Department of English Language & Linguistics,

Faculty of Languages and Literature,

Lasbela University (LUAWMS) Uthal, Balochistan,

Pakistan

Advisory Board Balochistan Journal of Linguistics

International Advisory Board

National Advisory Board

Guidelines for Authors

Balochistan Journal of Linguistics is a journal published annually by the Department of English Language and Linguistics, Lasbela University, Uthal, Balochistan. It accepts papers for consideration on any aspect of theoretical and applied linguistics. The authors are requested to send their papers according to the following guidelines.

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:

1.

1.1

1.1.1

1.1.2

1.2

2

The main heading should be written bold in font size 14. All other headings should be written bold in font size 12. DONOT underline any headings at all.

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

Format

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. Left margin should be 3.5 but all other margins should be 2.5 mm. Tables and figures should not be split on 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 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.

Note on Authors

Mr. Muhammad Omer is a Lecturer in English, at Govt. Graduate College Jhelum. He has more than four years of experience in teaching, research, and practical translation. He has more than 4 research papers in national HEC recognized journals. His areas of interest are Literary Studies, Translation Studies, and Practical Translation. He has the expertise in literary translation. He is the author of two books. As a short story writer, he got his short stories published with reputable publishers in Pakistan.

Dr. Muhammad Javed Iqbal is a lecturer in Translation Studies at the Centre for Languages and Translation Studies, University of Gujrat. He has more than eleven years of experience in teaching, research (HEC approved Ph.D. supervisor), and practical translation. He has more than 20 research papers in national and international HEC recognized journals. His areas of interest are Applied Linguistics, Literary Studies, Translation Studies, and Practical Translation. He has also the expertise in legal translation.

Dr. Hafiz Muhammad Qasim is a PhD in Linguistics from Bahauddin Zakariya University, Multan. He is currently working as Assistant Professor at the Department of Applied Linguistics, GC University Faisalabad. He has fifteen years of experience in teaching and research. He has many research publications in HEC recognized national and international journals to his credit. His areas of interest include systemic functional grammar, syntax, lexicography and teaching of English language & literature.

Ms. Faryal Waseem Khan, is working as a Senior English Lecturer at Army Public School- (APSACS) Sialkot Pakistan. She also serves the duty as Linguistics and ESL Trainer, English Coordinator, Students' counsellor, Wing In-charge, AIS coordinator, superintendent, CCA Coordinator and Educational Management In-charge. She holds a MPhil degree in Applied Linguistics (AL), M.A in English (Language and Literature) from University of Management and Technology Sialkot (UMT). More, she has done Professional Development of English Teaching course (PDET) from Ball State University of USA, Course of Core English Language skills, comprehension and writing for secondary English as well as (English Language Courses) from ELC. Furthermore, she has been a part of various national and international conferences. She has couple of publications in nationally and internationally peer reviewed journals. Her field of expertise is; Phonetics and Phonology, Computational Linguistics, Critical Discourse Analysis, Sociolinguistics, Corpus linguistics, and Pragmatics and Semantics.

Mr. Muhammad Saqib Zafar, is Ph.D. Scholar at the Department of Linguistics, Government College University, Faisalabad. He is a university teacher, linguist, trainer, school education consultant, and academic writer. He has published research papers in various linguistic domains, and he has also supervised several MPhil theses. He is especially interested in language testing, corpus linguistics, and essay writing.

Mr. Ameer Ali, is a researcher at University of Sindh, Jamshoro, Sindh, Pakistan. He has published over 20 research articles and book chapters. He is interested in doing

Sociolinguistic studies focusing on Sindh. He is a Solidarity Member of the Foundation of Endangered Languages.

Professor Dr. Maya Khemlani David, is an Honorary Professor at Asia Europe Institute, University of Malaya, Kuala Lumpur, Malaysia. She received the Linguapax Award in 2007 and is an Honorary Fellow of the Chartered Institute of Linguistics, United Kingdom and an Honorary Member of the Foundation of Endangered Languages. She has published over 400 book chapters and research articles.

Mr. Zeeshan Haider, is a student of English language and Literature. He belongs to Sargodha. He has done masters in English language and literature from University of Sargodha, Sargodha in 2019. Currently, he is working on his MPhil thesis. He is doing MPhil from the same university.

Dr Munir Gujjar, is Associate Professor at University of Sargodha. He belongs to Toba Tek Singh. He did his PhD from Punjab University. He is the author of 4 books and 18 research articles. Currently he is serving in the Department of Urdu and Oriental Languages, UOS.

Ms. Rakhshanda Fawad, is an English Lecturer at University of Central Punjab, Lahore. She has done her masters from COMSATS University, Islamabad, Lahore Campus. Her research interests are in the areas of English Language Teaching & Learning (MA Thesis "CLT for IELTS Preparation", Multimodality in Teaching, learning and Feedback "Effectiveness of Electronic Feedback on Writing Accuracy of Undergraduate Students of COMSATS". Recent publication is "Critical Analysis of Online Feedback Channels on Writing Skill at Undergraduate Level" Presented in International Research Conferences in Punjab University & AIOU Islamabad.

Ms. Noreen Akhtar, is English Language Lecturer at University of Central Punjab. She has done her MPhil in English from Kinnaird College. She is an aspirant academician and is dedicated to her commitments. Her area of interests is Phonology, speaking, and writing.

Ms. Asma Iqbal, is working as a lecturer in National Textile University Faisalabad. Her 1st book was published in 2018 on "Pakistani Englishes: Syntactic Variations" by "ROUTLEDGE". Her multiple articles were published in various National and international journals on Discourse, semiotics, and Syntax.

Ms. Farah Iqbal, completed her MPhil in English Literature from Government College University, Faisalabad. Her master's thesis was on Post colonial feminist analysis. Her research article on attributive words has recently published in HEC recognized research journal. She has attended several national and international research conferences.

Mr. Muhammad Naveed Arshad, working as a lecturer in Punjab Group of Colleges. His major research interests includes Semiotics, Discourse and Sociolinguistics. He is also serving as a language specialist in different academies.

Dr. Marghoob Ahmad, is a Ph.D. scholar in Department of English Linguistics, The Islamia University of Bahawalpur, Pakistan, professionally, he is working as an Assistant Registrar, Lahore High Court, Lahore, Bahawalpur Bench and is on study leave. His Ph.D. dissertation is almost completed and going to be officially submitted in the next month which is titled *"Effect of Global Englishes Paradigm on Language Brief of Pakistani ESL Learners"*

Dr. Riaz Hussain, is an Assistant Professor/Incharge Department of English Linguistics, The Islamia University of Bahawalpur, Pakistan. He supervises all academic and administrative activities of the Department of English Linguistics. He also has the honour of doing Ph.D. under kind supervision of Dr. Mamuna Ghani. His contribution in this paper is very important because he has read between the lines the manuscript and suggested to set methodology section properly by adding suitable model for a stylistic lexical analysis.

Dr. Mamuna Ghani, is currently serving as Director, Executive Training Center (ETC) The Islamia University of Bahawalpur, Pakistan. She has also served as Chairperson Department of English, Islamia University Bahawalpur and got retired as Dean Faculty of Arts. She is the supervisor of Mr. Marghoob Ahmad who is doing Ph.D. linguistics under her kind supervision. She did her Ph.D. in Linguistics from the UK and after her return to Pakistan joined IUB, Pakistan. She has served the Department of English, Islamia University, Bahawalpur for years and produced approximately forty PhDs in Linguistics in her splendid career.

Dr. Syed Alamdar Nabi, is working as Assistant Professor at Emerson University Multan. He has been teaching at Graduation, Masters and M.Phil. level for more than two decades. His specialization in research is in ELTR and Linguistics. He has completed his Doctorate from the University of Azad Jammu and Kashmir Muzafarabad. He has published many research articles in different journals. He is affiliated with many universities as a visiting faculty and supervising research scholars in his domain.

Ms. Lubna Yasir, is working as a Lecturer at University of Education Lahore(Multan Campus). She has been teaching at Graduation and Masters levels for 15 years. Her specialization in research is English for Specific Purposes. She has her M.Phil. in Linguistics from NCBA&E Multan, her Masters in English is from B.Z.University Multan. She has received many awards for excellent performance in education. She has published many articles in different Journals.

Dr Arshad Saleem, is a Social Scientist, author, Critics, policy maker, Strategic Planner, advisor, columnist, a true leader who has established & govern several public and private sector higher education institutions including Shaheed Benazir Bhutto University, Board of secondary and intermediate education SBA, PITE, SZABIST etc.

Mr. Hassan Bukhtiar, parallel to his academic career, is currently working with Punjab Police's department of communication as Field Communication Officer. He did also work with many institutes as a visiting Lecturer in the department of English. In 2020, he has completed MPHIL in Applied Linguistics from the University of Management and Technology, Sialkot. Furthermore, he has been a part of various national and international conferences. The author has couple of publications in nationally and internationally peer reviewed journals. His field of expertise is: Computational Linguistics, Critical Discourse Analysis, Applied Linguistics, Sociolinguistics, Corpus linguistics, SPSS, Syntax, and Semantics.

Contents

Plural Marking in Pothowari: A Descriptive Account

Muhammad Omer[1] , Muhammad Javed Iqbal[2] , Hafiz Muhammad Qasim[3]

Abstract

The purpose of this paper is to document the features of plural marking in Pothowari. Pahari, Pothowari, and Mirpuri that are three significant yet mutually intelligible dialects of the Pahari-Pothowari language. Pothowari is spoken in Pakistan's northern central region, particularly in the districts of Jhelum and Rawalpindi. Pothowari literature is scarce in recorded form; it has been perpetuated orally through traditional tales, anecdotes, and indigenous poetry. The oral data for the current study was gathered from residents of the Jhelum region and its vicinity. The transcribed data is used to describe plural forms. This article is a modest contribution to the documentation of the regional variety spoken in Pakistan's Punjab province.

Keywords*:* plural marking, dialect, language, case markers, Pothowari

---

[1] Lecturer in English, Govt. Graduate College Jhelum
[2] Lecturer, Centre for Languages and Translation Studies, University of Gujrat, Gujrat, Pakistan
[3] Assistant Professor, Dept .of Applied Linguistics GC University Faisalabad, Pakistan

1. Introduction

Plural marking reveals a language's preferences and constraints, as well as the syntactic shapes it takes with distinct grammatical formulations. The markedness principle, according to Kurumada and Grimm (2019), plays a central role in linguistic theory: marked grammatical categories, like plural, receive more linguistic encoding, whereas unmarked categories, like singular, receive less. However, it is unclear what makes a grammatical category or meaning marked. Markedness is attributed to the frequency or predictability of meanings: meanings that occur infrequently or are less predictable are more likely to gain more linguistic encoding than meanings that occur frequently or are more predictable.

Chen, R. (2020) traces the four patterns (doubly unmarked, noun-marked, associate-marked and doubly marked) of plural marking in a data set of 100 languages by employing the machine learning algorithm logistic regression. He finds that the four patterns do not distribute homogeneously in the world's languages, because they are motivated by two competing motivations iconicity and economy. Some patterns are preferred over others, and this preference is consistently found in languages across the world. He discovers that the four patterns do not appear in all languages because they are motivated by two opposing motivations: iconicity and economy. Some patterns are preferred over others, and this preference is universal.

The number-recognition mechanism differs across languages. In Arabic, for example, there are three different number markings: singular, dual, and plural. In contrast, the English language recognizes two types of number marking: single and plural. Bhatti et al. (2020) conduct research on *Thali*, one of the indigenous languages of Pakistan from the Lahnda group. They note that there are numerous phonological, morphological, and orthographical changes between *Thali* and *Saraiki*. They discover that *Saraiki* and *Punjabi* have had a significant impact on Thali, and that the parts of speech, word order, case marking, verb conjugation, and use of grammatical categories in terms of number, person, tense, voice, and gender are the most distinguishing features of *Thali* language.

Northern Pakistan has a diverse cultural and linguistic heritage. In his sociolinguistic assessment of northern Pakistan, O'Leary (1992) emphasizes the sociolinguistic aspect of this region. Northern Pakistani communities are striving for mother-tongue literacy and producing vernacular literature to preserve their region's rich ethnic history (Lothers & Lothers, 2010). As a result, it is important to research and explore the languages and

dialects of this region to establish their social position. This would assist in establishing recognition for the locals, and ultimately enable them to contribute to knowledge, as critical theorists assert that our languages shape our reality.

Against this context, this article discusses the plural forms used in the Pothowari dialect spoken in the district of Jhelum and its surroundings. Due to the scarcity of written data and the need to maintain the naturalness of data in descriptive research, oral data are collected.

Apart from nearly sixty languages in Pakistan, the majority of people speak Urdu, Punjabi, Saraiki, Sindhi, and Pashto. There is a wealth of literature available in these languages. Pothowari, in this regard, has a smaller population of speakers, and so little literature has been generated about it. Pothowari is grouped linguistically with Indo-Aryan languages in a group named "Lahnda." Grierson (1930) gave Western Punjabi the term "Lahnda." The Punjabi word for "western" is "Lahnda." Others favoured the Indo-Aryan norm of using feminine forms for languages, coining the term "Lahndi." However, the terms "Lahnda" or "Lahndi" have been used exclusively by linguists (Shackle, 1979).
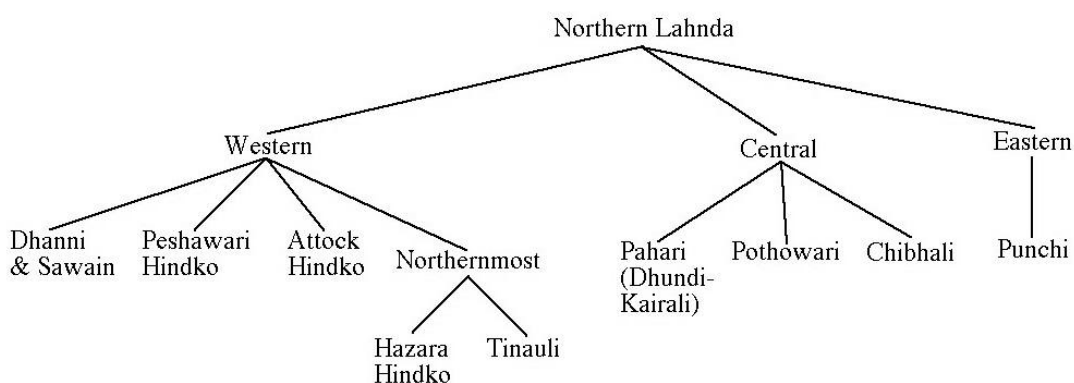
Figure 1: Modified classification of Northern Lahndi

This classification tree of Northern "Lahnda" is derived from Masica's (1991) discussion of "Lahnda" (Masica, 1991, pp. 17-19)

Pothowari is generally regarded to be understandable to Punjabi speakers. Due to its morphological and syntactic similarity to Punjabi, the majority of indigenous linguists such as Harjeet Singh Gill; Henry A. Gleason Jr. (1969). N Omkar, Siya Madhu Bala, Afzal Ahmed Cheema, Aamir Malik, and Amar Nath (Malik, Nath, and Afzal Cheema, 1995) regard it as a Punjabi dialect. Pothowari is spoken south of the Pahari dialect area on the plateau. Its southern border almost reaches the Salt Range; from there, it travels

north to Rawalpindi and east to the Jhelum River. As we progress from Rawalpindi to Murree, the language transition begins with the transition from Pothowari to Pahari. Numerous conquerors made their way to the Pothowar region. They left an influence on the locals. There was a time when Muslims, Hindus, and Buddhists coexisted together, and their legacy may still be seen today. It was a part of the Taxila Empire when Alexander the Great attacked the area in 326 BC. Around the 7th century, the region was ruled by Kashmiri kingdoms. It was ruled by the Timurud Empire in the 14th and 15th centuries. Before the British Empire's rise, numerous forces such as the Sikhs, the Mughals, and the Dogras continued to shape and destroy the fate of the people of this region. Then the British Empire expanded, engulfing the region till division (Pothohar Plateau - Wikipedia, n.d.). According to a tentative estimate supplied by District Census Reports Rawalpindi (1998 District Census Report of Rawalpindi, 1999), this dialect is spoken by more than two million people and is growing in popularity. Over half a million Pothowari speakers live in the United Kingdom as immigrants. Pothowari, spoken in district Jhelum, is a language with a rich linguistic and cultural heritage, but nothing is written about it.

This article is an attempt to define the plural marking of Pothowari, which may be compared to other languages to assess the language's contribution to linguistics as a whole.

2. Plural Forms in Pothowari

According to Payne (2007), "knowing the objectives for why language exists and the human environment in which it occurs must enrich our knowledge of the formal systematic features of language" (p. 11). This article uses this method to describe the plural forms of the Pothowari language. Similar to Urdu, plural forms are produced in Pothowari by adding suffixes. In Pothowari, borrowed terms (from English, Urdu, and Arabic, for example) follow the same pluralization patterns as native words. The gathered data was sorted for plural forms and transcriptions were made using phonological symbols. Following the description and syntactic analysis, the data is presented in the tabulated form below. To make the sentences more easily understandable, they are written in English script and then translated into English.

3.1 Forms with no Regular Pattern

The forms having no regular patterns mean they are morphologically inconsistent in their ending patterns.

Table 3.1.1

Masculine Forms with no Regular Pattern

Singular	Plural	Singular	Plural
Khuu /kʰʊ/ (well)	/kʰʊ/	Saak /sɑk/ (relative)	/sɑk/
Kaan/kɑ̃/ (crow)	/kɑ̃/	Jakat /dʒɑкəṯ/ (boy)	/dʒɑкəṯ/
Daand /d̪ɑ̃d̪/ (ox)	/d̪ɑ̃d̪/	Kahaar/kəʰʋɑr/ (house)	/kəʰʋɑr/
Kass /kəs/ (stream)	/kəs/		

According to Table 3.1, the Pothowari irregular pattern of masculine forms does not alter during pluralization, i.e. they retain their singular and plural forms. This rule applies solely to irregular masculine forms; it does not apply to irregular feminine forms (see table 3.2.2). The table demonstrates that the singular and plural forms of feminine Chakor (basket for bread), Sainrak (container for marinating flour), Kand (wall), and Maj (buffalo) are not the same.

1. Hey **tawara**jakat **aey** .	He is your boy.
2. Hey **tawary**jakat **nah**.	They are your boys.
3. Asaan nay kahaar **hik** khuu **aey** .	There is a well in our house.
4. Asaan nay garan **bahun** khuu **nah**.	There are many wells in our village.
5. Asaan nay karay kol **hik** kass **aey** .	There is a stream near our house.
6. Asaan nay garaan **panj** kass **nah**.	There are five streams in our village.
7. Maharay abbu kol **hik** daand **aey** .	My father has an ox.
8. Maharay chaachay kol **trai** daand **nah**.	My uncle has three oxen.
9. Kanday apar kaan **betha** aey .	Crow is sitting on the wall.
10. Kanday apar kaan **bethay** nah.	Crows are sitting on the wall.
11. Hey **tawara**, kahaar **aey** .	This is your house.
12. Hey **tawary** kahaar **nah**.	These are your houses.
13. Ohh mahara saak **aey** .	He is our relative.
14. Ohh maharaysaak **nah**.	They are our relatives.

The above examples demonstrate that there is no change in morphological patterns when a singular form is converted to a plural form. For example, in 1 and 2, the word Jakat (boy) remains the same in singular and plural forms. While performing a syntactic analysis of plurals in examples 1 and 2, two types of changes are identified. The first is the transformation of the possessive tawara into tawaray throughout the pluralization process. Second, the auxiliary verb is altered from aey to nah in the plural form. Similarly, in examples 3 and 4, the masculine morpheme Khuu retains its singular and plural forms (well).

Syntactically, examples 3 and 4 demonstrate two types of changes. First, the adjective *hik* in the singular is changed to *bahun* to make it plural. Second, the auxiliary verb is altered from *aey* to *nah* in the plural form. As illustrated in examples 5 and 6, there is no difference between the singular and plural forms of the masculine *Kass* (stream). Syntactically, examples 5 and 6 demonstrate two types of alterations. First, the singular adjectival form of the number *hik* is altered to *panj* to make it plural. Second, the singular form of the auxiliary verb *aey* is altered to *nah* in the plural form. In examples 7 and 8,

the singular and plural forms of the masculine morpheme *Daand* remain unchanged (ox). Syntactically, examples 7 and 8 demonstrate two types of changes. First, the single adjective *hik* is changed to *trai* to make it plural. Second, the auxiliary verb is altered from *aey* to *nah* in the plural form. In examples 9 and 10, the masculine morpheme *Kaan* (crow) remains unchanged during the pluralization process. In examples 9 and 10, two distinct types of changes are demonstrated syntactically.

To begin, the verb *betha* is transformed to *bethay* to pluralize it. Second, the auxiliary verb is altered from *aey* to nah in the plural form. In examples 11 and 12, the pluralization procedure does not affect the masculine morpheme *Kahaar* (house). Syntactically, examples 11 and 12 demonstrate two types of changes. Firstly, the possessive *tawara* is changed to *tawaray* during the pluralization process. Second, the auxiliary verb is altered from *aey* to nah in the plural form. The masculine morpheme *Saak*(relative) retains *Saak* in its plural form in examples 13 and 14. While performing a syntactic analysis of the preceding example, two types of changes become apparent. First, the possessive *mahara* is turned into *maharay* throughout the pluralization process. Second, the auxiliary verb is altered from *aey* to nah in the plural form. The preceding discussion demonstrates that masculine forms with irregular patterns do not undergo any alteration during the pluralization process. Three types of structural alterations bestow plural forms on them. The first is a shift in the possessives *tawara* and *mahara* for the singular form to *tawaray* and *maharay* for the plural form. Second, the singular form of the verb is *betha*; the plural form is *bethay*, and the singular form of the number adjective is *hik*; the plural form is *bahun*, *trai*, and *panj*. Thirdly, substitute *aey* for the singular form and nah for the plural form of the auxiliary verb. The following table lists the masculine forms in Pothowari that conclude in aa or *haa*.

