorporation of multiple data sources, can enhance the credibility of the analysis.

After the analysis, results are presented as Themes, now called experiential statements, personal experiential themes, and group experiential themes; for more details, see “Essentials of Interpretative Phenomenological Analysis” (Smith & Nizza, 2021). When writing up IPA research, it is important to provide a balanced account that includes the participant's voice and the researcher's interpretative analysis. Quotations from participants should be used to illustrate key themes, along with detailed discussions explaining how these themes relate to the broader research questions. The final analysis should reflect the nuanced and complex ways participants make sense of their experiences.

6. Conclusion

In conclusion, it is reiterated that Interpretative Phenomenological Analysis, as a qualitative experiential research design, is a comprehensive approach for examining lived experiences. Learning a new language is an experience in its own right, though contemporary researchers have investigated various factors influencing the L2 learning process. In this paper, we proposed and described basic concepts and methods for conducting an IPA study to examine the language-learning experience. IPA can provide valuable insights into several critical aspects of language learning, such as how learners cope with language anxiety, which can hinder their performance and willingness to participate in language-related activities. Furthermore, it can illuminate how learners negotiate their identities as they acquire a new language, often requiring them to navigate cultural differences and their personal self-concept. Furthermore, IPA can help researchers understand how learners perceive and respond to moments of success and failure. By examining these experiences in detail, IPA deepens our understanding of the second-language learning paradigm, capturing learners' rich, nuanced personal experiences that traditional quantitative methods may overlook. This holistic understanding is essential for developing more effective language-teaching strategies that accommodate the emotional and psychological dimensions of learning a new language.

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