Table 3.1.2

Masculine forms Ending at/*aa/ or /haa/*in Pothowari

Singular	Plural	Singular	Plural
/hʊzrɑ/ (bathroom)	/hʊzræ/	/bæɽa/ (courtyard)	/bæɽæ/
/ʤənɖrə/ (lock)	/ʤənɖræ/	/bʊɑ/ (door)	/bʊæ/
/bəttə/ (stone)	/bəttæ/	/mʊrkə/ (land)	/mʊrkæ/

As shown in Table 3.1.2, male forms ending in aa or *haa* in Pothowari follow a certain pattern during the pluralization process, i.e. they end in a specific structure, i.e. masculine morphemes ending in aa or *haa* are converted into *aey* during the pluralization process.

For instance, in the pluralization process, *Buaa* (door) becomes *Buaey*, *Murqa* (land) becomes *Murqaey*, *Huzraa* (bathroom) becomes *Huzraey*, *Batta* (stone) becomes *Battaey*, *Baira* (courtyard) becomes *Bairaey*, and *Jandra* (lock) becomes *Jandraey*.

The following examples illustrate instances of masculinity ending in *aa* or *haa* sounds in the data.

*1. Hey **hik buaaey** .*	This is a door.
*2. Hey **buay nah**.*	These are doors.
*3. Amman ny kahaar **hik baira aey** .*	There is a courtyard in the house of my grandmother.
*4. Amman ny kahaar **dou bairay nah**.*	There are two courtyards in the house of my grandmother.
*5. Pai kol **hik jandra aey** .*	Brother has a lock.
*6. Asaan kol **chaar jandray nah**.*	We have four locks.
*7. Us maahray ki **batta marya aey** .*	He throws stone at me.
*8. Us maahray ki **battay maharay nah**.*	He throws stones at me.
*9. Maahray abu kol **hik murka aey** .*	My father has a field.
*10. Asaan nay garaan **bahun murkay nah**.*	There are many fields in our village.
*11. Chaachay nay kahaar **hik huzra aey** .*	There is a bathroom in the house of uncle.
*12. Asaan nay kahaar **trai huzray nah**.*	There are three bathrooms in our house.

In examples 1 and 2, three modifications can be observed during the pluralization process. To begin, the masculine form *bua* (door) is changed to *buay*. Second, a change in the adjective preceding the number *hik*, which is omitted to give it a plural form. Thirdly, the plural form of the auxiliary verb *aey* is changed to *nah*. Similarly, in examples 3 and 4, three changes can be observed during the pluralization process. The masculine morpheme *baira* (courtyard) is changed to *bairay*. Second, the adjective *hik* is replaced with *dou* to make it plural. Thirdly, the plural form of the auxiliary verb *aey* is changed to *nah*. In examples 5 and 6, three modifications can be observed during the pluralization process. First, the masculine morpheme *jandra* (lock) is transliterated as *jandray*. Second, the adjective *hik* is changed by *chaar* to give it a plural form. Thirdly, the plural form of the auxiliary verb *aey* is changed to *nah*. Similarly, in examples 7 and 8, three changes can be observed during the pluralization process. Firstly, the masculine morpheme *batta* (stone) is changed to *battay*. Second, the plural form of the verb *marya* is changed to *maharay*. Thirdly, the plural form of the auxiliary verb *aey* is changed to *nah*. Similarly, in examples 9 and 10, three changes may be observed during the pluralization process. The masculine morpheme *murka* is transformed into *murkay*. Second, the adjective *hik* is replaced with *bahun* to make it plural. Thirdly, the plural form of the auxiliary verb *aey*

is changed to *nah*. In examples 11 and 12, three changes can be observed during the pluralization process. The masculine morpheme *huzra* is transformed into *huzray*. Second, the plural form of the auxiliary verb *aey* is replaced with *nah*. The preceding analysis of male plurals ending in *aa* or haa demonstrates that aa is substituted by *aey*. The single form of the auxiliary verb *aey* is transformed to *nah* for the plural form. In certain circumstances, as in examples 1 and 2, the adjectival form of the number hik is omitted, while in others, it is replaced by *dou*, *chaar*, *bahun*, and *trai*, respectively, in plural form. Fourthly, the main verb, *marya*, gets converted to *maharay* throughout the pluralization process.

Table 3.1.3

Masculine Forms ending at */raan/ and /waan/* in Pothowari

Singular	Plural	Singular	Plural
Dawaraan/dəwɑ̃ɽa/ (watermelon)	/dəwɑ̃ɽæ/	Chanwaan/tʃɑ̃nwɑ̃/ (cleansing stone)	/tʃɑ̃nwæ/
Saranraan/sərɑ̃ɽa/ (pillow)	/sərɑ̃ɽæ/	Manwaan/mɑ̃nwɑ̃/ (uncle)	/mɑ̃nwæ/

There are a few masculine morphemes in Pothowari that end in *raan* and *waan* in the singular form. To modify the ending pattern of these morphemes from singular to plural, *waan* and *raan* are transformed to wain and rain, respectively. For instance, *Dawanraan* (watermelon) becomes *Dawarain* (watermelons), *Saraanraan* (pillow) becomes *Saranrain* (pillows), and *Manwaan* (maternal uncle) becomes *Maanwaien* (uncles) throughout the pluralization process.

The following examples demonstrate the grammatical differences between single and plural.

1. *Ho **mahara saranraan aey** .*	That is my pillow.
2. *Ho **maharaysaranrain nah**.*	Those are my pillows.
3. Tawara hik manwaan aey .	You have one uncle.
4. Tawaray chaar manwain nah.	You have four uncles.
5. *Maharay abu **hik dawaraan aanda aey** .*	My father has brought a watermelon.
6. *Maharay abu **doudawarain aanday nah**.*	My father has brought two watermelons.
7. *Maharay kol **hik chanwaan aey** .*	I have a cleansing stone.
8. *Usan ny huzray wich **naun chanwain nah**.*	There are nine cleansing stones in our bathroom.

Examples 1 and 2 demonstrate three distinct changes that occur during the pluralization process. There is a change in the masculine morpheme, as *saraanraan* is pluralized into *saranrain*. The possessive pronoun *mahara* is pluralized to *maharay*. The auxiliary verb *aey* is converted to nah. Furthermore, in examples 3 and 4, four changes are observed during the pluralization process. The masculine morpheme *manwaan* is transformed into *maanwaien*. The possessive pronoun *tawara* is pluralized to *tawaray*. Thirdly, in plural form, the *auxiliary* verb *aey* is converted to nah. Fourthly, the adjective *hik* is replaced with *chaar*. Similarly, in examples 5 and 6, four changes are noted during the pluralization process. The masculine morpheme changes as *dawanraan* (watermelon) become *dawarain*. The verb *aanda* is changed to *aanday* to give it a plural form. In plural form, the auxiliary verb *aey* is converted to *nah*. Fourthly, the adjective *hik* is replaced with *dou*. While examples 7 and 8 demonstrate three different changes during the pluralization process. The masculine morpheme *chaanwaan* is transformed into *chaanwain*. Second, in plural form, the auxiliary verb *aey* is altered to nah. The adjectival form of the number *hik* (one) is changed to *naun*, which is an adjectival form of the number. The preceding analysis demonstrates unequivocally that in the plural of masculine endings at *waan* and *raan*, the following modification occurs. Masculine morphemes are altered, with *Dawanraan* (watermelon) becoming *Dawarain* (watermelons), *Saraanraan* (pillow) becoming *Saranrain* (pillows), *Chanwaan* (cleaning stone) becoming *Chanwain*, and *Manwaan* (maternal uncle) becoming *Maanwaien* (uncles). The possessive pronoun *mahara* is replaced with *maharay*, while the possessive pronoun *tawara* is replaced with *tawaray*. The auxiliary verb *aey* is substituted for *nah*. Fourthly, the adjectival form of the number *hik* is transformed to *chaar*, *dou*, and *naun*. The fifth alteration is that the verb *aanda* is altered to *aanday* to give it a plural form.

3.2 Feminine Forms

Table 3.2.1

Feminine Forms Ending at /i/ in Pothowari

Singular	Plural	Singular	Plural
Khatyaali/kʰətiəli/ (mantle)	/kʰətiəliã/	*Daatri*/ḍaṯri/ (sickle)	/ḍaṯriã/
Chattee /tʃʰəṭṭi/ (shade)	/tʃʰəṭṭiã/	*Chunree*/tʃʰũɽi/ (pitcher lid)	/tʃʰũɽiã/
Thaali/Ɵali/ (plate)	/Ɵaliã/	*Kukree*/kʊkɽi/ (hen)	/kʊkɽiã/
Manjee/məndʒi/ (bed)	/məndʒiã/		

Feminine morphemes, like masculine morphemes, exhibit regular and irregular patterns. In Pothowari, feminine morphemes such as *Kukree* (hen), *Manjee* (bed), *Thaali* (plate), *Chattee* (shade), *Khatyaali* (open-air mantle), *Daatri* (sickle), and *Chunree* (pitcher lid) follow a consistent pattern, ending at i. As a result, when such morphemes are pluralized, *I* is transformed to *ian*. For instance, *Kukree* (a hen) is spelt *Kukrian* (hens), *Manjee* (bed) is spelt *Manjian* (beds), *Thaali* (plate) is spelt *Thalian* (plates), *Chattee* (shade) is spelt Chattian (shades), *Khatyaali* (open-air mantle) is spelt *Khatyaalian* (mantles), *Daatri* (sickle) is spelt *Daatrian* (sickles) *Chunree* is spelt *Chunrian* (pitcher lids). The following phrases demonstrate how these morphemes are employed in sentences.

1. *Us nay kaar **hik chattee aey** .*	There is a shade in his house.
2. *Usnay kaar **chattian nah**.*	There are shades in his house.
3. *Maharay kahaar **hik khatyaali aey** .*	There is a mantle in my house.
4. *Asaan ny kahaar **dou khatyaalian nah**.*	There are two mantles in our house.
5. *Hey **mahari manji aey** .*	This is my bed.
6. *Hey **maharian manjain nah**.*	These are my beds.
7. *Asaan kol **hik daatri aey** .*	We have a sickle.
8. *Maharay parau kol **trai datrian nah**.*	My brother has three sickles.
9. *Maharay abu **hik chunri andi aey**.*	My father has brought a pitcher lid.
10. *Tawaray abu **dou chunrian andian nah**.*	Your father has brought two pitcher lids.
11. ***Tawaari kukri** bemaar **aey** .*	Our hen is ill.
12. ***Tawarian kukrian** bemaar **nah***	Our hens are ill.
13. *Tawary kol **hik thaali aey** .*	You have a plate.
14. *Maharray kol **sat thalian nah**.*	I have seven plates.

In examples 1 and 2, three modifications occur as the singular becomes plural. The singular form ending in *I* is transformed into the plural form ending in *ian*, as Chattee (shade) becomes Chattian. The pluralization omits the adjectival form of the numeral *hik*. The auxiliary verb *aey* is replaced with nah when the morpheme is singular. Further, as demonstrated in examples 3 and 4, the morpheme ending in *I* is converted to the plural form ending in *ian*, resulting in *Khatyaali* (open-air mantle) becoming *Khatyaalian*. The adjectival form of the number *hik* is once again substituted by *dou*. The auxiliary verb *aey* is replaced with nah when the morpheme is singular. The possessives *mahari* and *twaari* are omitted in favour of *maharian* and *tawarian*, respectively, to give it a plural form. The singular form *aandi* is substituted with the plural form *aandian*. In the first two examples, the singular morpheme ending in *I* is converted to the plural form ending in *ian*, thus *Manjee* (bed) becomes *Manjian*. Second, possessive *mahaari* is obliterated in favour of *mahaarian*. Thirdly, the auxiliary verb *aey* is replaced with *nah* when the morpheme is singular. In examples 7 and 8, the plural form of the morpheme ending in *I* is altered to *ian*, just as *Daatri* (sickle) is changed to *Daatrian*. Secondly, in pluralization, the adjectival form of the numeral *hik* is substituted by *trai*. Thirdly, the auxiliary verb *aey* is replaced with nah when the morpheme is singular. Additionally, in examples 9 and 10, the singular morpheme ending in *I* is converted to the plural form ending in *ian*, resulting in the name *Chunree* (pitcher lid). Second, in pluralization, the adjectival form of the numeral *hik* is substituted by *dou*. Thirdly, the auxiliary verb *aey* is replaced with nah when the morpheme is singular. Fourthly, the singular form of the main verb *aandi* is substituted with the plural form *aandian*. In examples 11 and 12, the single morpheme ending in *I* is translated to the plural form ending in *ian*, thus *Kukree* (a hen) becomes *Kukrian*. Second, the possessive *twaari* is substituted by the plural *twarian*. Thirdly, the auxiliary verb *aey* is replaced with nah when the morpheme is singular. Similarly, in examples 13 and 14, the singular morpheme ending in *I* is transformed to the plural form ending in *ian*, as *Thaali* (plate) is Thalian, the adjective *hik* is substituted by sat, and the auxiliary verb *aey* is changed to nah for the singular morpheme.

As a result of the above explanation, it can be concluded that when feminine morphemes ending in *I* are changed from singular to plural in Pothowari, the following occurs.

Singular morphemes ending in *I* are changed to plural forms ending in *ian*, as in *Kukree* (a hen) becoming *Kukrian* (hens), *Manjee* (bed) becoming *Manjian* (beds), *Thaali* (plate) becoming Thalian, *Chattee* (shade) becoming Chattian, *Khatyaali* (open-air mantle) becoming *Khatyaalian*, *Daatri* (sickle) becoming *Daatrian*, and *Chunre* becoming

Chunrian. Second, the adjectival form of the number *hik* is substituted by *dou*, *trai*, and *saat*, and in other circumstances, the adjectival form is omitted entirely during pluralization. Thirdly, the auxiliary verb *aey* is replaced with nah when the morpheme is singular. Fourthly, the possessive forms *mahaari* and *twaari* are replaced with *maharrian* and *twarraian*, respectively, to create a plural form. In the fifth case, the singular form of the primary verb *aandi* is substituted with the plural form *aandian*.

The following table lists feminine morphemes in Pothowari with an irregular pattern.

Table 3.2.2

Feminine Forms with Irregular Pattern in Pothowari

Singular	Plural	Singular	Plural
Kaashak/ka: ʃək/ (spoon)	/ ka: ʃkã/	*Chakor*/tʃʰəκɔ:r/ (basket for bread)	tʃʰəκɔ:rã
Sainrak/sæ̃ɽək/ (container for marinating flour)	/sæ̃ɽəkã/	*Maj*/mədʒ/ (Buffalo)	/mədʒã/
Kand/Kənd/ (wall)	/kəndã/		

Female morphemes that do not follow a regular pattern are included in Table 3.2.2. We cannot categorize them according to their unusual pattern. When they are pluralized, the suffix *aan* is added to their end rather than being replaced or deleted. For instance, *Chakor* (bread basket) becomes *Chakoraan*, *Sainrak* (container for marinating flour) becomes *Sairakaan*, *Kand* (wall) becomes *Kandaan*, *Maj* (buffalo) becomes *Majjaan*, and *Kaashak* (spoon) becomes *Kaashkaan* during the pluralization process.

The following examples demonstrate how feminine morphemes with irregular patterns are used.

1. *Marray parau **hik maj kiddee aey***	My brother has bought a buffalo.
2. *Maharay parau **panj majjaan kiddian nah***	My brother has bought five buffaloes.
3. *Hey **tawaari kashak aey***	This is your spoon.
4. *Hey **tawaarian kashkaan nh***	These are your spoons.
5. *Abu **hik chakor aandi aey***	Father has brought a basket for bread.
6. *Tawari painrun **chaar chakoran andian nah***	Your sister has brought four baskets for bread.

From the preceding sentences, it is clear that in examples 1 and 2, four changes occur when the singular form is converted to the plural. To begin, the suffix *aan* is added to the

end of the single morpheme to make it multiple, like *Maj* (buffalo) becomes *Majjaan*. Second, the adjectival form of the number *hik* is altered to *panj* in the case of the singular morpheme. Thirdly, the auxiliary verb *aey* is substituted for *nah*. Fourthly, the primary verb *aandi* is replaced with *aandian*. Similarly, as illustrated in examples 3 and 4, the aforementioned occurrence undergoes three alterations. Here, *aan* is added at the end, as *Kaashkaan* alters *Kaashak* (spoon). Secondly, *twaari* is substituted with *tawaarian* as the possessive one. Thirdly, in the case of pluralization, the auxiliary verb *aey* is altered to nah. Furthermore, in examples 5 and 6, the suffix *aan* is added to the end of the single morpheme to make it plural, as *Chakor* (bread basket) becomes *Chakoraan*. Secondly, an adjectival form of the numeral *hik chaar*. Thirdly, the auxiliary verb *aey* is substituted for nah. Fourthly, the primary verb *aandi* is replaced with *aandian*.

According to the preceding description, the following modifications occur when feminine morphemes are converted from singular to plural. First, by adding *aan* to the end of irregular singular feminine morphemes such as *Chakor* (basket for bread), *Sainrak* (container for marinating flour), *Kand* (wall), Maj (buffalo), *Majjaan*, and *Kaashak* (spoon), irregular singular feminine morphemes such as *Chakor* (basket for bread), *Sainrak* (container for marinating flour), *Kand* (wall), *Majjaan*, *Majjaan*, and *Kaashak*. Second, the adjectival form of the number *hik* is transformed to *panj* and *chaar* in the single morpheme. Third, the auxiliary verb *aey* is substituted for nah. Fourthly, *twaari* is replaced by *tawaarian* as the possessive one. Fifthly, the verb *aandi* is converted as *aandian*.

4. Conclusion

In conclusion, plurals in Pothowari take five forms of morphological variations. These forms are governed by some morphosyntactic patterns. This form and pattern are in the way that masculine morphemes having irregular form are not subjected to any change in process of pluralization, but three types of syntactic changes impart them plurality, firstly, change in possessives *tawara* to *tawaray*, secondly, a verb ending at *a* to *ay*. Thirdly, change in auxiliary verb *aey* for singular form, and *nah* for the plural form. Further in masculine morphemes ending at *aa or haa, aa* is replaced by *aey*. auxiliary verbs *aey* in case of singular form is changed into *nah* for the plural form. Similarly, in masculine morphemes ending at *waan* and *raan,raan* is changed into and *waanwain,* and possessive pronoun *mahara*is changed into *maharay*and *tawara* is changed into *tawaray*. Auxillary verb *aey* is changed into *nah*. Singular forms ending at *I* are changed into plural forms by changing them as*ian*. Possessive such as *mahaari* and *twaari* are replaced by *maharrian* and *twarraian.* The

addition of *aan* at the end irregular singular feminine morphemes. There is observed some common phenomenon in all singular forms to change them into plural forms. For example, in each form *twaari* is replaced by *tawaarian*, the singular adjective of number is changed into plural adjective nu. To summarise, plurals in Pothowari assume five distinct morphological forms. This shape and pattern are such that masculine with irregular forms does not undergo any modification throughout the pluralization process, but three types of syntactic changes impart plurality on them. Firstly, the possessives *tawara* to *tawaray* are changed; secondly, the verb ending in *an* is changed to *ay*. Thirdly, substitute *aey* for the singular form and *nah* for the plural form of the auxiliary verb. Additionally, *aa* is replaced with *aey* in masculine that ends in *aa* or *haa*. The auxiliary verb *aey* is altered to *nah* in the plural form. Similarly, in masculine forms ending in *waan* and *raan*, *raan* becomes and *waanwain*, whereas *mahara* becomes *maharay* and *tawara* becomes *tawaray*. The auxiliary verb *aey* is replaced with nah. Singular forms ending in *I* are pluralized by converting them to *ian*. *Maharrian* and *twarraian* replace *mahaari* and *twaari*. There is a common phenomenon that occurs in all the singular forms that convert them to plural forms. For instance, *twaari* is replaced by *tawaarian* in each form, the singular adjective of number is converted to the plural adjective number, and the auxiliary verb *aey* is substituted by *nah*. This paper paves the way for the researcher who aspires to research indigenous languages in the field of linguistics. The findings of this research can be used for further research on the Pothowari language.

References

Bhatti, Z. I., Habib, M. A., & Naeem, T. (2020). Number Marking in English and Thali: A Contrastive Study. International Journal of English Linguistics, 10(2), 255. https://doi.org/10.5539/ijel.v10n2p255

Chen, R. (2020). Plural marking patterns of nouns and their associates in the world's languages. *Studies in Language*, *44*(1), 231–269. https://doi.org/10.1075/sl.16001.che

Crystal, D. (1980). A First Dictionary of Linguistics and Phonetics. Colorado: Westview Press Boulder.

Gill, Harjeet Singh; Gleason Jr, Henry A. (1969). A Reference Grammar of Panjabi. Patiala: Department of Linguistics, Punjabi University.

Giorgi, A. and G. Longobardi . (1991). The Syntax of Noun Phrases: Configuration, Parameters and Empty Categories. Cambridge: Cambridge University Press.

Grierson, George A. (1930). "Lahndā and Lahndī". Bulletin of the School of Oriental and African Studies. 5 (4): 883–887. doi:10.1017/S0041977X00090571

Kurumada, C., & Grimm, S. (2019). Predictability of meaning in grammatical encoding: Optional plural marking. *Cognition*, *191*, 103953. https://doi.org/10.1016/J.COGNITION.2019.04.022

Lother, M., & Lother, L. (2010). *Pahari and Pothohari: A sociolinguistic survey.* SIL International.

Malik, Amar Nath, Afzal Ahmed Cheema . (1995). The Phonology and Morphology of Panjabi. New Delhi: Munshiram Manoharlal Publishers.

Masica, C. (1991). The Indo-Aryan Languages. New York: Cambridge University Press.

Michael Lothers and Laura Lothers. (April 2010). Pahari and Pothwari: A Sociolinguistic Survey. SIL Electronic Survey Report 2010-012.

O'Leary. (1992). Sociolinguistic Survey of Northern Pakistan. (C. F, Ed.) Language, 5 Vols.

Pothohar Plateau - Wikipedia. (n.d.). https://en.wikipedia.org/wiki/Pothohar_Plateau

Payne, T. E. (2007). *Describing Morphosyntax: A guide for field linguists.* Cambridge: Cambridge University Press.

Shackle, C. (1979). Problems of Classification in Pakistan Punjab. In Transactions of the Philological Society, 191-210.

A Corpus Analysis of Modality in Covid-19 Based Editorials of Pakistani English Newspapers

Faryal Waseem Khan[1] , Muhammad Saqib Zafar[2] , Hassan Bukhtiar[3]

Abstract

"Modality" is one of the "golden oldies" among the fundamental concepts in language semantics. It is a well-known grammatical idea that is put into practice. To begin, the research examines the various sorts of modalities employed by writers of editorials based on COVID-19 in Pakistani English newspapers. The second part of the study investigates the editors' modality functions. Finally, the impact of the COVID-19 issue on the modality/language employed by editorial writers in Pakistani English newspapers is investigated. To continue, the information was gathered from two Pakistani newspapers, "The Express Tribune" and "Daily Times." It contains 87 COVID-19-based editorials from January to May 2020 (37 from "The Express Tribune" and 50 from "Daily Times"). The AntConc 3.4.4 version was used for analysis, and the functional approach was used to analyze modality (Halliday, 2004). The findings found that the editors of the "Daily Times" utilized a high degree of modals (must, should) to strictly instruct the public about COVID-19 precautions/safety measures. The COVID-19 issue is discovered to vary in terms of its utilization in the language, which is the key concern of the current study. In comparison, both the "Daily News" and "The Tribune Express" newspapers successfully maintained the balance by employing median models (will, would). As a result, the editors of "The Tribune Express" newspaper played a constructive role in disseminating information to readers by employing polite/low-degree modal verbs (could, may, might).

Keywords: COVID-19, Corpus, Modal verbs, Editorials, Pakistani English newspapers

[1]Senior English Lecturer at Army Public School - (APSACS), Head Marala Sialkot Pakistan
Email:hanfalkhan47@gmail.com
[2]PhD Scholar, Government College University, Faisalabad
Email:msaqibzafar@gmail.com
[3]Field Communication Officer, Communication Department, Punjab Police, Pakistan
Email:marihoonhassi@gmail.com

1 Introduction

Corpus linguistics is a scientific approach that examines how people communicate. The language, which is collected and examined in the corpora. This paper uses a corpus linguistic analysis where we have collected Pakistani English newspaper genre that is based on editorial especially about the COVID-19 to find out the variations occur in modal verbs due to pandemic issue.

Newspaper is the perfect way to convey a beneficial and disfavored prejudice among the people. English is a foreign language, and in Pakistan, many highly educated individuals read an English newspaper, so English newspapers are called "elite newspapers". Thus, the majority of decision-makers rely on the English Press to understand better about the various issues through reading editorials that represent the meaning of a newspaper and represent its policy (Hayat & Juliana, 2016).

Newspaper editorials are of great significance for the genre of newspapers. A newspaper suggests that on every issue raised to the media, there is indeed only one fair perspective. (Alavi, Poor-Ebrahim, Ghiasianm, & Gilani, 2016), indicated that the editorial newspaper not only provides principles and convictions but also uses textual techniques, i.e. Auxiliary models are this study's key concern. According to (Orta, 2010), people judge the universe in which they live, communicate their values, interests, feelings and prove or disprove with other humans through social experiences.

COVID-19 is considered to be a killer disease in now a day. This disease is spreading throughout the world. There is a dangerous situation of entire universe and a kind of awful or horrific fear that is spreading all over. There is only one news in every television, talk shows, families, and friends everywhere, even in the entire world and that is pandemic.

Simpson (1993), gave the concept about modality that it is "angle of perception," "angel of saying," viewpoint or authorial value that defines the nature of writing form that makes the tale that it is specific "feel" and "colour."

Modality is the real nature of a logician's notion or proposition. Modality takes care of the state of affairs. Modal verbs "refer to the meaning aspect that induces the phrase to be about the non-factual, that is, the alternative possibility of how something could be" (Fasold & Connor-Linton, 2014).

Bonyadi (2011) explored the modality of "relativizing the validity of the meanings of statements to a collection of possible terms". In other terms, modality helps learners of the language to describe, "what would be what is, what may be, what should be and what will be".

Palmer (2001)describes, "how the interpretation of the clause is entitled to represent the opinion of the speaker on the probability of the proposition it communicates" and "Modality is a kind of mood that the models help to build together with the main verb to alter the role of communication." Modality deals with introducing the philosophies of the author.

Martin (2005), helps the interlocutor to say something without conveying a view to it. He defines that "modality is the perception of the writer, a way of say about something, the way of visualization the things and the author's purpose ascertaining the story's style with its specific look and colour (Simpson, 1993)

Our study tries to present the effect of the COVID-19 in editorials of "Daily Times" and "The Tribune Express", given the importance of modality in the activity of collective truth.

Considering the importance of modality in shaping the views of readers, the current study focuses on the influence of COVID-19 in the editorials of selected Pakistani newspapers, i.e., "Daily Times" and The "Tribune Express".

1.2 Objectives:

Objectives of the study are:
- To evaluate the different types of modality used by the writers of editorials based on COVID-19 in Pakistani English Newspapers
- To investigate the functions of modality used by the writer's editorials based on COVID-19 in Pakistani English Newspapers
- To examine the impact of COVID-19 issue on modality used by the writers of editorials in Pakistani English Newspapers

1.3 Research Questions:

- Which modal verbs are used by the editorial's writers based on COVID-19 in Pakistani English Newspapers?
- Which degree of function of modal verbs are used by the editorial's writers based on COVID-19 in Pakistani English Newspapers?
- Does the issue of COVID-19 leave an impact on modal verbs used by the writers of editorials of Pakistani English newspaper?

2 Literature Review

Taking into account the importance of modality, number of researches have been done to focus its utility and role in written text.(Sadia & Ghani, 2019) carried out a corpus-based research study based on modality in editorials. They compared two Pakistani English Newspapers named as "Dawn" and "The News International" dated from Jan-1-2015 to Jan-31-2015. More, they took 30 editorials; 15 editorials each and tokens were 20,000; 10,000 words each. By applying AntConc 3.4.4.w version, they did quantitative research. In said newspapers, they realized modality utilizing modal auxiliary verbs. The results of this study was that the editorial writers of Dawn used more credible information to readers as compare to the editors of "The News International".

Ahmad, Mahmood, Mahmood, & Siddique (2019) investigated "Modal Verbs as editors' stance markers: an analysis of Pakistani English Newspapers Editorials". For quantitative research, they analyzed only one newspaper named as "The News" dated from April-March 2016. They took 250 editorials consisted of 103860 tokens. Microsoft Excel was used for retrieving the data of previous research. To examine and compiling the data, they used AntConc 3.4.4.w version. The analysis aimed to examine whether or not the

editorials published in the said newspapers are influenced by the personal or institutional attitude. Research founded that the prediction models (will) be the most commonly used in Pakistani English newspaper editorials, which means that prediction is a characteristic feature of those editorials and that Pakistani editors provide apt information by using their realistic and judgemental style.

Siddique, Mahmood, & Qasim (2019) conducted a study to examine "Metadiscourse in Pakistani English Editorials". The research goal was to check the use attitude markers as a metadiscourse and later to establish an attitude marker classification system as well as to classify the propositional material in the Pakistani English Editorials. For a mixed approach, the data included one thousand editorials (250 from each of the four newspapers (Dawn News, The Nation, The Frontier and The Express Tribune) with 473,382 tokens taken from the month March and April 2016. Microsoft Excel and AntConc 3.4.4 used for analysis. They found that the editors of "The Frontier" had used more indicators of attitude than other editors. The use of personal pronouns is propositional. It was brought into interpersonal metadiscourse. Moreover, the extensive use of attitude indicators helps the writers to interact more easily with their readers and the editorialists personally direct the authors with authors or audiences.

Ahmad, M., Mahmood, M. A., Mahmood, M. I., & Siddique, A. R. (2019) conducted another study based on "The use of Modal Verbs as Stance Markers in Pakistani English Editorials". The study's objective was to investigate how modality comes into practice in Pakistani Newspaper, and how editorialists can use modal verbs to control mind and manipulate opinions. To support a new research, 1000 editorials were taken from the aforementioned newspapers respectively 250 each dated; March-April 2017 and total tokens were 4, 73,382. For quantitative research, Microsoft Excel was used for retrieving the data of previous research and AntConc 3.4.4.w version to examine and compiling the data. Results showed that the use of modal adverbs appears to be minimal and the use of predictive expressions appears to be strong in the editorials written by Pakistani editorialists for "The News." The uses of generic phrases are less used, and Pakistani editors seem unnecessary to use predictive expressions of The Dawn's editorials. The use of modal adverbs appears to be minimal whereas Pakistani editorials of "The Frontier" the uses prediction expressions which appears maximum. Moreover, in "The Express Tribune" the generic phrases are less frequently used than the prediction expression. Therefore, he asserted that Pakistani editors are primarily concerned with covering 'what can happen, what should happen,' and 'what will happen.'

Batool, Majeed, & Zahra (2019) wrote an article on "Hedges and Boosters in Pakistani Opinion Articles". They inspected how Pakistani writers express their stance while writing use these features, and what conventions are being followed in the background. It will also teach you how to express your voice when an inexperienced writer writes an opinion post. Five leading Pakistani English newspapers have been selected as "The Dawn," "The Pakistan Observer," "The Express Tribune," "The News" and "The Daily Times" for conducting a mixed-method study. Fifty opinion articles with a total of 47927 tokens were chosen, published in November 2018.METAPAK Software was used. The Pakistani writers used 457 boosters and 480 hedges. Results showed that Pakistani writers

used hedges to display commitment and reserved nature. Also, use boosters to demonstrate their attitude and personal conviction about something. It used to display how confident they are about their words and statements. This showed that a writer can lower his tone either by using less convincing marker hedge, or by using booster, he can raise and assert his point.

Bano, Mubeen, & Arshad (2019) conducted a corpus-based analysis on "Manifestation of Modal Verbs in Pakistani English Newspaper Editorials". By using mixed method for analysis, a corpus has been compiled which comprises 25 editorial of the month March 2019 from Pakistan's wide read English newspapers – Dawn, The Nation and The News. The length of corpora is 61514 words. For analysis, AntConc 3.4.4 is used. The paper focused on which modal verbs are used more and less frequently by editorial writers. Furthermore, how editorial writers use modal auxiliaries to form and reshape the opinions of readers on particular issues. Results showed that modal verbs of possibilities (should, can, could) are used more commonly than modal verbs of need (should and must), and prediction (will and would). Alternatively, requirement auxiliaries (should and must) are used less often in a newspaper's editorials. Yet by evaluating it is implied that "The Nation" is more occupied compared to "The News" and "Dawn" and explains what to do.

Alavi et al. (2016) conducted a study that is about mood and modality like the explicit comment grammar. People used it to express their scale of commitment to the reality and its proposition. Modality seems to be something in this context, which presents a writer's ideological intention. Consequently, modality allows the editorial writers' ample space to present their values and solutions to the text. From the epistemic type of modality, (Papafragou, 2006) sees truth – conditionality. She found that the epistemic modality does not apply on truth-conditional sentences; (Halliday, 2004) claims that modality is external to the substance of every proposition and therefore builds up the attitude of the speakers. That means, of course, the modality expresses any speaker or writer's opinion, and that there is no total commitment to the statement's truth.

Stressing the Helsinki Corpus, (Gotti, 2003) proposed that SHALL-forms is less used in scientific texts whereas shall is commonly used in speech-based prose. (J. Smith, 2003) focused on the diachronic shift and use of need and found that need is most frequently used in literature and mass media, that is important for development of mass media coverage. These research studies have found that modality may echo common features of development a particular genre.

Most media centres in Pakistan play a significant role in building public opinion, in policy and military leadership decision-making (Hayat & Juliana, 2016). The media has the power to ensure that the knowable public are motivated by a change in understanding. By propagating his philosophy to the public, the media has the power to change the world. The media claims are therefore important (A. C. H. Smith, Immirzi, & Blackwell, 1975). Emphasis is put on all critical media functions, which tailor features such as media education, entertainment, and violence(Hayat & Juliana, 2016).The journal is generally considered the most responsible and credible media outlet.

Mahmood, Batool, Shah, & Parveen (2013) performed a comparative analysis on stylistic in Pakistani and British fictions about the use of modal verbs. A corpus of Pakistani and British literature had been compiled for this purpose. It is composed of a million words. CLAWS tags set to C7 and POS tagging were used for research. The work is the concept expressed by using modal verbs, and also focuses on stylistic interpretations. The observations include that the BEF shows the characteristics of pessimism and gloom. It depicts the depression elements because of a lack of a strong family relationship and isolation. On the other hand, there is a class division and growing deterioration of morale is observed in PEF.

With the help of above-mentioned literature, we come to know about the papers that are similar to our present paper. However, there are still gap. These papers are limited in different aspects like newspapers from where they get data, months, years, research methodologies, objectives and tools. Our study differs from them in different ways. We observed the data specially related to COVID-19 in editorials of Pakistani English Newspapers. Another aspect is that, we collected data from Jan to April 2020. Further elements are discussed in detail in research methodology.

3 Methodology

3.1 Theoretical Framework:

This study is based on;

Table 1:

Function of model Verbs	Modality/Modal Verbs
Prediction	Will, Would
Obligation	Must, Should, Can
Possibility/ Ability	Could, May, Might

(Sadia & Ghani, 2019)

Theory of (Halliday, 2004), used a conceptual approach was used to interpret modal verbs in the data that not only interprets the modal verbs but also describes the relationship between the modal verbs. Such as between epistemic and deontic modality and gives 1) high, 2) intermediate and 3) low classification.

3.1.1 Types of Modal Verbs:

(Jakobson's Theory/Palmer, 1974) modal differ according to the communicative function they perform. Based on this, the following are three types of modal verbs, based on communicative purpose given in the table below.

Table 2:

Epistemic Modality	When using a modal verb to express the opinion of the speaker about a sentence. Eg: Might be real. To express an opinion on whether it is valid or not, to agree that there is a chance but not to be sure. It is used in the sense of impossible, unlikely, possible, probable and certain
Deontic Modality	When a modal verb is used to influence a situation, e.g. by requiring, etc. When you have done you should go. (Providing leave to track the situation). It is used, forbidden, appropriate and mandatory in the form of recommendation.
Dynamic Modality	It neither influences the situation of speaker nor states the speaker's perspective, So, e.g. He can understand French perfectly. (describing a realistic situation). It shows the ability, violation and willingness of an individual to take an action.

(Sánchez, 2009)

3.1.2 Functions of Modality:

There are various kinds of functions of modality that distinguish different kind of levels like high, low, median .These named as "values" that is in following table:

Table 3. Three values of modality: Halliday (1994, p. 362)

High value	Has to, Must, Ought to, Need to, Is to, Should,
Median value	Will, Would, Shall
Low value	Could, Might, May, Can,

(Sadia & Ghani, 2019)

3.1.2.1 Prediction:

It works as another type of modal and that is, modal auxiliary. That allows us to guess about upcoming occurrences of an event, situations. It is essentially used as assumptions that are not fixed. (McEnery & Kifle, 2002) , informed that prediction modal has a median value of modality which inform the editorial writer to use a mid-way to delineate the main theme.

3.1.2.2 Obligation:

 Should is the preterit form of *shall* which use to inform about the act of the speaker. For example, if a person say "you should go" it means he have right to obligate which he expressed by using obligation kind of modal verbs. It shows obligation, desirability and expresses the situation, which makes less- straightforward and formal requests.

3.1.2.3 Possibility / Ability:

Leech (1969) deal with the sense of probability and capability that is more different as compare to permission. Modal "can" informs clear probability. Auxiliary modal "may" answer the sense of possibility, it also suggests proof of somebody's past skill, which demonstrates the scale of possibility. Whereas present and future times, modal auxiliary "can" is often used for possibility, and the situation in which possible action happened. "Could" tells us about the doubt of the mediator. Which shows to what extent the proposition of truth will be possible. It also informs us about the possibilities, which in the past imply possibility or probability. Might is the "can" past type which applies to certain things that have already happened in the past. In other words, modality describes how a speaker makes the world around him perceptible.

3.2 Design:

Quantitative approach has been taken as a research design to examine modality in COVID-19 based editorials of Pakistani English Newspapers

3.3 Sample:

The sample for the current research was selected through purposive sampling under its sub-type critical case sampling technique because it is critically concerned with the specific issue that is COVID-19. For sample, the data collected from Pakistan's recognized, wide read and on the top ranking not only in Pakistan in fact all over the world English Newspapers – "The Express Tribune" and "Daily times". The corpus selected for this study comprises of 87 COVID-19 based editorials (37 from "The Express Tribune" and 50 from "Daily times") dated; Jan-May 2020.

The length of the corpus is given below:

3.3.1.1 Corpus Details:

Table 4:

Newspapers	Editorials	Tokens	Word Types	Months/Year/Date
"The Express Tribune"	2+5+10+10+10 =37	26,136	4848	1-Jan-2020 to 31-Jan-2020 1-Feb-2020 to 29-Feb-2020 1-March-2020 to 31-March-2020 1-April-2020 to 30-April-2020 1-May-2020 to 10-May-2020
"Daily times"	10+10+10+10+10 =50	50,576	7,164	1-Jan-2020 to 31-Jan-2020 1-Feb-2020 to 29-Feb-2020 1-March-2020 to 31-March-2020 1-April-2020 to 30-April-2020 1-May-2020 to 10-May-2020
Total	87	76,712	12,012	

3.4 Research Tool:

AntConc 3.4.4 version has been used inside text for the study of linguistic features. Concordance method has been employed to address the quantitative analysis questions. Concordance tool helps to provide the frequency of tested linguistic properties and to learn about all the cumulative range of words used in a corpus main verbs, auxiliary verbs list, and includes expressions such as must, should, will, would, may, might, can, could etc.

Data Analysis

4.1 Data Procurement:

Editorials were retrieved from internet sites of the respective newspapers:

1) www.tribune.com.pk/author/editorials/COVID-19/corona+virus/corona/pandemic

2) www.dailytimes.com.pk/author/editorials/COVID-19/corona+virus/corona/pandemic

Firstly, the corpus is compiled then converted into text file, software "AntConc" 3.4.4w version (concordance tool) is used to find out modal verbs from the editorials.

"AntConc" offers many functions for analysing linguistic features of text. Researchers examine the various features of text with the help of these functions.

Key word list displays total number of terms in a corpus, and the Concordance tools illustrate the frequency of the piece being examined in respect to its meaning. The concordance tool is the most appropriate tools in the present study because it enlists the searched words with some context on right and some left side that help to understand the contextual understanding of a searched word. Secondly, the concordance plot demonstrates the use of each modal verb in its accurate context. Thirdly, with the help of word list, researchers took frequency of individual modal by using the tool preferences and adding specific words in a word list for ease. Therefore, in this way it is quite simple to count how many times in all these newspapers a modal verbs play different functions as probability, duty, prediction, and ability. Via descriptive statistics, the responses were further analysed.

Results

5.1 Findings:

5.2 Rank-wise ratings of Model Verbs:

5.2.1 Daily Times:
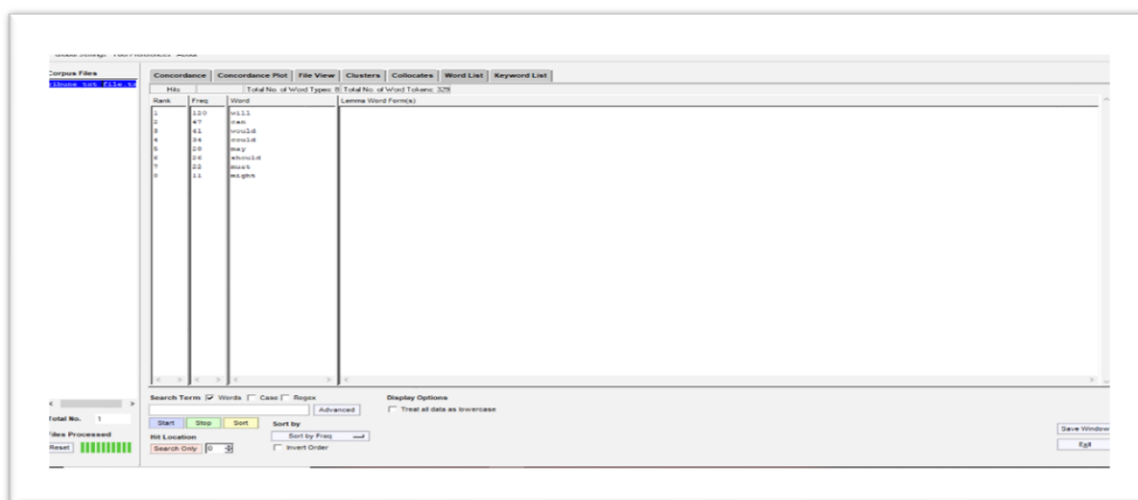
Figure:1

After placing the data in the "word list" tool of AntConc software, we become aware of the rank and frequency of Model Verbs used in an established corpus of the "Daily Times" Pakistani English Newspaper. If we see the above picture, it is mentioned that the *will* is on the first rank in the entire corpus. It means that it is the most frequently used word by "Daily News" editorial authors. More, *can* is on rank second, *should* is on rank third, *may* is on rank fourth, *would* is on rank fifth, *could* is on rank sixth, *must* is on rank seventh and *might* is on rank eighth. Using frequency-wise ranking of model verbs, we know about the usage of most frequently used terms, median frequently used terms and less frequently used words that make our findings clearer.

5.2.2 The Tribune Express:
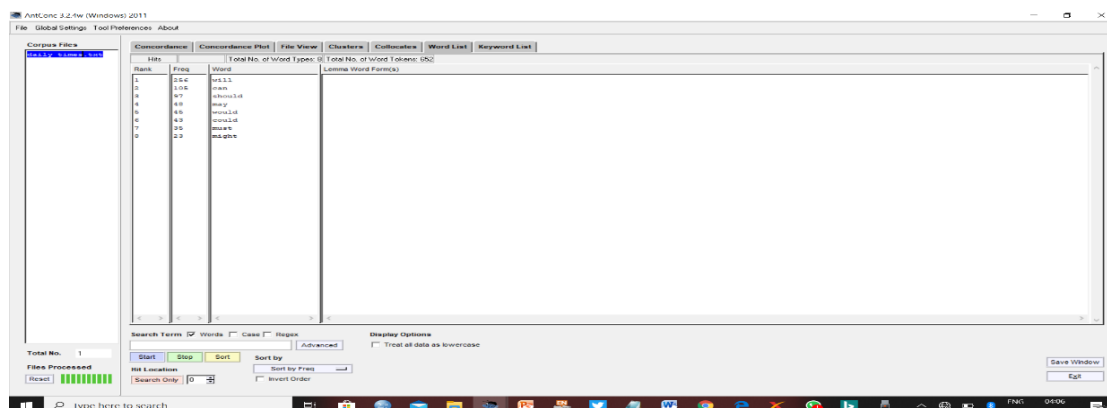
Figure:2

If we see another corpus study produced by researchers based on the English Pakistani Newspaper's COVID-19 related editorials in "The Tribune Express", the result demonstrates that *will* is on the first rank and *can* is on the second rank as in "Daily Times." This indicates the same rating of *will* and *can* incidence in both newspapers but a significant disparity occurs in the next. *Would* become on third as well as *could,* in this newspaper is on fourth level. Further, there seems to be variation again in the rating of should, must and might. *Should* remain on the sixth, *must* is on the seventh whilst *might* is on the eight rank in the frequency-wise occurrence of modal verbs in Tribune Express' whole corpus. It means that there is a significant difference between the uses of model verbs between both newspapers.

5.3 Functional analysis of modal verbs:

Modality in the "Daily Times" and "The Tribune Express" COVID-19 based editorials section was conveyed by various textual techniques, like modal auxiliaries and modal verbs whereas, in this study the use of modality through modal auxiliary is central. The findings from the concordance method were classified as per the functions performed by modal verbs.

Table 5:

Function of Modal Verbs	Modal Verbs	Occurrences/frequency In "Daily Times"	Occurrences/frequency In "The Tribune Express"
Prediction	Will ,Would	301	161
Obligation	Must, Should Can	237	95
Possibility/ Ability	Could, May Might	114	92
Total		652	348

5.3.1 Modal Expression in "Daily Times":

Results show that the use of modal verbs by editors of widespread Pakistani English newspapers "Daily Times" in their editorials. If we see the above table no 5, then it is clear from the frequency of newspapers that verb of predication is used 301 times in which *will* is used 256 times and would is used 45 times. More, model of obligation is used 237 times in which *must* is used *35* times, *should* is used 97 times whereas *can* is used 105 times. Furthermore, modal verbs of possibility/ability is used 114 times in which *could* is used 43 times, *may* is used 48 times whilst *might* is used 23 times. The possibility/ability expression is less used whereas the use of predication expressions seems to be maximum in the COVID-19 based editorials of English Pakistani newspaper "Daily Times".

5.3.2 Modal Expression in "The Tribune Express":

Results show that the use of modal verbs by editors of widespread Pakistani English newspapers "The Tribune Express" in their editorials. If we see the above table no 2, then it is clear from the frequency of newspapers that verb of predication is used 161 times in which *will* is used 120 times and would is used 41 times. More, model of obligation is used 95 times in which *must* is used 22 times, *should* is used 26 times whereas *can* is used 47 times. Furthermore, modal verbs of possibility/ability is used 92 times in which *could* is used 34 times, *may* is used 47 times whilst *might* is used 11 times. However, the use of possibility/ability expression is less used whereas the use of predication expressions seems to be maximum in the COVID-19 based editorials of English Pakistani newspaper "Daily Times".

5.4 Cumulative Percentage:

Pie chart 1:

Modal Verbs in "Daily Times"

Modal Verbs in "The Tribune Express"

Possibility/Ability, 26%

Predication, 46%

Obligation, 27%

- ■ Predication
- ■ Obligation
- ■ Possibility/Ability
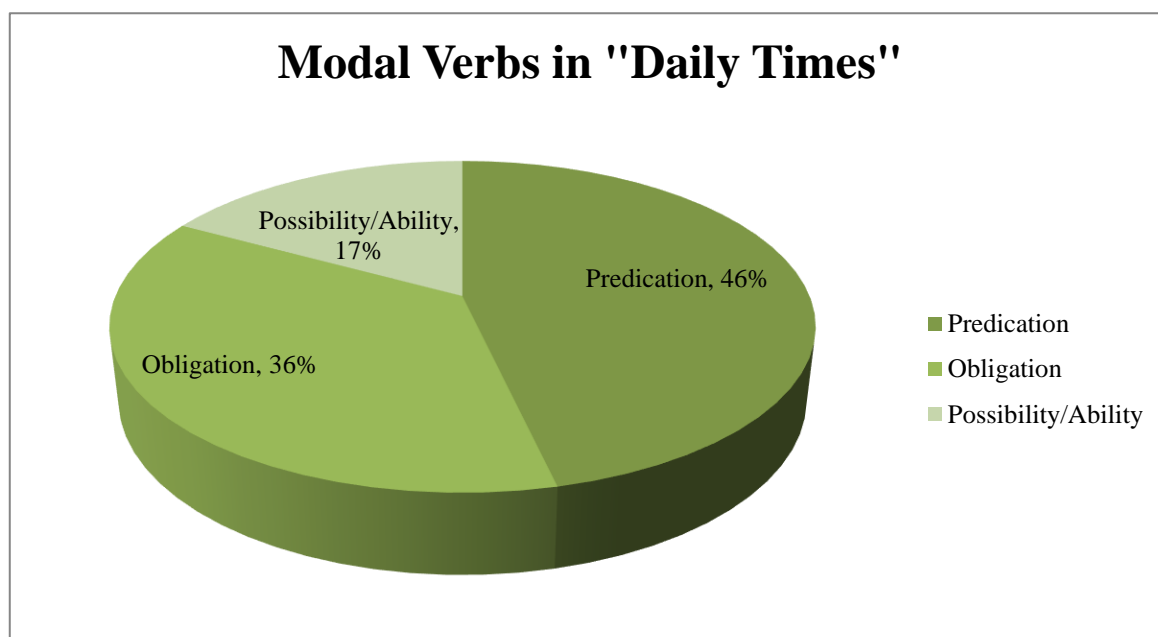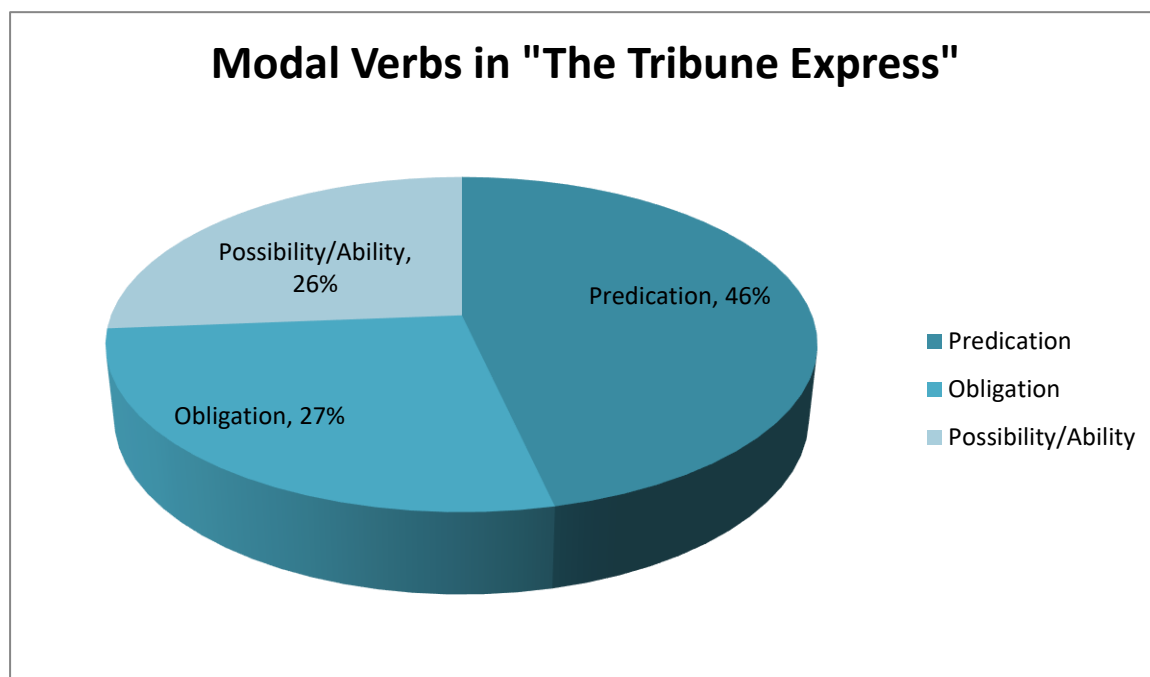
5.5 Comparison of "Daily Times" and "The Tribune Express":

After calculating the cumulative percentage of both newspapers we come towards the outcome. Results discovered that editorial's writers of both "Daily Times" and "The Tribune Express" used model auxiliaries of predication to the maximum and almost same use of *will, would* (46.16% "Daily Times" and 46.26% "The Tribune Express"). This shows that editors of both newspapers understand the dimensions in the use of will, would and they mark the accurate use of the actual function of model verbs. By doing this, they try to construct their readers' mind-set to assume and/or predict events that brings the reader's perspective to uncertainty. More, writers of both newspapers give expressing the inevitable situation of the country because of COVID-19 problem as well as advise the readers about how to cop up in this crucial condition.

While comparing the auxiliary model of obligation (must, should, can), a noteworthy difference seems in both newspapers. Editors of "Daily News" emphasizes more on obligation as compared to "The Tribune Express" (36.34% in "Daily News" and 27.29% in "The Tribune Express") which shows that editors of "Daily News" stresses on "what can be done" "what must be done" and "what should be done".

More, if we analyse the auxiliary modal of possibility/ability (could, may, might), again remarkable differences seems in both newspapers. Editors of "The Tribune Express" emphasizes more on possibility/ability as compared to "Daily News" (17.48% in "Daily News" and 26.43% in "The Tribune Express") which shows that editors of "The Tribune Express" stresses on "what could be done" "what may be done" and "what might be done".

The cause for concentrating on these functions is that these modal verbs give rise the readers to certain situations that help them to clarify their viewpoint. Besides, the editors of "The Tribune Express" showed less interest in using auxiliary modals of obligation whereas the editors of "Daily News" showed less interest in using auxiliary modals of possibility/ability. Therefore, we can say that "The Tribune Express" playing its vital role in conveying information by highlighting the possibility of the consequences of COVID-19 problem that affects everyone in this world. On the other hand, "Daily News" playing its vital role in the conveyance of information to its readers by giving suggestions about how to live in the uncertain condition of COVID-19, to indicate what is probable for stopping that killer disease and by expressing necessity about what are the things that people must do to fight with this dreadful disease COVID-19.

5.6 Examples from "Daily News" and "The Tribune Express":

5.6.1 Examples of Prediction:

1. "Pakistan's government _**will**_ not be able to recover from the shortage of these things on its own."

(Daily Times: 1/9/2020)

2. "In case someone is identified as the virus-carrier, they _**will**_ be kept in isolation rooms designated by the CAA till they are shifted to a hospital."   (The Tribune Express: 1/25/2020)

3. "Saudi Arabia announced that mosques _**would**_ no longer be opened for customary five daily prayers or Friday congregations, following the death of at least 171 coronavirus patients."

(Daily Times: 3/21/2020)

4. "Conversely, if the people do not display the correct spirit and cooperation to implement the preventive measures and the virus continues to spread, the government will have to order a total lockdown, which _**would**_ definitely harm the economy, industry, businesses and labour class due to the major loss of the economic activity." (The Tribune Express: 3/24/2020)

In the above-mentioned excerpts, the authors of these editorials not only presented the details but also gave their own perspective of events using those modal auxiliaries. In example (1) the editor of "Daily Times", use strong possibility that Pakistani Government have not enough assets to recover losses that occur because of horrible disease COVID-19. Example (2) from "The Tribune Express" also expresses the strong intention (sort of order) about those who are the suspect cases of COVID-19 will be in the isolation. In example (3), the writer gives directions to stop COVID-19. Mosques would close in Saudi Arabia because of 171 coronavirus patient's death. More, in e.g. (4), indicating the consequences of COVID-19 situation that if people do not cooperate in this bad time, then Government will give order for complete lockdown would definitely harm the economy, industries and businesses.

5.6.2 Examples of Obligation:

1: "Who's out of homes *must* wear masks — it should become a part of everyday attire; sanitisation and personal hygiene *must* be a requirement; social distancing should be a way of life at home and work."   (Daily Times: 3/21/2020)

2: "The world *must* still await the effect of extreme heat on the virus in a very large, poor and congested population."   (The Tribune Express: 4/3/2020)

3: "He commented. "The health department *should* immediately set up a medical camp and conduct check-ups of all those who met him."   (Daily Times: 1/22/2020)

4: "It suggests anyone with respiratory illness *should* seek medical attention and share travel history with their health care provider."   (The Tribune Express: 2/4/2020)

5: "However, what is known are the commonalities of their pneumonia-like symptoms in the infected individuals; cold, difficulty breathing and in severe cases kidney failure *can* also occur"   (Daily Times: 2/1/2020)

6: "Pakistan *can* deal with the foreseeable shortage of crucial commodities."
                              (TheTribuneExpress:1/25/2020)

 If we see an example of 1 and 2, we see that both give responsibility but writers of "Daily Times" used a high degree of modals as compare to "The Tribune Express". In e.g. (1), the writer insists about personal hygiene, wear masks and sanitisation is obligatory whereas in e.g. (2), the writer expressing an opinion about the world must wait for extreme heat to end the coronavirus (seems mild intensity). More, e.g. (3) displays strong obligation about immediately set up of a medical camp whereas e.g. (4) demonstrations suggestions that respiratory illness seek medical attention. Moreover, *can* in e.g. (5) show the typically happening of kidney failure because of coronavirus whilst e.g. (6) express the probability that Pakistan can deal with the shortage of commodities.

5.6.3 Examples of Possibility:

1: "If your children have any interest in reading, you *could* suggest those books, read along with them, and discuss and share your insights."   (DailyTimes:3/20/2020)

 2: "In 15-20% cases, the patients develop symptoms – and in some cases it *could* become dangerous,"   (TheTribuneExpress:4/21/2020)

3: "The present attack of COVID-19 is only a faint reminder of what *may* be in store for humanity in future."   (Daily Times: 4/9/2020)

4: 2Countries like Pakistan *may* never have data available to count deaths of despair but many people, mostly poor, will die of despair without knowing about
(The Tribune Express: 5/10/2020)

  5: "With everything that is happening about the coronavirus, it *might* be hard for us to make decisions"   (Daily Times: 3/17/2020)

6: "One wrong step and the wrath of what *might* befall next may be enough to sweep all under. Beware."   (The Tribune Express: 5/3/2020)

Example (1) give suggestion about utilizing yourself in this lockdown condition by reading books but e.g. (2), indicates a strong inclination about the dangerousness of COVID-19. More, e.g. (3) give a slight possibility of destructions in future because of terrific disease, COVID-19 while e.g.(4) express the strong possibility that Pakistan has

no data available to count deaths. Furthermore, in e.g. (5) *might* shows probability that it is hard to make decisions about the coronavirus whereas e.g. (6) express about the strong possibility of threatening condition due to frightful disease, COVID-19.

5.7 Discussion:

The first question of present research was, which modal verbs are used by the editorial's writers based on COVID-19 in Pakistani English Newspapers? Through analysis, it is clear that the editors of both English Pakistani Newspapers "Daily News" and "The Tribune Express" frequently use the auxiliary models of "predication"(will, would) on an almost equal level (46% each). If we see the infrequent use of modality, then we come to these results that editor of "Daily News" use frequently of the auxiliary model. "Obligation" (must, should, can) 36% whereas "The Tribune Express" use the auxiliary model of "obligation" infrequently 27%. Conversely, model verbs of "possibility" (could, may, might) is frequently used by "The Tribune Express"26% but infrequently used in "Daily News"17%.

The second question was; which degree of function of modal verbs are used by the editorial's writers based on COVID-19 in Pakistani English Newspapers? (Qun, 2010), proposed that various forms of modal verbs performed different degrees of politeness in communication process. Low-value modal verbs show politeness whereas high-value model verbs show impoliteness in communication. That means the use of high (impolite) and low-degree (polite) templates, shows that the writer will be able to approach their writings objectively with the tilt of the writer in favour or against the case. Therefore, they use the intermediate value models intentionally to encrypt any negative perception between them.

It is clear from the results and above-mentioned examples that editors of both newspapers "Daily News" and "The Tribune Express" use median value of modality to maintain balance also avoid negative opinions between readers and editors. Moreover, editors of "Daily News" use a high degree of function of modality (must, should) as compared to "The Tribune Express". It means that "Daily News" shows impoliteness to its readers. Reasons may be that to save the life of people the writers put more emphasizes on safety measures.

Conversely, editors of "The Tribune Express" use the low degree of function of modality (could, may, might) more than "Daily News" shows the politeness in communication. It means that "The Tribune Express" try to avoid harsh words and strong intensity that is why they use euphemism to maintain the newspaper's status.

Third question was; does the COVID-19 issue leave an impact on models used by the writers of editorials of Pakistani English newspapers? Previous researches like(Sadia & Ghani, (2019); Ahmad, Mahmood, Mahmood, & Siddique (2019); Siddique, Mahmood, & Qasim (2019); Batool, Majeed, & Zahra (2019); Bano, Mubeen, & Arshad (2019),

shows that writers of editorials of Pakistani News Papers use the median degree of function of modality and use predication *will* to balance. They focused on 'what can happen, what should happen,' and 'what will happen.' The present study differs from previous studies. Current study shows that COVID-19 issue leaves an impact on models used by the writers of editorials of Pakistani English newspapers. This problem changes the living styles of society. A phobia of destruction, ending of humanity, of life, even the whole universe, threatening and awful condition impend on us. Changes in the living style also leave an impact or change the use of language. Results show that editors of "Daily News" use a high degree of function of modality (must, should). Reasons are that, the editors want to warn about the terrific disease. By giving instructions strictly to wash the hands, wear masks, medicated gloves while going outside and use sanitizers too. Also, give order to isolate those who are affected by COVID-19 to cop-up with the critical condition of the country as well as to maintain health that is why they restrict strictly by using high-value model verbs.

5.8 Conclusion:

In a nutshell, we can say that the "way of living change the way of language". By facing the problem of COVID-19, everyone's mind is disturbed, that mishmash our thinking too. In the news, on every social application, everywhere we see only one topic on the top, COVID-19. Discussion about death rate, safety precautions, new policies, problems of shortage of food that everyone is facing seems to be the main headline. There is an alarming situation in the whole world. By changing in lifestyle due to COVID-19, we see the variations in the use of language too. Therefore, findings of our research study likely inform us that, both newspapers "Daily News" and "The Tribune Express" successfully maintain the balance by using median models (will, would). "The Tribune Express" newspaper play their role positively in spreading information among the readers by using polite/low degree of modal verbs (could, may, might). Whereas by using high level degree of modals (must, should) used by "Daily News" give the answer to our research that variations occur because of COVID-19 disease. Researchers suggest to avoid these types of words that create fear, terror and leaves bad impact on everyone's mind because people can die from fear more than natural death.

References

Ahmad, M., Mahmood, M. A., Mahmood, M. I.,and Siddique, A. R. (2019). Use of modal verbs as stance markers in Pakistani English newspaper editorials. *Online Journal of Communication and Media Technologies, 9*(1), e201903.

Alavi, F., Poor-Ebrahim, S., Ghiasianm, M. S., and Gilani, M. (2016). A Linguistic Study of Point of View in the Short Story" Frankness and Decisiveness" based on Simpson's model. *Language Related Research, 7*(3), 87-105.

Bano, I., Mubeen, M., and Arshad, A. Analysis of Linguistic Manifestation of Modal Verbs in Pakistani English Newspaper Editorials–A Corpus Based Study.

Batool, S. F., Majeed, H., and Zahra, T. An Investigation of Hedges and Boosters in Pakistani Opinion Articles: A Corpus-based Study.

Bonyadi, A. (2011). Linguistic manifestations of modality in newspaper. *International Journal of Linguistics, 3*(1), E30.

Fasold, R. W., and Connor-Linton, J. (2014). *An introduction to language and linguistics*: Cambridge university press.

Gotti, M. (2003). Shall and will in contemporary English: A comparison with past uses. *Modality in contemporary English, 12*.

Halliday, M. (2004). Appendix: The Functional Basis of Language. *Class, codes, and control*, 343-366.

Hayat, N., and Juliana, A. (2016). A Comparative Analysis of Pakistani English Newspaper Editorials: The Case of Taliban's Attack on Malala Yousafzai. *Pertanika Journal of Social Sciences & Humanities, 24*(3).

Hoye, L. (1997). Adverbs and modality in english. Harlow, Essex, England. In: Addison-Wesley, Longman.

Leech, G. N. (1969). , London: A Linguistic Guide to English Poetry. In: Longman Group Limited.

Mahmood, R., Batool, A., Shah, S. K., and Parveen, S. (2013). A corpus driven comparative analysis of modal verbs in Pakistani and British English fictions. *Research on Humanities and Social Sciences, 3*(11), 28-37.

Martin, J. (2005). 12 Close reading: functional linguistics as a tool for critical discourse analysis. *Researching language in schools and communities: Functional linguistic perspectives*, 275.

McEnery, T., and Kifle, N. A. (2002). Epistemic modality in argumentative essays of second-language writers. *Academic discourse*, 182-195.

Orta, I. V. (2010). A contrastive analysis of the use of modal verbs in the expression of epistemic stance in Business Management research articles in English and Spanish. *Ibérica, Revista de la Asociación Europea de Lenguas para Fines Específicos*(19), 77-95.

Palmer, F. R. (2001). *Mood and modality*: Cambridge Univer+sity Press.

Papafragou, A. (2006). Epistemic modality and truth conditions. *Lingua, 116*(10), 1688-1702.

Qun, Z. (2010). Modality and Generic Features in Chinese EFL Writings. *Chinese Journal of Applied Linguistics (Foreign Language Teaching & Research Press), 33*(5).

Sadia, S., and Ghani, M. (2019). Modality in editorials of Pakistani English newspapers: A corpus based study. *International Journal of English Linguistics, 9*(1), 144-151.

Sánchez, M. T. (2009). *The problems of literary translation: A study of the theory and practice of translation from English into Spanish* (Vol. 18): Peter Lang.

Siddique, A. R., Mahmood, A., and Qasim, H. M. Attitude Markers as Metadiscourse in Pakistani English Newspaper Editorials: A Corpus-Based Study.

Simpson, P. (1993). Language, Ideology and Point of View (Interface). In: London: Routledge.

Smith, A. C. H., Immirzi, E., and Blackwell, T. (1975). *Paper Voices: The Popular Press and Social Change, 1935-1965*: Rowman and Littlefield.

Smith, J. (2003). *An historical study of English: Function, form and change*: Routledge.

Appendices

Table A2: Types of modality:

Epistemic Modality	When using a modal verb to express the opinion of the speaker about a sentence. Eg: Might be real. To express an opinion on whether it is valid or not, to agree that there is a chance but not to be sure. It is used in the sense of impossible, unlikely, possible, probable and certain
Deontic Modality	When a modal verb is used to influence a situation, e.g. by requiring, etc. When you've done you should go. (Providing leave to track the situation). It is used, forbidden, appropriate and mandatory in the form of recommendation.
Dynamic Modality	Dynamic modality does not express the viewpoint of the speaker, nor does the speaker influence the situation. So, e.g. He can understand French perfectly.(describing a realistic situation). It shows the ability, violation and willingness of a individual to take an action.

Table A3: Function of Modality:

High value	Must, Is to, Should, Need to, Has to, Ought to
Median value	Will, Would, Shall
Low value	May, Might, Can, Could

Table A1 Model:

Function of model Verbs	Modality/Modal Verbs
Prediction	Will, Would
Obligation	Must, Should, Can
Possibility/ Ability	Could, May, Might

Corpus Details Table A4:

Name of Newspaper	No. of Editorials	Word Tokens	Word Types	Months/Year/Date
"The Express Tribune"	2+5+10+10+10 =37	26,136	4848	1-Jan-2020 to 31-Jan-2020 1-Feb-2020 to 29-Feb-2020 1-March-2020 to 31-March-2020 1-April-2020 to 30-April-2020 1-May -2020 to 10-May-2020
"Daily times"	10+10+10+10+10 =50	50,576	7,164	1-Jan-2020 to 31-Jan-2020 1-Feb-2020 to 29-Feb-2020 1-March-2020 to 31-March-2020 1-April-2020 to 30-April-2020 1-May -2020 to 10-May -2020
Total	87	76,712	12,012	

Table A 5:

Function of Modal Verbs	Modal Verbs	Occurrences/frequency In "Daily Times"	Occurrences/frequency In "The Tribune Express"
Prediction	Will ,Would	301	161
Obligation	Must, Should Can	237	95
Possibility/ Ability	Could, May Might	114	92
Total		652	348

Modal Verbs in "Daily Times"

Predication, 46%

Obligation, 36%

Possibility/Ability, 17%

- Predication
- Obligation
- Possibility/Ability
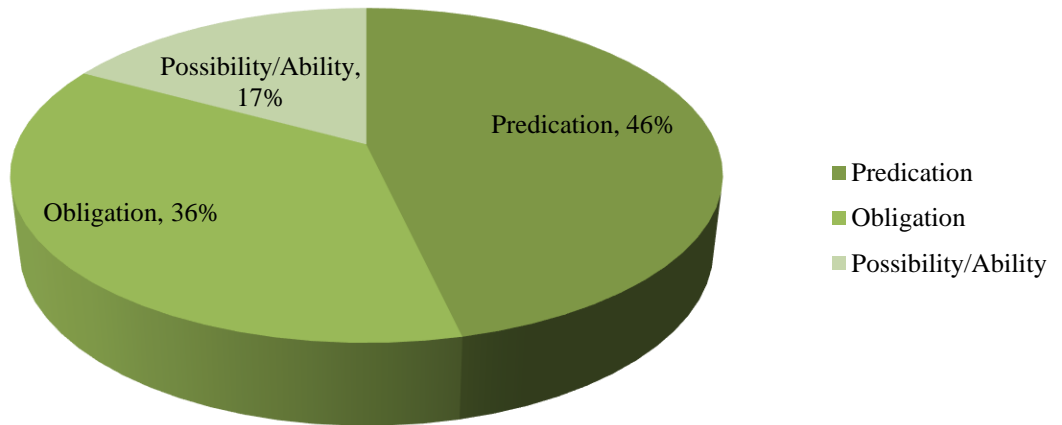
Pie chart A1: Modal Verbs in "Daily Times"

Modal Verbs in "The Tribune Express"

Predication, 46%

Obligation, 27%

Possibility/Ability, 26%

- Predication
- Obligation
- Possibility/Ability
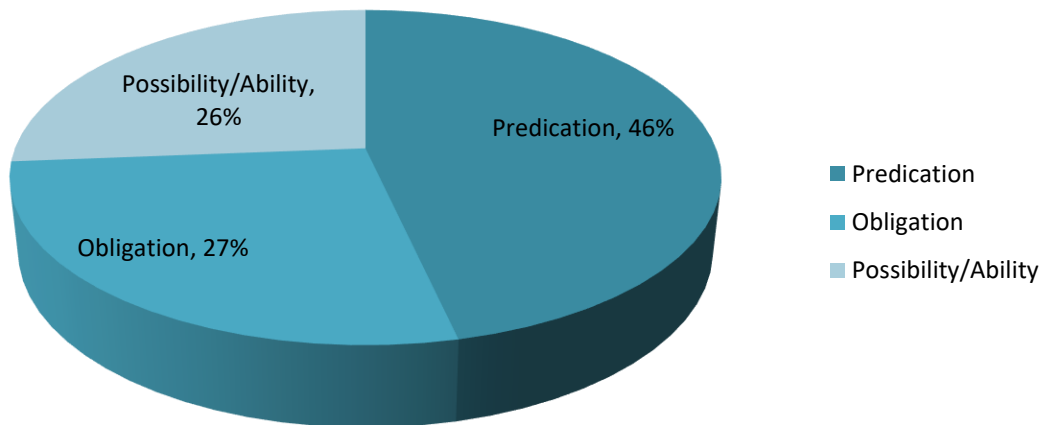
Pie chart A2: Modal Verbs in "The Tribune Express"

Figure A 5.2.1 "Daily Times":
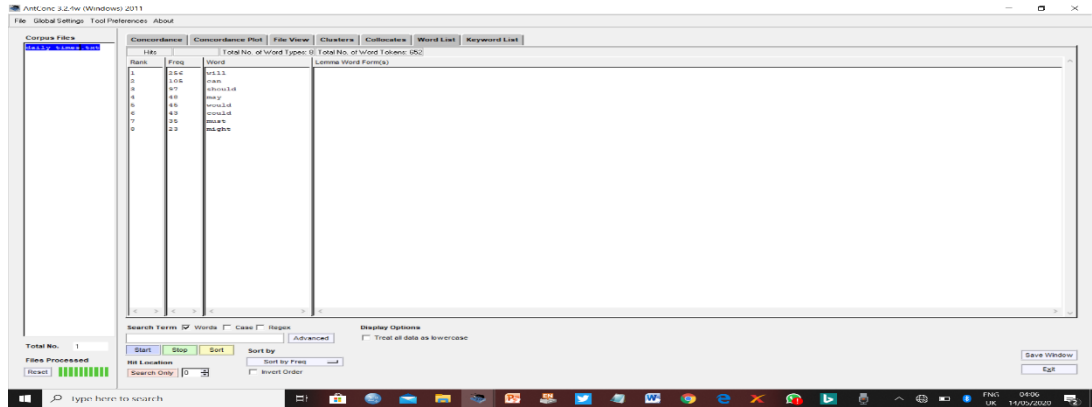
Figure A 5.2.2."The Tribune Express":
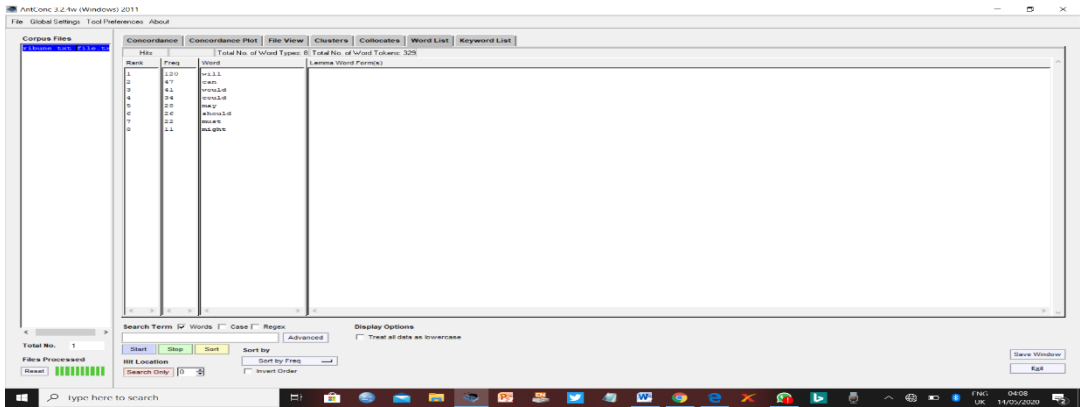
The Writing of History: Construction and Deconstruction of Myths of the Sindhis in Sindh, Pakistan

Ameer Ali[1], Maya Khemlani David[2]

Abstract

Sindh was occupied by the British colonizers in 1843, and they ruled over it till 1947, year in which India and Pakistan were partitioned, and Sindh was made a province of Pakistan. Myths of the Sindhis had been created by the British to justify their rule over Sindh. This study describes these constructions and analyzes how Sindhis have resisted and deconstructed these colonial myths and constructed their own discourse of national consciousness. This deconstruction focusses on the creation of a collective consciousness of the struggles of local Sindhi heroes who resisted the colonizers. Primary and secondary data from interviews and historical sources are analyzed to demonstrate the deconstruction by using Eqbal Ahmad's (2000) concept of power triangle, and Reisigl and Wodak's Discourse Historical Model (2008). Findings showed that the British colonizers used negative terms, such as 'barbarism', 'the Sick man of India', 'martial-less race', 'hemp drinker' and other negative slurs to refer to Sindh and Sindhis, and how these misperceptions continue to influence the power elite and mass media in Sindh and Pakistan. Building upon indigenous historical sources and narratives, we counter such hermeneutic interpretations of Sindhis and argue how these misinterpretations are far from reality, and how these seek to preserve colonial/political and other interests.

Keywords: British, colonial myths, constructions, deconstruction, Sindhis.

---

[1] Researcher at University of Sindh, Jamshoro, Sindh, Pakistan
[2] Professor at University of Malaya, Kuala Lumpur, Malaysia

1. Introduction: Nationalist vs Colonial Narratives

Mubarak Ali (Mansoor, 2019) explains that history has always been written from two perspectives and it continues to be written in the same way. First, the colonizers/state write history about an area which they have occupied/are ruling in a way which gives support or champions their actions and policies and makes them appear as heroic and altruistic. In retaliation, the ruled community creates national narratives about their history which portrays their freedom fighters as heroes (Mansoor, 2019). In this way, the process of writing histories and textually producing heroes depends on who is writing history and the purpose of such writing.

Myth is a popular misconception or imaginary tale created by a group of people which may seek to create and define their superiority in relation to other groups. Similarly, the British in India created their myths of benevolence and progress (Barabanov, 2021), misrepresenting and degrading the inhabitants of the subcontinent. In contrast, Tharoor (2018) debunks these myths of British greatness saying that the British divided the subcontinent into religions, sects, and ethnic categories.

The history of Sindh[2] is also no exception to these opposing ways of writing history . Sindh's history was written by the British colonizers from their perspectives in which they created myths of their greatness, while the nationalists in the post-independence period wrote histories about Sindh in which they condemned foreign invasions and colonial projects. Therefore, this research addresses the question of myths and heroes in the colonial discourse declassifying colonial narratives in Sindh's context.

1.1 Colonial Myths about Sindh?

The British under the command of Napier[3] occupied Sindh by defeating the Talpur rulers in the battle of Miani in 1843 (Verma, 2016). The British colonial era ended in 1947 when Pakistan and India came into being, and Sindh became a province of Pakistan. During their rule over Sindh (for the different periods of rule in Sindh, see Table 1), the British created myths about Sindh by deliberately misappropriating and misreading its past. For instance, Napier (Asif, 2017a) claimed that the Talpur rulers of Sindh were ruffians and imbeciles who treated the women in the harem with revolting barbarity. Napier also

---

[2] Sindh, a province in Pakistan, has borne the brunt of foreign attacks in the past. Persians, Greeks, Arabs, Arguns, Turkhans, Mughals, and the British invaded and occupied Sindh in different periods (see Table 1). Sindh had no natural protection, such as mountains to its north and northeast making it vulnerable to foreign attacks and invasions . In 1843, Sindh was colonized by the British after they defeated the Talpur rulers of Sindh. The British ruled over Sindh till 1947 when the subcontinent was partitioned into Pakistan and India, two independent countries. Consequently, Sindh became a province of Pakistan. The British colonizers, especially Napier, justified their annexation of Sindh on the pretext of a 'civilizing' mission (see Verma, 2016: p. 231). In this regard, the British constructed narratives and myths which misrepresented the Sindhis. Misrepresenting Sindhis enabled the British to legitimize their civilizing mission.

[3] Charles James Napier (1722-1853) was a veteran British Army officer. He also served as a Major General in the Bombay Army and conquered Sindh in 1843.

asserted that the Talpurs were also given to enjoying occasional human sacrificing (see Asif, 2017a).

Even after 74 years of Pakistan's independence, the colonial mindset continues to influence the production of historical narratives in Sindh. The British-era gazetteers are still reprinted as introductions to the history of the subcontinent. This uncritical reproduction of historical narratives through mass media including filmmaking reflects the colonial attitude towards Sindh and Sindhis. Alternative narratives of national consciousness need to be explored and encouraged that will decolonize Sindh's history.

It is the aim of this paper to counter the myths created by the British about Sindhis using Eqbal Ahmad's concept of power triangle and Reisigl and Wodak's (2008) Discourse Historical Model. Ahmad was a Pakistani scholar activist whose ideas contributed to postcolonialism, an academic field which critically studies legacies of colonialism and imperialism.

The colonial-era British narratives about Sindhis have been interpreted differently. Reviewing narratives on Sindh's history, Kothari (2004) suggests that the British made two important changes to Sindh's history. First, they disrupted the Arab rule which had been established in Sindh in 712 when Mohammad Bin Qasim, an Arab general, annexed Sindh. Second, the British aligned Sindh with the Bombay presidency which she claims shattered Sindh's geographical, political, and cultural isolation from India. Sindh's merger with the Bombay presidency might be viewed critically as a colonial attempt at erasing Sindh's independent socio-cultural identity.

The British tried to learn the Sindhi language so that they could easily 'control' the region (Boivin quoted in The Express Tribune, 2014). While critically discussing the British ways of producing colonial knowledge about Sindh during the British era, Boivin (2020a) explains how the British colonial administrators, in collaboration with local scribes (munshis) conducted surveys and established that Sindhi was not a dialect of Punjabi or Hindi. Moreover, they wrote the grammar of the Sindhi language and created its dictionary.

After the annexation of Sindh, the British tried to create a class of people that would collaborate with them in ruling and managing the affairs of Sindh (Verma, 2016). As superiority cannot be maintained without creating inferiority among the people being ruled, the British created narratives which aimed to debase the culture, race, and language of the locals. In this regard, they also held prejudiced perceptions (Boivin, 2020b) which were pitted against the Sindhis to deal successfully with them. One of these myths which were created by the British was that Sindhis were a martial-less race who lacked skills and strategies in war.

Table 1: History of Sindh under Different Rulers[4]

Names of Ruling Dynasty	Their Ruling Period
1. Rai Dynasty	5th to 7th Century AD (Pal, 2016).
2. Brahman Dynasty	641-725 AD (Wink, 1991).
3. Arab Rule	712-10th Century AD (Government of Sindh, n.d.).
4. Soomra Rule	1026-1351 AD (Siddiqui, n.d.).
5. Sama Rule	1351-1521 AD (The News, 2009).
6. Argun-Turkan Rule	1521-1591 AD (Siddiqi, 1972).
7. Mughal Rule	1595-1700 AD (Verma, 2016).
8. Kalhora Rule	1701-1783 AD (World Heritage Encyclopedia, n.d.).
9. Talpur Rule	1783-1843 AD (Talpur, 2002).
10. British Rule	1843-1947 AD (Ali, 2018).

For more details see Lari (1994).

1.2 Problematizing Colonial Categories in Sindh, Pakistan

Muslim-Hindu unity during the War of Independence in 1857 against the British colonial rule in India was seen as a serious threat by the British who later took to defining and dividing the peoples of the subcontinent based on their language, religion, sect, caste, sub-caste, ethnicity, and skin colour (Tharoor, 2017). Thus, they managed to divide the peoples of the subcontinent due to their orientalist assumptions (Tharoor, 2017). Therefore, all these categories along with 'ethnicity' were created by the colonizers. Pakistan inherited these categories. Pakistan is a multicultural country (Ali and David, 2021). Four major groups which include Balochis, Pashtuns, Punjabis, and Sindhis live in Pakistan, and they respectively live in Baluchistan, Khyber Pakhtunkhwa, the Punjab, and Sindh, the four provinces of Pakistan. Members of one major group might also be living in Pakistan's other three provinces. Since 1947, the power elites have dominated high military and bureaucracy ranks, in short, the ruling domains and this has produced grievances among the other provincial groups (Hameed, 2018).

---

[4] The years can be different in different sources.

In this research, a theoretical framework has been developed by merging Ahmad's (2000) concept of power triangle and Reisigl and Wodak's Discourse Historical Model (2008) to analyse selected texts from the colonial narratives about Sindhis (see Diagram 1).

In his power triangle concept, Ahmad (2000) states that Pakistan inherited a triangular structure of power from the British rulers. The structure includes bureaucracy, military, and the ruling elite. This structure forms what Ahmad calls a power triangle. Although in the power triangle new faces replaced old ones, the colonial attitudes, norms, values, power relations, historical regulations, and misrepresentations continue to influence and shape the discourse of post-independence rulers in Sindh and Pakistan. In short, the power triangle continues to use and exploit the historical discourse of the colonizers and make use of inherited colonial patterns to harass and take advantage of the people of Sindh. In this research, Ahmad's concept of the power triangle has been used to show how Pakistan's academics and ruling elite inherited colonial myths and narratives which are still being used against the Sindhis.

The power elite occupying the power triangle has retained the colonial attitudes and ideas in their discourse and actions. Such attitudes, and ideas expressed in discourse can be demystified by conducting critical discourse analysis. Therefore, in this research, Ahmad's concept of the power triangle has been merged with Reisigl and Wodak's (2008) Discourse Historical Model.

Reisigl and Wodak (2008) explain that discourse is regulated by ideologies, power relations, norms, and values. In the process of their production, colonial narratives are also subjected to political ideologies and political interests. Discourse is also both synchronically and diachronically constrained (Reisigl and Wodak, 2008). In the case of synchronic regulation, discourse relies on other contemporary power discourses. For instance, colonial discourse needs the support of theories about race and ethnicity, which are taken to be the scientific basis to justify colonial rule. In the case of diachronic regulation, discourses derive much of their content from past discourses and in this case, discourse exists in an environment that is characterized by interdiscursiveness, that is, the tendency of discourse being influenced by previous discursive traditions.

Discourse interpretation involves a subjective approach towards a subject and does not represent an objective aspect of experience. Such a hermeneutic interpretation enables individuals to approach a topic from different viewpoints. Hermeneutic interpretations may either be plausible or implausible (Reisigl and Wodak, 2008). These are subjective in their form and content. Therefore, it is not possible to say that a specific interpretation is right or wrong.

The data taken from colonial sources were countered with the data taken from indigenous sources. The colonial sources were qualitatively analysed using Ahmad's (2000) concept of power triangle and Reisigl and Wodak's (2008) Discourse Historical Model.

Diagram 1: Power Triangle and Discourse Historical Approach

Military

1. Norms, values, power relations.
2. Synchronic and Diachronic regulation
3. Subjective Interpretation.

Ruling Elite

Bureaucracy
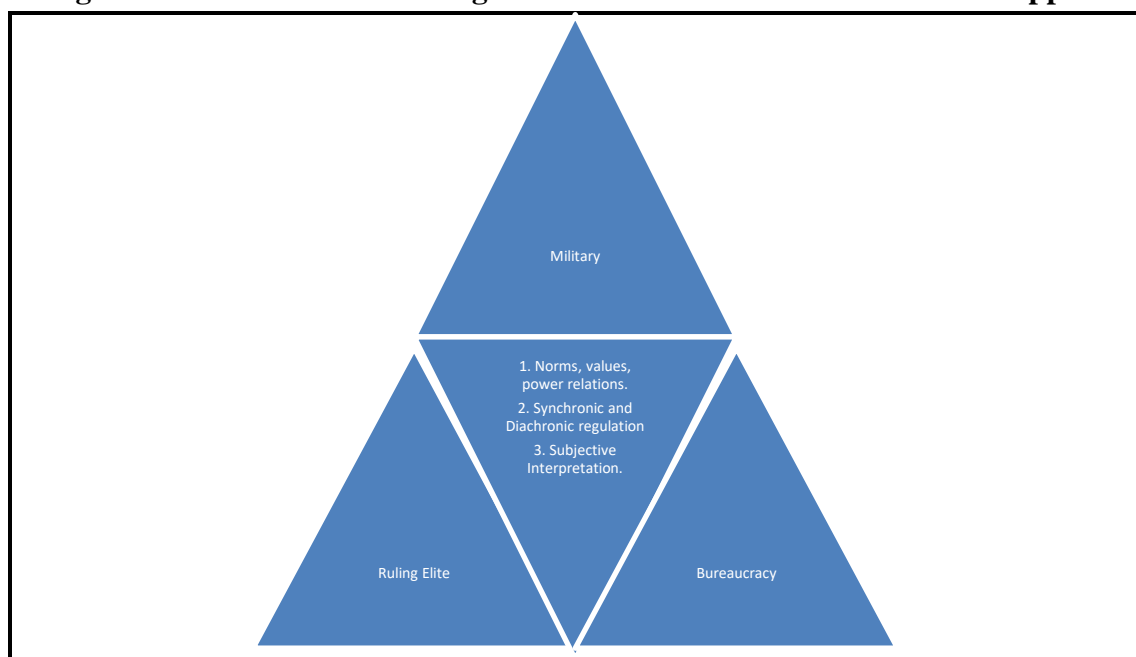
2. Previous Research on the British Colonial Rule in Sindh and Pakistan

In this section, relevant research on the deconstruction of colonial myths in Sindh's context will be reviewed. Previous research demonstrated that colonizers created myths about communities they ruled as a pretext to justify their rule and policies. To date, to the best of our knowledge, there has been no research attempting to deconstruct colonial myths about Sindh and Sindhis using Ahmad's (2000) concept of power triangle or Reisigl and Wodak's (2008) critical discourse approach to question colonial myths. It is hoped that this research fills the vacuum by deconstructing the colonial myths about Sindh and its inhabitants.

Qualitatively analysing the repercussions of the subcontinent's partition, Jalal (1995) demonstrates that the end of formal colonialism and the redrawing of national boundaries was a tumultuous event which sent waves of shock across the world. Additionally, she argues that the British attempt of institution-building in India deprived the indigenous people of their loosely built interdependence and unity (Jalal, 1995). This situation led to the problems related to power sharing in Pakistan.

In addition to the issue of power sharing, Yousaf (2018) demonstrated that Pakistan inherited colonial institutions, such as Frontier Crimes Regulations (FCR) that was created and implemented by the British to tame the Pashtun tribes in Pakistan's Khyber Pakhtunkhwa province. This colonial, inherited institution negatively affected Pashtun culture and its traditional conflict resolution structure Jirga or local councils (Yousaf, 2018).

The British perception of Sindh has been investigated from two dimensions by Asif (2017b). First, qualitatively reviewing the British perception, he argues that the colonizers believed that the Indian Muslims "cannot produce their own histories for they lack the

language and archives for scientific objectivity" (Asif, 2017b: p. 1). Second, even if some natives happened to create history, such history was aligned with colonial archives, methodologies, and tools. Although Asif suggests incorporating vernacular narratives into Sindh's anti-colonial past, his suggestion is limited to Urdu historiography. However, native, vernacular narratives in the Sindhi language will function as effective alternatives to the colonial misrepresentations and misperceptions of the Sindhis of Sindh.

Ansari (2011) has critically discussed the role of Sindhi nationalism and its coming into prominence during the earlier period of colonial rule. She also dispelled myths about Sindhi nationalism and shed light on the role of Sindhi nationalism before, during and after the partition. She emphasised the fact that Sindhi nationalism has been popular among both the Muslims and Hindus of Sindh, and it gave them a common identity. This communal unity, which she elaborated on, helped the Sindhis to combat the colonial policy of divide and rule in Sindh.

Ludwig (2013) has critically analysed the colonial narratives of sexuality about Sindhis. He elucidates the incoherence in the British, colonial officials' narratives in which they tried to rationalize homosexuality by using so-called scientific theories of criminality, climatic determinism, and race in Sindh's context. According to Ludwig (2013), "the story of the colonial engagement with 'unnatural vice' is thus another example of how knowledge gathered and produced in the colonial realm fed into and interacted with supposedly European theories…" (Ludwig, 2013: p. 11). Hence, his findings show how the scientific theories were used by the colonizers to degrade the colonized communities and thereby justified their rule on the natives.

3. Research Methodology

In this research both primary and secondary data have been collected through purposive sampling. The primary data were collected through half an hour interview with two activists who were aware of Sindh's colonial history and post-colonial narratives. One of them is a human rights activist and lawyer in Sindh, while the other is a student activist in Sindh. The two participants were chosen purposively because they are proponents of nationalist narratives in Sindh's historiography. Radical nationalism, declassification of colonial narratives can decolonize the history of Sindh. To justify the limited selection of the participants, their responses were triangulated with some secondary data sources which are now discussed.

Secondary data were collected from Abro's (2019) YouTube channel and Napier's work *Conquest of Sindh,* Aftab and Mangrio's book *The Court Martial Execution of Pir Sibghatullah Shah (Soreh Badshah),* Richard F. Burton's book *Sindh and the Races that Inhabit the Valley of Indus* (1851), and *Report of the Indian Jails Committee* (1921). Additionally, Tribune newspaper of 20th January 2013 and 19th April 2013 and Dawn of 22nd April 2018 and 16th November 2020 were used for data collection. These newspapers of the known dates were selected because they contained articles on Sindh's freedom slogan and freedom fighter (Hemu Kalani). Moreover, these are widely read English dailies in Pakistan.

This research is qualitative and answers research questions using Ahmad's (2000) concept of power triangle and Reisigl and Wodak's (2008) Discourse Historical Model. The excerpts selected purposively from the above-mentioned sources have been codified into broad themes which have been critically analysed. The data taken from colonial sources were codified and triangulated using a table. The colonial claims laid in the data were qualitatively countered by using excerpts taken from indigenous data sources and narratives. Moreover, the colonial claims against the backdrop of indigenous narratives were critically analysed using Ahmad's (2000) concept of the power triangle and Reisigl and Wodak's (2008) Discourse Historical Model.

4. Colonial Discourse and Stereotypes/Myths

In this section, British colonial discourse, and stereotypes/myths about the Sindhis have been presented in descriptive and tabulated form (see Table 2).

Table 2: Negative Terms Used against Sindhis and their Sources

Negative Terms	Sources
1. Barbarism	Napier's letter to India's Governor General (see Khera, 2013).
2. The Sick Man of India	Mentioned in Khera (2013).
3. Martial-less Race	Mentioned in Amin (2017) and Macmunn (1980).
4. Unnatural Vice	Brahman's colonial report.
5. Hemp Drinker, Degraded Condition, Mean, Cunning; Semi Barbarous Country	Burton (1851).
6. Lazy	During conversation with Haleem.
7. Dull, Prejudiced, Ignorant, Superficial	Eliot and Dowson's *The History of India, as Told by its own Historians: The Mohammadan Period* (1867).

In this section, secondary data have been presented. The findings in this section suggest that the British colonizers took it as their responsibility to carry on their shoulders what Kipling (1899) called 'the white man's burden' to civilize the people of Sindh. White man's burden was a pretext which enabled the British administration to justify their rule over Sind which had produced the Indus Valley civilization, one of the most remarkable civilizations in the past (see Talpur, 1995; Advani, 1997).

Colonizing a region requires a thorough understanding of the geographical characteristics and routes of the area. Before colonizing Sindh, the British had also begun to explore the geography of Sindh. When they navigated the Indus River which flows through Sindh, their intentions had been voiced by a local Sindhi and his words were later recorded by a colonial writer. He said: "Alas! Sindh is now gone, since the English have seen the river, which is the high road to its conquest!" (Napier, 1845: p. 38-39). Eleven years later, his concerns materialized, and Sindh was colonized by the British in 1843 after they defeated the Talpurs in the battle of Miani.

The colonization project was based upon 'us' versus 'them' relation between the colonizers and the colonized. This is confirmed in Napier's words: "strangers coming from afar, more civilized, more knowing in science and arts, more energetic of spirit, stronger of body, more warlike, more enterprising than the people among whom they settle, must necessarily extend that power until checked by natural barriers or by a counter civilization". (Vide Vol. 1 p.23, 1844 quoted in Khera, 2013: p. 37). In this excerpt, the colonial writer claimed that the British colonizers represented all the good qualities, whereas the local Sindhis demonstrated weakness of character, mind, and body. Thus, in the colonial narratives, the British were shown both mentally and physically superior to the local Sindhis.

After conquering Sindh, Napier wrote a letter to India's Governor General of that time, and the letter also reflects the colonial superiority complex with respect to the Sindhis. In the detailed letter, he mentions the treaties which guarantee colonial interests: "…the evident object of these treaties is to favor our Indian interests, by the abolition of barbarism, by ameliorating the condition of society…" (quoted in Khera, 2013: p. 67). The colonial narrative of the British superiority with respect to the Sindhis was also manifested in the remark: "the full light of European truth and discernment begins to shade its beams upon the obscurity of the past, and to relieve us from the necessity of appealing to the Native Chroniclers of the time, who are, for the most part dull, prejudiced, ignorant and superficial" (Eliot and Dowson, 1867: p. 20).

Apart from the colonial narrative of sickness associated with Sindh, the myth of martial race was also tactically used by the British to misrepresent Sindhis. In the eastern part of the world, only certain races and clans were associated with colonial martialness (Macmunn, 1980). Similarly, in Pakistan, this status was extended to some Punjabis and Pashtun tribes (Amin, 2017). Sindhis were not included in the category. The British colonizers created the martial race myth to recruit people who were loyal to their empire and served their interests. For these people, the British flatteringly used the phrase *martial race* (see Amin, 2017).

Burton (1851) also misrepresented Sindhis in his book. Associating negative traits of character with Sindhis, Burton (1851) labelled them as hemp drunkard, mean, cunning and living in degraded conditions. His observations resulted in him perceiving the Sindhis negatively. He says: "Superstition is rife throughout Sindh; scepticism, rare" (Burton, 1851: p. 174). In another place, he continues with respect to Sindh: "ugly old women are generally feared and hated by common people" (Burton, 1851: p. 175).

The British colonizers also viewed the Sindhis' sexuality in a prejudiced way. The Sindhis who were serving their sentences in the British jails were reported to have abnormal/unnatural sexuality. One of the colonial reports on the Sindhi prisoners statedthat much like Pashtuns, Sindhis were naturally addicted to unnatural vice (Brahman, 1921: p. 277-78). Although their behavior might have been unnatural but generalizing it to an entire ethnic group reflects bias.

5 Narratives of National Consciousness: Counter to Colonial Discourse and Stereotypes

In response to the colonial myths, national, alternative narratives of national consciousness have been provided to contest such colonial perceptions of the Sindhis.

Here, notes from discussions with Sindhi activists on the nationalist consciousness of Sindh's history of resistance against the colonizers are presented. Two activists from Sindh who were aware of Sindh's colonial past and post-colonial narratives were interviewed to explore indigenous attitudes towards the colonial myths. Discussion was mainly related to the reasons why the colonial myths were created and the views of the interviewees to the myths. Shedding light on the colonial myths about Sindh, the respondents gave the following responses.

One of the participants said: "The reasons of creating the colonial myths were politically inspired. The colonizers created narratives about the colonized nations. This was a continued systematic effort. These narratives were never embodiments of reality. These were deliberate attempts to degrade the colonized nations' language, culture, and history. Thus, misrepresenting Sindhis aided the British to justify their rule based on their superiority complex".

The other participant, a lawyer and human rights activist, said:

> "The Britishers were systematically doing it, their narratives were based on binary relations between the colonizers and the colonized. The former was represented positively, while the latter were represented negatively. They were doing so because they wanted to create a sense among the colonized that they are being ruled by learnt, civilized rulers. This was one of the main reasons why they created myths about Sindhis. For example, the British would say that Sindhis are hashish-drinkers and lazy".

Much of the interview revolved around the theme of binary relations between the colonizers and the colonized. During the conversation, the participants quoted well-known post-colonial scholars, such as Edward Said, Homi Bhabha, and Gayatri Spivak[5] to support their arguments. The central idea which was developed during the conversation was that in colonial narratives negative traits were associated with the colonized and such traits had political underpinnings.

Mehtab Akbar Rashidi, a Sindhi politician, while speaking during a book launch ceremony stressed the fact that Sindhi researchers should bring to light the colonial brutalities perpetrated against Sindhis (Hasan, 2020). Dawn newspaper reported her saying "there are eyewitnesses, there is oral history and still we, the people of Sindh, don't know the brutal aspects of colonial times. The Hur Movement is to be owned by Sindh, by the people of Sindh" (Hasan, 2020). This remark was made when the book

---

[5] The participants mentioned Said's *Orientalism* (1978), Bhabha's concept of hybridity, and Spivak's work *Can the Subaltern Speak?* (2010).

Defying Colonial State Power: The Court Martial Execution of Pir Sibghatullah Shah (Soreh Badshah) was launched.

Nabi and Mangrio (2020) compiled and edited the book, *The Court Martial Execution of Pir Sibghatullah Shah (Soreh Badshah)* by collecting articles on the Hur Movement[6] from Dawn. The collected articles shed light on Sindhis' resistance against colonial rule. Dawn reported them saying "We are collecting the missing parts of our history in the form of literature that is made available to encourage researchers" (Hassan, 2020). In their edited book Nabi and Mangrio (2020) narrate the tale of Pir Sibghatullah Shah Rashidi II, popularly known as '*Soreh Badshah*' in Sindh which means 'brave king' (Akhtar, 2013), who was a Sindhi freedom fighter. He raised the famous slogan against British colonialism: *Watan ya Kafan! Azadi ya Maut!* (Either the country or coffin! Either freedom or death!) (Akhtar, 2013). This leader was killed by the British. His story of bravery is exemplary and contested the myth of a non-martial race often attributed to Sindhis.

Apart from the book, a religious scholar named Israr Ahmed (Abro, 2019) also contested the colonial myths about Sindh. He contested the colonial claim that Sindhis are martial-less race. Ahmed quoted Ghulam Murtaza Shah who argued that Sindhis never liked to be colonial mercenaries, and they never wanted to join the colonial forces which were fighting against their freedom fighter brethren. Moreover, he also pointed out the fact that unlike other areas of northern India, the British did not build educational institutions in Sindh, because they knew that the Sindhis would never collaborate with them in administration. Therefore, they created the myth that Sindhis are a martial-less and lazy race.

The case of Hemu Kalani, who was a young revolutionary of 18 years, also shows that Sindhi heroes bravely resisted the British colonial rule. In 1943, the young freedom fighter along with his two friends tried to derail a British train full of ammunition by removing the fishplates. In that act of valour, Hemu was caught and later hanged in the Sukkur jail (see details Israr, 2013). Hemu's brave act of resisting the oppressive rule of the British also exposes the futile, racist myth that Sindhis were not a martial race (Israr, 2013).

6. Analysis

In this segment, colonial myths about Sindhis have been analysed using Reisigl and Wodak's (2008) Discourse Historical Model and Ahmad's (2000) concept of power triangle. Against the backdrop of indigenous narratives of national consciousness discussed in section 5, this section counters colonial myths/stereotypes about Sindhis in relation to barbarism, uncivilization, martial-less race, unnatural vice, hemp addiction, misogyny, and other such adjectives.

---

[6] The Hur Movement was launched by Pir Sibghatullah Shah Pagaro against British colonial rule in Sindh during the Second World War. The followers and freedom fighters of Pagaro were called 'Hurs', hence, the movement of resistance was called "Hur Movement" (for details see Aftab and Mangrio, 2020). According to Akhtar (2013), the Hur Movement lasted 108 years from 1843 to 1951.

The colonial discourse about Sindh is based upon political norms and values which tend to establish power relations between the rulers and the ruled. Napier's phrases (cited in Khera, 2013: p. 37), such as 'more civilized', 'more knowing', 'more strong' 'more warlike', and 'more enterprising' assertively define his compatriots as having more meritorious attributions than the local Sindhis. Moreover, the comparative adverb 'more' followed by positive adjectives implies that Sindhis are not as capable as the British. These phrases inspired by colonial norms establish power relations between the British and the Sindhis. Additionally, this discourse of power relations synchronically derives its contents from the discourses which advertise European/British superiority. Thee power relations in the colonial discourse were produced by the colonizers about the colonized, and was politically motivated and relied on the colonizers' implausible descriptions.

The British colonial discourse about Sindhis reflected colonial interests. For example, the Napier's letter to the Governor General reflects colonial interests. In the letter, he talks about preserving British interests in India. Deriving from discourses of civilization, he uses the phrases, such as 'the abolition of barbarism', and 'ameliorating the condition of society'. In these expressions, barbarism has been attributed to Sindhi society. Therefore, he assumes the responsibility of 'ameliorating' Sindhi society. In colonial discourse, freedom-fighters were subjectified as 'barbarians' and 'uncivilized'. These were blatantly implausible interpretations of the people who were heroes for their indigenous brethren.

Apart from these negative myths about Sindhis, there were other negative connotations about Sindhis. The phrases, such as 'martial-less race', and 'unnatural vice' were also imputed to Sindhis. These myths were taken from scientific theories of racism and sexuality to consolidate colonial discourse which demeaned the colonized Sindhis. These negative views reflected the colonizers' subjective interpretation of the Sindhi world and were politically used by the British to strengthen their colonial ambitions of exploitation. The implausibility of the martial race myth is also supported by the fact that many Sindhis were resisting colonial rule as seen in the Hur Movement launched by the Sindhis against the British colonial rule.

The colonial discourse constructed by Burton (1851) about Sindhis is also an implausible interpretation. Such sweeping generalisations of negative traits are not logical. Not every Sindhi, as he claimed, was mean, hemp drunkard, or a hater of old women. Similarly, his argument on old women being ugly is fallacious. In Burton's subjective interpretations, the Sindhi way of life was 'degraded' or uncivilised, while the British way of life was upgraded and civilized.

After analyzing the colonial discourse about Sindhis using Reisigl and Wodak's (2008) critical discourse method, we now move on to analyze the continuity of the colonial discourse in the post-independence Sindh and Pakistan using Ahmad's (2000) concept of power triangle.

Some of the myths continue to be exploited, independence from colonial rule does not necessarily mean eradication of colonial narratives. The colonial demeanour towards the Sindhis has been inherited by the Punjabi rulers of Pakistan. Pakistan's Punjab province

has been a heartland of the establishment-centric power, and the British made Punjabis the dominant arm-bearers, and position-holders of the army (Akhtar, 2019). The ruling class, bureaucracy, and the military comprises the power triangle represented by the power elite. This power triangle has not been decolonized (Ahmad, 2000). Therefore, the colonial attitudes in these power domains towards the Sindhis continue to dominate mainstream mass media discourse. The Sindhis are still being misrepresented as 'dull', 'prejudiced', 'ignorant', 'superficial' (once used by Eliot and Dowson 1867) and these and many other stereotypes are also being used against the Sindhis in Pakistan's mass media (Shah, 2018).

The Sindhis have been also misrepresented as 'miscreants' and 'extremists' in the local Sindhi TV channels (Dawn, 2017). These stereotypes reflect how colonial legacy has been owned by the media discourse. These channels are controlled by the power elite in Sindh and Pakistan. Media, said to be the fourth pillar of state, is controlled by the ruling class made up of military, bureaucracy and governing upper class politicians. This is how the fourth pillar of state is controlled by the power triangle in Sindh and Pakistan. Although the Pakistan Electronic Media Regulatory Authority (PEMRA) has warned against anyone misrepresenting the Sindhis, such misrepresentation is not always complied with.

Colonial views of the Sindhis and their culture have also affected some Pakistani politicians who look down upon symbols of Sindhi culture. One such symbol of Sindhi culture is *Ajrak*[7], a Sindhi fabric. A politician named, Shahbaz Gill, made derogatory remarks about Ajrak facemask by resembling it to the cloth tied around the mouths of calves in villages to stop them from drinking too much milk (Baz, 2020). This pejorative remark about a popular cultural entity reflects the politician's colonized mindset. It was the British propaganda to degrade local culture to justify their rule and superiority. As ill-luck would have it, this is still being practiced by somel. In this way some ruling politicians are attached to the power triangle in order to maintain colonial norms, attitudes, and values.

7. Discussion

The myths in colonial discourse about Sindhis reflect the hierarchical nature of power relations between the colonizers and the colonized. The colonial discourse is regulated by colonial norms, diachronic/synchronic discursive forces, and subjective interpretation. The colonial narratives which describe Sindhis, and their land are unreasonable interpretations. Although such interpretations might have served colonial interests, they are far removed from reality. Furthermore, such interpretations reflected "the colonial embrace of the Hegelian view of Indian history-because [it claimed that] Indians had no philosophy, hence, they had no history" (Asif, 2017b: p. 4).

---

[7] Ajrak is a traditional, cultural fabric of the Sindhis. It is used/put on as a *Chaddar* by the Sindhis. Its lineage is traced back to the Indus Valley Civilization. The Sindhis respect it as a cultural entity.

The colonial discourse has continued to shape the minds of post-colonial administrators where the decolonizing process has not yet taken place. This continued exploitation has been retained by what Ahmad (2000) calls the inherited power triangle in Sindh and Pakistan's contexts. Therefore, Pakistan's power elite still reproduces discourse of power relations in which the rulers distanced themselves from the ruled by virtue of their socio-economic status. The increasing gaps between Pakistan's elites and the common people particularly in Sindh might be bridged by decolonizing the institutions and minds of the former.

Rewriting Sindh's history from a national perspective can play a vital role in the reconstruction of post-colonial Sindh. The same suggestion has been forwarded by Banik (2016) and Ansari (2011). Consequently, the Hegelian notion[8] of history employed by the colonizers in constructing myths about the colonized nations needs to be discontinued with alternative/counter and indigenous narratives. The interviews conducted in this research, and indigenous unearthing of colonial myths can challenge and resist the Western hegemony of historical narratives.

For Ludwig (2013), colonial narratives of sexuality misrepresent colonized nations and their sexuality. Similarly, this research demonstrates how the British colonizers described Sindhis' sexuality as unnatural. However, unlike Ludwig's (2013) findings on colonial narratives, our study has moved on to critically analyse linguistic binarism used by the British against Sindhis.

According to Asif (2017), incorporating vernacular narratives can help in resisting the hegemony of Western colonial narratives. Similarly, this study draws on vernacular narratives and indigenous sources to counter the colonial myths/stereotypes in relation to barbarism, uncivilization, hemp addiction and many other such negative adjectives about Sindhis. While Asif's (2017b) suggested using Urdu historiography, this study suggests the use Sindhi indigenous narratives and historiography. Such localised narratives can help in resisting what Ahmad (2013) calls 'the power triangle'.

8. Conclusion

Sindhis have been misrepresented in the colonial narratives and such misrepresentations and generalizations are inconsistent with ground realities. Even independence has not been able to t eradicate these myths which have been imprinted on the minds of the current rulers. The power elite in Pakistan continues to exploit these myths by intensifying what Hameed (2018) calls regional grievances.

---

[8] Friedrich Hegel (1770-1831) was a philosopher who believed that history of the world progresses in a linear manner towards freedom. This progress is regulated by human reason which later led to the phrase 'Hegelian notion' of history. Hegel's view of history has been considered as reductionist because it does not take complex forces, such as geography, class, economy, power, etc. into account. The Colonial rulers exploited this notion of history in claiming that r colonial rule is driven by reason towards human freedom and progress. Therefore, many of them associated terms, such as 'civilizing mission', 'science', 'progress', etc. with their rule in India.

Much of the focus in this research has been directed to colonial narratives constructed before and after 1947 against the Sindhis. There is a need to conduct further research at a much broader level on how these narratives and myths have been inherited and retained by Pakistan's post-independence power elite against other minorities in Pakistan. These myths must be deconstructed so that Pakistan's institutions can be liberated from the colonial mentality, and harmonious relationships across the various ethnicities in the country might result.

References

Abro, A. (2019). *Dr. Israr Ahmed about Real History of Sindh/Pakistan* [Video], YouTube, accessed on 11 March 2020. URL: https://www.youtube.com/watch?v=TrlohDq30es

Advani, M. (1997). *A Saga of Trials & Triumphs of Sindhis, 1947-1997*. Indira Ghansham Mirchandani Service Centre, India.

Ahmad, E. (2000). *Eqbal Ahmad, confronting empire: Interviews with David Barsamian; Foreword by Edward Said*. South End Press.

Akhtar, A. (2019). *Of discontent over Punjab's hegemony*. The Asian Age, accessed on 29 March 2021. URL: https://www.asianage.com/opinion/columnists/011119/of-discontent-over-punjabs-hegemony.html

Akhtar, S. (2013). *ANP's struggle: 'Watan ya Kafan'*. The Express Tribune, accessed on 20 March, 2021. URL: https://tribune.com.pk/article/16955/anps-return-watan-ya-kafan.

Ali, M. (2018). *Sindh's changing history*. The News International: Latest News Breaking, Pakistan News. Retrieved May 11, 2021, from https://www.thenews.com.pk/print/389663-sindh-s-changing-history

Ali, A., & David, M. K. (2021). A Historical Institutionalism Approach to Politics of Languages of Pakistan. *Journal of Humanities and Social Sciences Research*, *3*(1), 75-90. https://doi.org/10.37534/bp.jhssr.2021.v3.n1.id1086.p75.

Amin, A. (2017). *Martial races theory. Myths and consequences*. Brown Pundits – a discussion of things brown…, accessed on 17 March, 2021. URL: https://www.brownpundits.com/2017/01/05/martial-races-theory-myths-and/

Ansari, S. (2011). *Sindhi Nationalism: Colonial Past and Postcolonial Present* [pdf]. SOAS Centre for the Study of Pakistan: Seminar Series 2011-12, accessed on 18 March 2020. URL: https://www.soas.ac.uk/csp/events/summary/file74906.pdf.

Asif, M. (2017a). *How colonial myths about the arrival of Muslims in Sindh still divide the South Asian mind*. The Wire, accessed on 17 March, 2021. URL: https://thewire.in/history/how-colonial-concept-sindh-muslim-arrival.

Asif, M. (2017b). Quarantined histories: Sindh and the question of historiography in colonial India-part II. *History Compass*, *15*(8), accessed on 26 March 2021. URL: https://doi.org/10.1111/hic3.12398

Banik, S. (2016). Deconstructing the Hegemony of History: A Study of Postcolonial Resistance in the Indian and African Perspective English Literature. *Indian Journal of Applied Research*, *703*(2).

Barabanov, O. (2021) *Anniversary of colonialism: Historical myths and political struggle*. Valdai Club. Retrieved May 11, 2021, from https://valdaiclub.com/a/highlights/anniversary-of-colonialism-historical-myths/

Boivin, M. (2020a). Knowledge, Sufism, and the issue of a vernacular literature. *The Sufi Paradigm and the Makings of a Vernacular Knowledge in Colonial India*, p. 95-113, accessed on 14 March 2021. URL: https://doi.org/10.1007/978-3-030-41991-2_4

Boivin, M. (2020b). The set-up of the colonial knowledge on Sindh. *The Sufi Paradigm and the Makings of a Vernacular Knowledge in Colonial India*, p. 29-68, accessed on 24 March 2021. URL: https://doi.org/10.1007/978-3-030-41991-2_2

Brahman (1921). *Report of the Indian Jails Committee*. All-Indian Jails Committee.

Burton, R. F. (1851). *Sindh and the Races that Inhabit the Valley of Indus* (1st ed.). London: William H. Allen and Co.

Dawn. (2017, December 1). *Pemra asks TV channels not to portray Sindhis as 'extremists'*. DAWN.COM. Retrieved May 12, 2021, from https://www.dawn.com/news/1373979.

Eliot, H. and Dowson, J. (1867). *This History Of India, as Told by its own Historians: The Mohammadan Period.* London: Trubner and Co..

Government of Sindh. *History of Sindh*. n.d. Retrieved May 11, 2021, from https://sindh.gov.pk/dpt/History%20of%20Sindh/history.htm#:~:text=The%20Arab%20conquest%20of%20Sindh,foothold%20on%20the%20sub%2Dcontinent.&text=The%20Arab%20rule%20brought%20Sindh,written%20in%20the%20naskh%20script

Hameed, M. (2018). The politics of the China―Pakistan economic corridor. *Palgrave Communications*, *4*(1), accessed 24 March 2021, URL: https://doi.org/10.1057/s41599-018-0115-7.

Hasan, S. (2020). *Book on court martial execution of Soreh Badshah launched*. DAWN.COM., accessed on 17 March, 2021. URL: https://www.dawn.com/news/1590626.

Israr, S. (2013). *A freedom fighter lost in the pages of history*. The Express Tribune, accessed on 20 March, 2021. URL : https://tribune.com.pk/story/496835/a-freedom-fighter-lost-in-the-pages-of-history.

Khera. (2013). *British Policy Towards Sindh up to the Annexation, 1843*. Sani Panhwar (California).

Kipling, R. (1899). *"The white man's burden": Kipling's hymn to U.S. imperialism*. History Matters: The U.S. Survey Course on the Web, accessed on 18 March, 2021. URL: https://historymatters.gmu.edu/d/5478/.

Kothari, R. (2004). Sindhis: Hardening of Identities after Partition. *Economic and Political Weekly*, *39*(35), p. 3885-3888, accessed on 19 March 2021. URL: https://www.jstor.org/stable/4415467?seq=1.

Lari, A. (1994). *A History of Sindh*. Oxford University Press.

Ludwig, M. (2013). Murder in the Andamans: A colonial narrative of sodomy, jealousy, and violence. *South Asia Multidisciplinary Academic Journal*, accessed on 16 March 2021. URL: https://doi.org/10.4000/samaj.3633.

Macmunn, G. as cited in Anthony, K. (1980). "Damnosa Heriditas': Ethnic Ranking and the Martial Races Imperative in Africa", *Ethnic and Racial Studies 3(4)*, p. 393-414.

Mansoor, H. (2019). *Mubarak Ali stresses 'secularisation' of history to know the truth*. DAWN.COM, accessed on 17 March 2021. URL: https://www.dawn.com/news/1524747.

Nabi, A. & Mangrio, L. (2020). *Defying Colonial State Power: The Court Martial Execution of Pir Sibghatullah Shah (Soreh Badshah)*. Soreh Badshah Study Circle, Sindh, 2020.

Napier, W. (1845). *The conquest of Scinde*. Cambridge University Press London.

Pal, S. (2016). Rai dynasty of Sind. *The Encyclopedia of Empire*, 1-2.

2016. https://doi.org/10.1002/9781118455074.wbeoe051

Reisigl, M., & Wodak, R. (2017). *The discourse-historical approach (DHA)*, accessed on 14 March 2021. URL: https://www.researchgate.net/publication/251636976_The_Discourse-Historical_Approach_DHA

Shah, B. (2018). *Portrait of Sindh*. DAWN.COM. Retrieved March 29, 2021, accessed on 14 March 2021. URL: https://www.dawn.com/news/1403128.

Siddiqi, M. H. (1972). *History of the Arghuns and Tarkhans of Sind, 1507-1593*. n.d.

Institute of Sindhology, University of Sindh, Jamshoro, Sindh, Pakistan.

Siddiqui, H. (n.d). *The Soomras of Sindh: their origin, main characteristics, and*

rule [Paper presentation]. Literary Conference on Soomra Period in Sindh,

University of Karachi.

Talpur, P. (1995). *Evidence of Geometry in Indus Valley Civilization, 2500-1500 B.C.: Principles of Seal Designs and Signs*, Institute of Sindhology, Jamshoro.

Talpur, P. (2002). *Talpur rule in Sindh*. Ferozsons, Lahore, Pakistan.

Tharoor, S. (2017). *'But what about the railways ...?' The myth of Britain's gifts to India*.

the Guardian. Retrieved May 11, 2021,

from https://www.theguardian.com/world/2017/mar/08/india-britain-empire-

railways-myths-gifts

Tharoor, S. (2018). *Inglorious empire: What the British did to India*. Penguin Classics.
The Express Tribune. (2014). *Research study: 'British befriended Sindhi merchants,
learnt Sindhi to control the region'*, accessed on 29 March, 2021.
URL: https://tribune.com.pk/story/688235/research-study-british-befriended-
sindhi-merchants-learnt-sindhi-to-control-the-region

The News. (2009). *Tamachi on politics, Sindh, and the past*. The News International:

Latest News Breaking, Pakistan News. Retrieved May 11, 2021,

from https://www.thenews.com.pk/archive/print/162590-tamachi-on-politics-

sindh-and-the-past
Verma, E. (2016). *Sindh in Transition: from Mughal Rule to British Annexation, early
Eighteenth Century to 1843*. [Doctoral dissertation]. Accessed on 22 March 2021.
URL: https://researcharchive.vuw.ac.nz/xmlui/bitstream/handle/10063/8776/the
sis.pdf?sequence=1.
Wink, A. (1991). *Al- Hind, the Making of the Indo-Islamic World: The slave kings and
the Islamic conquest. 2, p. 153*. Leiden: Brill.

World Heritage Encyclopedia. (n.d.). *Kalhora | Project Gutenberg self-publishing -

eBooks | Read eBooks online*. Project Gutenberg Self-Publishing - eBooks |

Read eBooks online | Free

eBooks. https://www.self.gutenberg.org/articles/eng/kalhora

Yousaf, F. (2018). Pakistan's colonial legacy. *Interventions*, *21*(2), 172-187.

https://doi.org/10.1080/1369801x.2018.1487322.

A Critical Discourse Analysis of Boris Johnson's Speech on Corona Pandemic: An Application of Three-Dimensional Model of Norman Fairclough

Zeeshan Haider[1], Dr. Munir Gujjar[2]

Abstract

This study aims to analyzing the use of impression markers, main theme, and description of the social and cultural implication of the speech delivered by Prime Minister Boris Johnson. The research data comprised of the speech which Mr. Boris Johnson delivered on April 27, 2020, after he recovered from Corona virus attack. In this speech, he assured the people of England that the government is standing by them in this hour of difficulty. He appreciated the efforts made by NHS against the Pandemic. He also appreciated the patience of the people of England for following the SOP's given by government. He informed the people that England is going to enter into the second phase of COVID19 and it could only be defeated if they (people) keep on following the instructions given by the government and NHS. He used different impression markers in his speech to make coherence, to emphasize his key points, and to grab the attention of the audience. The audience' comments below the YouTube video showed that he successfully convinced people for being calm and hopeful.

Keywords: Impression markers, NHS, SOP's

---

[1] is a student at University of Sargodha
[2] is an Associate Professor at University of Sargodha

1 Introduction

The discourse, either written or spoken, is studied in an interdisciplinary field which is called Critical Discourse Analysis. The researchers aim to investigate the power relations in a text to expose the inequalities, violence, and social practices through analysing the text keenly. The main aim of Critical Discourse Analysis is to analyse the utilization of language as a social phenomenon and to study the contribution of language to the lives of people to understand how they communicate in different situations to convey their messages, ideologies, and agendas. According to Van Dijk (1989), CDA analyst takes his position as an outsider and analyses the political and social inequalities to change the social as well as economic injustice to all sections of society.

Fairclough is said to be one of the most renowned scholars who contributed to the development of CDA. His approach towards discourse analysis is social-theoretical. His model for CDA consists of three processes of analysis which are interrelated. These three interrelated processes are linked with three inter-related dimensions of discourse. Those three dimensions of discourse are Description, Interpretation, and Explanation. In Description, text and the formal properties of the text, (including verbal and visual texts) are analyzed. In Interpretation, the relationship between text and interaction is analyzed. Besides, it is also viewed how a text has been produced and consumed. In Explanation, the social practices behind a communicative event are analyzed.

The very first dimension of Fairclough's model is Description. It involves textual analysis. The second dimension of Fairclough's model, which is processing analysis, consists of "analysis of the process of production, interpretation, distribution and consumption. This aspect is concerned with how people interpret and reproduce or transform texts" (Rogers,2005). Social analysis, third dimension of Fairclough's model, is related to "Issues of Power".

In this study, we have applied the given model of CDA on a speech delivered by the prime minister of England Mr. Boris Johnson on April 27, 2020, on the outbreak of Corona Pandemic. He delivered this speech when he returned after getting recovered from COVID19. We got this speech from YouTube channel 'The Telegraph' and transcribed it. It consists of 1095 words. He addressed the people living in England.

2 Literature Review

According to Fairclough (1993), Critical Discourse Analysis is an analysis which makes strange relationships between different social and cultural groups. His focus is on textual and speech events. He relates them to the socio-cultural perspectives of discourses which unveil the hidden ideologies that contour the power relations. Fairclough also investigates the working of power in a society by the attitude of the aristocrats, which is hegemonic and by the use of texts based on a certain ideology which supported aristocracy. Fairclough (1992) introduces three dimensions for the analysis of discourse. Under the first dimension, personal knowledge and experiences, beliefs, views, and perspectives

about a specific event of the speaker are analysed. Under the second dimension, social relations and their effect on the discourse are analysed. Under the third-dimension speaker's identity is analysed by investigating his or her lexical choices and syntactical patterns that reveal his or her social and cultural background and true identity. He says that the prime object of Critical Discourse Analysis is analysing a text by keeping in view the social theory of language.

In CDA, the context of the text, language i.e., replete with ideology and cultural influences and ethnic groups of the speakers are the subjects of analysis. According to Brown & Yule (1985), language is used not only to convey the messages but also to motivate people to do some actions. Through the distinctive use of lexical choices and syntactical patterns the speakers represent their social and cultural background.

Fairclough's linguistic analysis of discourse practice in socio-cultural studies is called Inter-Textual Analysis in which lexical choices, syntactic patterns, grammar, and vocabulary are analysed. Furthermore, coherence, cohesion, and the texts' organization have also been included in the analysis. Fairclough explains his approach in the view of Textual Analysis as 'Critical Language Study' in which he aims to unfold the discrimination of social relations and practices that exploit the rights of the people with the use of language in society. He believes that a language is a tool that is being used to exercise power and hegemony by elites and text is a source of conveying thoughts to maintain dominance over the people. (Fairclough,1995).

Halliday (1978) says that language is a social phenomenon as people use language in a social setting, in a certain way. Society and Language are interdependent and linked to communication whereas language contours our identities. He asserts that our context plays a significant role in domination such as those who can fluently speak English are taken as belonging to superior class for speaking the language which is spoken by politically strong and socially dominant people.

Gee (1990) and Sampson (1980) argued that Critical Discourse Analysis analyses by using numerous methods with the perspective of the social and economic context. At the same time social semiotics plays a crucial role in discourse analysis to interpret the text and its analysis is based on social factors with that specific context.

Fowler (1996) says that CDA produces knowledge of exploitation and makes people aware of different perspectives of sociocultural context regarding any discourse. An analyst should perform discourse analysis positively and his analysis should be critical orientation rather than criticism.

Corson (1995) asserts that critical discourse analysis applies specific approaches to analyse the text such as stylistic and textual features in order to find out social relations and identities from a linguistic perspective. Discourses show all social issues whether they are about politics or education.

Van Dijk (1991,1993) declares media a puppet of dominating class. He asserts that politics and media are joined secretly as media promotes the ideologies and propagates

their hidden motives with the help of language. They use specific lexical choices that are apparently common but their use on a particular stand advocates the elite's policies. Media always supports the ideology which is propagated by the elite or state because they earn a lot through manipulation.

Afzaal et al. (2019) have done a valuable work in the field of discourse analysis. They analysed the conversations between doctors and patients in order to analyse the communicative patterns. The researchers used IRF (Initiation, Response and follow-up) model given by Sinclair and Coulthard (1975) to carry out this study. The researchers collected 30 audio tapes of the conversations between doctors and patients with the help of medical and non-medical staff of the hospitals. The data was translated into English and then transcribed. After transcription, it was analysed with care.

The study showed that there is a great communication gap between the patients and the doctors. The reasons behind the communication gap are rustic background of most of the patients, illiteracy, and the inability on the part of patients to speak lingua franca. Lack of experience and inability to understand local languages are the shortcomings on the part of doctors which create communication gap. There are many examples in the research which show that the patient was unable to communicate his problem, but the doctor comprehended it by virtue of his multilingualism, experience and the skill of reading body language.

Qiuhan et al. (2020) conducted a study on the influence of COVID19 pandemic on learning and to explore the effects of online learning in Hongkong. It was a quantitative study. The researchers used a questionnaire containing 22 questions. The questions were related to the student-teacher relationship, quality of online learning and the virtual classrooms. The data had been collected from two of the universities of Hongkong. The results of the data showed that in the adverse circumstances of COVID outbreak, the online technology helped a lot to make up the deficiency. A reasonable proportion of the students appreciated the use of online method of teaching and showed satisfaction over it. The study also highlights that the pandemic pointed out to universities the need of enhancing their infrastructure of online teaching and many institutions did it during the pandemic.

An important study in the domain of discourse analysis has been conducted by Van Dijk (1992). He carried out this study to explore the nature of the denial of racism on the part of elites. In his valuable work, the researcher qualitatively analysed more than 50 pieces of text, taken from day-to-day conversations, press and debates in the parliament. After a careful analysis of the data, the researcher concluded that people especially elite express their racist emotions in disguise. They express racism by using several 'denial strategies' such as euphemisms, victim blaming, and excuses etc. They show resent for immigrants, backs and refugees by using these strategies of denial.

It is clear from the above literature review of prominent linguists that CDA is a positive way of analysing texts on a large scale to unveil the manipulators of language who play with the people using language and impose their perspectives through hegemony, power,

and domination. Thus CDA plays a significant role in bringing a positive change in societies and the lives of the people.

3 Methodology

Three-dimensional model of Critical Discourse Analysis given by Norman Fairclough has been applied to Boris Johnson's speech which was delivered on entering the second phase of Corona Pandemic in England. Fairclough has espoused a three-dimensional model of CDA to analyze hidden patterns and structures of power and ideology in a text. These three dimensions are Description, Interpretation, and Explanation. According to this model the text is analyzed under above-mentioned three dimensions.

Under the first dimension i.e., Description, a text is analyzed on the linguistics levels such as vocabulary, grammar, and textual structures. Under the second dimension i.e., Interpretation, the situational context and inter-textual context are analyzed. The participants, meanings and understandings which are constructed in the text through linguistics choices in interactions are also analyzed under this dimension. Under the third dimension i.e., Explanation, the re-description of linguistics choices and text's orientation are analyzed which means that the relationship of power and ideology are scrutinized. According to Fairclough, the main aim of explanation is to analyze some particular assumptions of cultures, ideologies, societies, and the practice that can bring change or maintain the prevailing power relation. (Fairclough,1989)
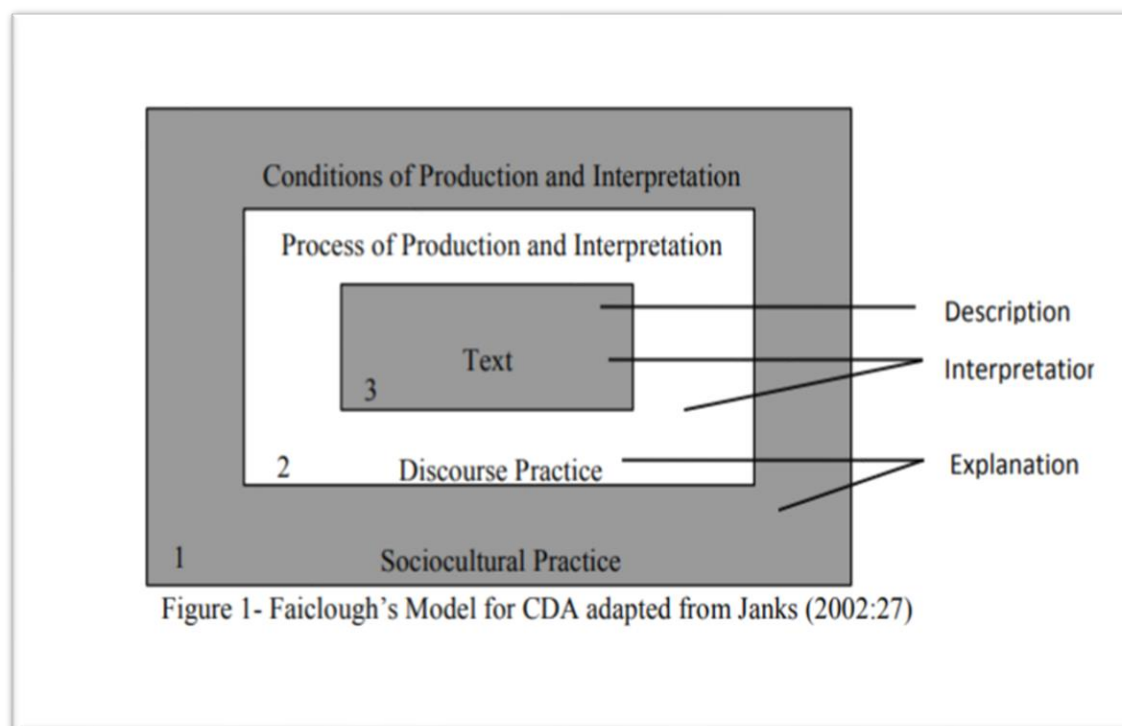
Figure 1- Faiclough's Model for CDA adapted from Janks (2002:27)

The figure of Norman Fairclough's three-dimensional model which has been given above clearly explains the working of the model. The first phase of this model which is called Description deals with the structural or formal properties of a text. It deals with the body of the text. The second stage 'Interpretation' involves text along with the process of the production and interpretation of the text. It takes into consideration the immediate context of the text and deals with the process of interpretation of a text by the reader on the basis of situational context and the formal features of the text. Third dimension of this model

is Explanation. At this stage, a text is analyzed by keeping in view the sociocultural practices to explore the power relations.

The data that has been used in this research work has been taken from a speech delivered by Mr. Boris Johnson, the Prime Minister of England, on April 27, 2020. It has been taken from a YouTube channel "The Telegraph". The speech was transcribed and analyzed. By the researchers. It consisted of 1095 words. The data used in this research is completely valid as the speech was transcribed with great care. Moreover, in the discussion, the data has been analyzed comprehensively, discussing the exact words and phrases used by the Speaker keeping in view his social and political standing as well as the criticality of the circumstances.

4 Discussion

Our research data is a speech which had been delivered by the prime minister of England Mr. Boris Johnson on April 27, 2020. He addressed the people of England to talk about then prevailing condition of Corona Pandemic and took them into confidence. After transcribing the speech, we have applied Fairclough's CDA model on it. This model has three dimensions which have been given below.

4.1 Textual analysis (Description)

Textual analysis method is used by the researchers for the description and interpretation of the characteristics of a message in recorded or visual form. It aims at the description of the structure of the content and the functionality of message which is given in a text. The speech under discussion comprises of almost 1100 words. The context of the speech is that England is passing through the most critical phase of her history after World War 2. This critical situation has been created by COVID19 pandemic. Millions of citizens of England got effected by corona and thousands of them kicked the bucket in a few weeks. Prime Minister Boris Johnson himself got effected by Corona and delivered the speech after his partial recovery. In this speech, he appreciates the citizens of England for tackling this crisis with patience. He also encourages them and prepares them to face 'Phase 2' of this pandemic.

The language that has been used by the Prime Minister Boris Johnson is very simple and encouraging. He has not at all shown any disappointment as well as worry in his speech. Mr. Johnson gets somewhat informal in his speech to console the audience. He uses the word "sorry" when he talks about his absence. Afterwards, he says "thank you" many times in his speech which shows his concern for his people.

Prime Minister Boris Johnson has used many euphemistic expressions in his speech which mean nothing but to lighten the stress created by the situation. While talking about Corona, he never calls it 'Corona or COVID19' but refers to it by calling it "challenge" or "conflict". By using the words 'challenge' and 'conflict', he wants to present the other side of this crisis before people. He does not want the people to get horrified and overwhelmed by it by. At one moment, he talks about "fighting" with this crisis/conflict which shows that he wants his people to play on front-foot against this pandemic.

Mr. Johnson, in his speech, shows his solidarity with the people of England. He repeatedly uses the pronoun "we" while talking about his plans. This shows that he wants to assure the people that they too are stakeholders in government's decisions. In the same way, he uses the word "collectively" while talking about himself and his nation. At one place he uses the phrase "all of us" which also shows his ties with his nation. While addressing his audience, he says, "I understand your impatience. I share your anxiety." At another point, he consoles his people in these words: "I entirely share your urgency. It is government's urgency." Again, he takes his nation into confidence by saying "we would share all our working and thinking, my thinking with you". In short, the text of the speech is altogether encouraging and consoling as far as its text is concerned.

4.2 Process Analysis (Interpretation)

The second step of textual analysis in CDA given by Fairclough is 'Process Analysis'. In this step the researcher has to find out that what is the context of the text, how it is produced and what is its implication on societal level. Social roles, gestures and formation of words play very vital role in the understanding of a text. The speech under our discussion had been delivered amid Corona pandemics. Boris Johnson himself suffered from this virus and recovered. All the world is in the clutches of this disease. If we see the speech in this context, we can find out that the speech was consoling as well as warning. When he calls COVID19 an unexpected and invisible mugger and physical assailant to make the people realize the seriousness of situation, he refers to his own experience and says, "which I can tell you from my personal experience it is". When the audience hear him quoting his personal experience, the must have the influence. But when he talks about 'wrestling it down to the floor' the context of his own experience reinforces the hope of recovery on the part of people. There is great distress and panic all around the world. The speaker manipulates the grave situation of the world and marks his country less affected as compared to the rest of the world and uses the word "elsewhere" for the world outside. In this way, he tries to encourage the English people and prepare them to confront the crisis.

4.3 Social Analysis (Explanation)

By using the words "we", "all of us" and "collectively", the Prime minister Boris Johnson tries to show integrity and oneness with the people of England. This technique decreases the state of depression and distress among the people. He uses the idioms such as "turn the tide" and "wrestle to the ground" in order to encourage the people. He encourages them to face the situation by mentioning WW2 and the struggle of Mr. Moore who just turned 100. He says that after the end of this pandemic, they would hopefully "emerge stronger than ever before". The people of England see him recovered from Corona. He speaks hope and confidence. All these things make the nation look forward towards good times.

5 Conclusion

After analyzing the speech from all the three dimensions given by Fairclough in his CDA model, it could be concluded that this speech by Boris Johnson blew hope and confidence among the masses. Mr. Johnson used idioms, euphemism, historical references, informal words, and personal experiences in order to console his nation in this hour of stress. He warned his nation against the upcoming dangers in the case of their carelessness. At the same time, he gave them a hope of coming out of this whirlpool if they followed the instructions given by the government. After analyzing the speech of textual, interpretative, and explanatory basis, we can say that text along with context was a storehouse of hope and consolation for the audience and best met its purpose.

References

Afzaal, M., Khan, M., Ghaffar Bhatti, A., & Shahzadi, A. (2019). Discourse and Corpus based Analysis of Doctor-Patient Conversation in the Context of Pakistani Hospitals. *European Online Journal of Natural and Social Sciences, 8*(4), pp-732.

Brown, G. & Yule, G. (1985). Discourse Analysis. *Journal of Linguistics 21*(1), pp. 241-245.

Corson, D. (1995). *Discourse and Power in Educational Organizations,* Cresskill: Hampton Press, N.J.

Fairclough, N. (1989) Language and power. New York: Routledge.

Fairclough, N. (1992) *Discourse and social change.* London: Polity Press.

Fairclough, N. *(1995). Critical Discourse Analysis: The Critical Study of Language.*

Longman. ISBN 978-0582219847.

Fairclough, Norman (1995b). *Media Discourse.* London: Edward Arnold.

Fowler, R. (1996). "On Critical Linguistics", in Caldas-Coulthard, C. R. and Coulthard, M. (Eds.), *Texts and Practices: Reading in Critical Discourse Analysis,* Routledge, London,1996, 3-14.

Gee, J. P. (1990). *Social linguistics and literacies: Ideology in discourses.* London: The Falmer Press.

Halliday, M. A. K. (1978). *Language and Social Semiotics.* London: Edward Arnold

Janks, H. (2002). Critical Discourse Analysis as a Research Tool: *Critical Discourse Analysis*. London: Routledge.

Qiuhan, L., Afzaal, M., Alaudan, R.. & Younas, M. (2020). COVID 19 Pandemic and Online Education in Hong Kong: An Exploratory Study. *International Journal on Emerging Technologies*. *11*(5), 411-418.

Rogers, R. (2005). Critical Discourse Analysis in Education: A Review of the Literature. *Review of Educational Research*. *75*(3), 365-416.

The Telegraph. (2020, 04, 27).   YouTube. URL https://youtu.be/xk-i9923Qfg.

Van Dijk, T. A. (1989). *A handbook of discourse analysis.* London: Academic Press Limited.

Van Dijk, T.A. (1991). *Racism and the press.* London: Routledge

Van Dijk, T.A (1992).Discourse and the Denial of Racism. *Discourse & Society*. doi:10.1177/0957926592003001005

Van Dijk, T.A. (1993). *Elite discourse and racism.* London: Sage Publications. pp. 242-282.

Trends of Avoiding Pronunciation and Adapting Enunciation

Rakhshanda Fawad[1] , Noreen Akhtar[2]

Abstract

The main purpose of the study is to find out the trend of avoiding pronunciation and adapting enunciation among students. A sample of 50 students are taken on the convenient basis from available, on the particular days of visit, from the three different colleges. The data is collected through the questionnaire. The questions of the questionnaire are about the issues why students adapt enunciation in their speaking instead of proper and correct pronunciation and how these issues can be solved. The data is analyzed and interpret based on percentages of responses. The major findings of the study show that students do not learn basics about second language (English) during school time because teacher are not trained well. Overall, the student's basic concepts are not clear, and they do not know the right pronunciation, so they use enunciation in their speaking to cover their problem. So, it is recommended that teacher should emphasized on speaking strategies, and this will only be possible through qualified and trained teachers.

Keywords: Language, Pronunciation, Enunciation

---

[1] is an English Lecturer at University of Central Punjab, Lahore

[2] is an English Lecturer at University of Central Punjab, Lahore

1 Introduction

Language plays a very important role in one's life. There are two types of languages which exist in the world. These are verbal languages and sign languages. Verbal languages are related to our speaking abilities. Speaking abilities are related to our vocal track. Sounds produce through vocal tract. On the other hand, sign languages are related to different symbols or signs. These are presents in the form of different shapes and pictures etc. Without language we cannot express our feelings and emotions etc. The English tongue is quickly spreading and almost the general language of the human race. John Lubbock (1803-0865). English language has great importance in Pakistan not only because English has established itself as the universal language of communication but also because English is at the first-sight preferred medium of instruction and our second language. The teaching of English language in Pakistan has great importance at all levels of studies because many of our textbooks are written in English. Students need to be trained to develop an understanding of the language to the extent that they should be able to comprehend the textbook fully and then be able to apply the knowledge acquired to their areas in their field of study as well as in their daily lives. There is one major problem is faced by almost all people; they claim that they do not understand the slang language because they use enunciation instead of proper pronunciation.

There is no doubt obvious that speaking plays very important role in someone's life. Words must be pronounced correctly. **Pronunciation** means a sound; one says, and stress patterns uses by someone. It is found to be difficult to pronounce accurately and correctly, but practice makes a man perfect. On the other side, **enunciation** is an old term which means to say sound correctly not mumbling, slurring, and lisping. If someone's enunciation is good, it will be easy to understand each word he/she pronounce.

There is no doubt that enunciation also plays a very important role in understanding any language. If our enunciation is not clear other person cannot understand our words clearly. So we first focus on our clear enunciation. We must know the **difference between French fries and French flies** we must pronounce both clearly when/while ordering in the restaurants.

Cognitive psychology tells us that we learn through relations and our awareness about something is the mixture of our past experience. These past experiences are also formed by the experiences of others.

To learn the correct pronunciation and enunciation it is very important to have the clear understanding of process involved in speech because through speech human beings express their emotions, response to other people and situations and also influence others.

The increasing importance of oral communication in our society leads that sufficient focus of oral communication in our society suggests that sufficient emphasis be placed on teaching speaking and listening from the beginning.

1.1 Statement of the Problem

The purpose of this paper is an evaluation of the current linguistic trend of avoiding pronunciation and adapting enunciation.

1.2 Objectives

There are following objectives while conducting this study:

- To identify the trend of adaptation of enunciation instead of pronunciation

- To draw comparison between enunciation and pronunciation

- To recommend adaptation of correct pronunciation

- To discover the better way to speak effectively

- To explore the importance both of effective speaking and the speakers

- To find out the effect of enunciation on the listeners

1.3 Research Questions

The following research questions were formulated:

- What is the major reason behind avoiding pronunciation and adapting enunciation?
- Learners do not have enough practice regarding English from their early age till now?
- Do the teachers use different strategies for improving the pronunciation?

1.4 Rational

The rationale behind this study is that there are some reasons that make people avoid correct pronunciation and adapt enunciation.

1.5 Delimitation of the Research

The present study was de-limited to 3 colleges of Lahore district. 15 students from Lahore College, 15 students from Home Economics College and 20 students from Kinnaird College were selected for this purpose.

1.6 Hypothesis

- People avoid pronunciation and adapt enunciation because they do not know the exact pronunciation.

- People do not have proper guidance from their teachers regarding enunciation.

- People do not learn basics about pronunciation at the school level studies.

- Teachers are not well-trained and educated.

- Students only focus on enunciation and give no importance to correct pronunciation.

2 Literature Review

2.1 Role of Pronunciation and Enunciation

Pronunciation is a very important part for L2 language learners because it affects learners' communicative competence and performance. "Teaching pronunciation was viewed as meaningless non-communicative drill and exercise gambits' (Morley, 1991:485-6). This paper analyzes the ways regarding teaching EFL pronunciation of learners at different level.

2.2 Is Pronunciation ignored?

Yes, the pronunciation is ignored because people or students do not want to focus on correct pronunciation, they only focus on fluently speaking and on enunciation. There is another research, this research/study finds out the reasons for overlooking teaching pronunciation. EFL pronunciation might be overlooked because

- Curriculum designers are not qualified & honest.
- Locally produced material is not organized. It does not fulfill the requirements.
- Teachers are not well trained.

According to Dalton & Seidlhofer (1994) phonemes & stress pattern are easily taught but intonation is difficult. These classroom activities are exhaustive but substantially useful when they are used in a particular environment with particular learners. Teacher's role is like a speech coach/ pronunciation coach who improve learner's errors give information, models, cues, suggestions and feedback for their performance.

2.3 Task Based-Activities

It is necessary to change formal discussion into different tasks which have definite goals and objectives in the form of required result through long discussion of students. Its practical example is instead of free talk on any topic. Teacher required careful planning for that purpose with suggestions and guidelines.

2.4 Uses of Spoken English

All languages change with the passage of time. Place and social setting have greater effect on them. Our pronunciation is affected by various factors such as our forefathers, our social and educational background, our working atmosphere and environment, our friends, our own identity senses and role of different places etc. when we move in the country we notice different changes in sounds and pronunciation. People adopt different accents or follow different speaking style according to their vocal tracks because our vocal tracks are shaped according only to our mother tongue. When we speak English language we need different vocal track positions. It is not an easy task for the people so when they speak second language they follow same mother tongue's vocal track positions, that's why their second language influenced, they tried to speak fluently that's why they adapt annunciation and ignore proper and correct pronunciation.

In enunciation we speak every word clearly so that other person understands our pronunciation and also understand our words. So enunciation is the part of correct pronunciation. And correct pronunciation is an important part of second language learning because it directly affects learner's communicative competence and

performance. By using above methods students can learn proper and correct language, pronunciation and enunciation of second language.

Pronunciation is an important and Dalton and Seidlhofer(1994) suggests that phonemes and stress are easy to teach but intonation etc. are difficult. They proposed ten techniques & activities that are useful for learners and teachers. These are as follows:

1.   Utilization of known sounds
2.   Explanation of how to produce sounds
3.   Communication activities
4.   Written versions of oral presentations
5.   Modelling and individual correction
6.   Incorporation of novel elements
7.   Tutorial session and self-study
8.   Self-monitoring and self-correction
9.   Computer-assisted language learning
10. Reading aloud

2.5 Pronunciation practice

Teaching Pronunciation should help the learners' attention is on the physical gestures and sensations that go together with specific sounds. For example, seeing/vision is required when observing how the mouth, tongue and teeth are positioned when pronouncing and contrasting different sounds. For instance:

/v/ lips are flat, upper teeth touch lower lip
/w/ lips are round

H.D. Brown (1980) in his analysis of the literature, describes the four stages which have been identified in the normal acculturation process. These are as follows:

1.   In the first stage the newcomer feels a type of euphoria mixed with the excitement of being in a new place.

2.   Culture shock is the second stage in this stage frustration rises to its peak, the individual begins to feel alienated from the target culture, and self-image and security are threatened.

3.   The third stage is the beginning of recovery. The stress is still felt but the person is beginning to gain control over the problems which seemed insurmountable before. Brown refers to this state as anomie, a state in which the individual begins to adapt to the target culture and lose some of the native culture. A feeling of homelessness might develop until the person fully adjusts to the new culture. This stage is considered a "critical period" in that the student is now able to gain a mastery over the new language.

4.   The fourth stage brings full recovery. The person has become reconciled to his or her role in the new culture. (H.D. Brown, Teaching English to Speakers of Other Languages; A Research report. 1980)

According to H.D. Brown, certain personality characteristics such as willingness to take risks and relative lack of inhibition can, in many cases, lead to proficiency in the target language.

3 Research Methodology

"Methodology is the science indicating ways of doing something properly. Methodology deals with the theory of fundamentals, science of subject and disciplines." (Shahnaz.1998, p.16). This research focuses on the factors for why people avoid pronunciation and adapt enunciation.

3.1 Nature of the Study

By nature, this present study was quantitative and descriptive and survey type method was used to describe the different strategies used for to find the effect of annunciation and pronunciation on the people.

For review of related literature several libraries (e.g. Quaid-e-Azam library, Punjab University library, library of Govt. College and Punjab public library) and different websites on internet were consulted.

The populations of the study were Lahore College of Women, Home Economics College and Kinnaird College's students 10, 20, 20 students from the above colleges were selected as a sample by using convenient sampling technique.

A self-constructed questionnaire was used as data collection tools, which had 20 items with series of, do they know about English pronunciation and enunciation and which type of language they use during their conversation, it is also asked that they study about proper pronunciation during school level studies. It is also focused on why people adopt annunciation instead of pronunciation. The data was collected personally from different colleges and analyzed by descriptive statistics. On the basis of findings, conclusion was drawn and recommendations were proposed.

3.2 Research Population

The population for the present study comprised from Lahore city.

3.3 Sample

A sample of 50 students, only girls are selected for the study, related to English literature or linguistics. Students from Lahore College of Women, Home Economics College and Kinnaird College are selected. Convenient sampling technique is used to collect data from these above mentioned colleges.

3.4 Instrument

A self-constructed questionnaire is developed. A great care is taken during the preparation of questionnaire so to get maximum and authentic information. All the necessary information is collected through the questionnaire of 20 items. The pattern of questionnaire is based on three points like the scale in which a respondent is asked to respond to a series of teaching strategies by indicating the following three keys i.e.

a) Yes   b)   No   c)   To some extent

Through this questionnaire researcher tries to answer all the research questions and also tries to find all the objectives which researcher describes in the first chapter of the study.

3.5 Data Collection

The questionnaire was distributed among the students in three colleges of Lahore city. In some cases extra time was given for completion. It took one month. The data was collected with the help of my friend from 50 students of three selected colleges.

3.6 Data Analysis

After data collection, researcher adopt SPSS tool and also Mini Tab for data analysis. By using them researcher made a graphic and percentage which represents researcher's data.

There is also discussion there through which researcher discuss in detail the responses of the respondents. For review of related literature several libraries (Quaid-e-Azam library, Punjab University library, Government College library and Punjab Public library) and different websites on internet were consulted. The populations of the study were students of different colleges. 15 students were selected from Lahore College, 15 students were from Home Economics College and 20 students from Kinnaird College were selected as a sample by using convenient sampling technique. A self-constricted questionnaire was used as data collection tool, which had 20 items with series of problems faced by students in using language, whether they focus on pronunciation or on annunciation and which type of language they use during their conversation. The data was collected personally and with the help of my friend from different colleges and analyzed by using descriptive analysis as well as percentages. There is discussion also in which responses of the respondents were discussed in details. The basis of finding, conclusions was drawn and recommendations were proposed.

Result and Data Analysis

Analysis and interpretation of data is the heart of research work. It needs immense care to interpret and present the data gathered from hard toils. To analyze the practical aspects of the research topic, a field survey was conducted among 3 colleges of Lahore namely Kinnaird College, Lahore College for Women and Home Economics College. A questionnaire was prepared in English for the students (Appendix A). The questionnaire contained a total of 20 questions.

A total of 50 questionnaire were distributed among the students of above mentioned 3 colleges.

Opting for "open questions" would not have suited the research exercise. As such, the questionnaires had to be structured by requiring the respondents to answer definitive, concrete and pre-determined questions. This was essential to ensure that all respondents give replies to the same set of questions. Instead of containing "open questions", the questionnaires were based on "closed questions" i.e. questions requiring the respondent to answer in "Yes", "No" or "To some extent". A sensible effort was made to ensure that the questionnaire contains questions which are clear so that the respondents do not have to face any misunderstanding in giving their answer. Strategy of multiple choice questions was consciously given up.

In devising the questionnaires, an attempt was made to use simple words which would be familiar to all respondents. Only some respondents ask what is enunciation because it is not a familiar term, so I explain about it. Care was taken in wording the questions so that text of the question does not bias the answer. Technical terms or vague expression, capable of different interpretations were avoided.

The data in this research is analyzed by using SPSS, descriptive and quantitative method i.e. taking percentages for the answers of the questions in the questionnaire and interpreted through textual discussion as well as through tables and figures as paper requirement.

Table 4.1

Age of the respondent

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20-25	28	56.0	56.0	56.0
	26-30	14	28.0	28.0	84.0
	30+	8	16.0	16.0	100.0
	Total	50	100.0	100.0	
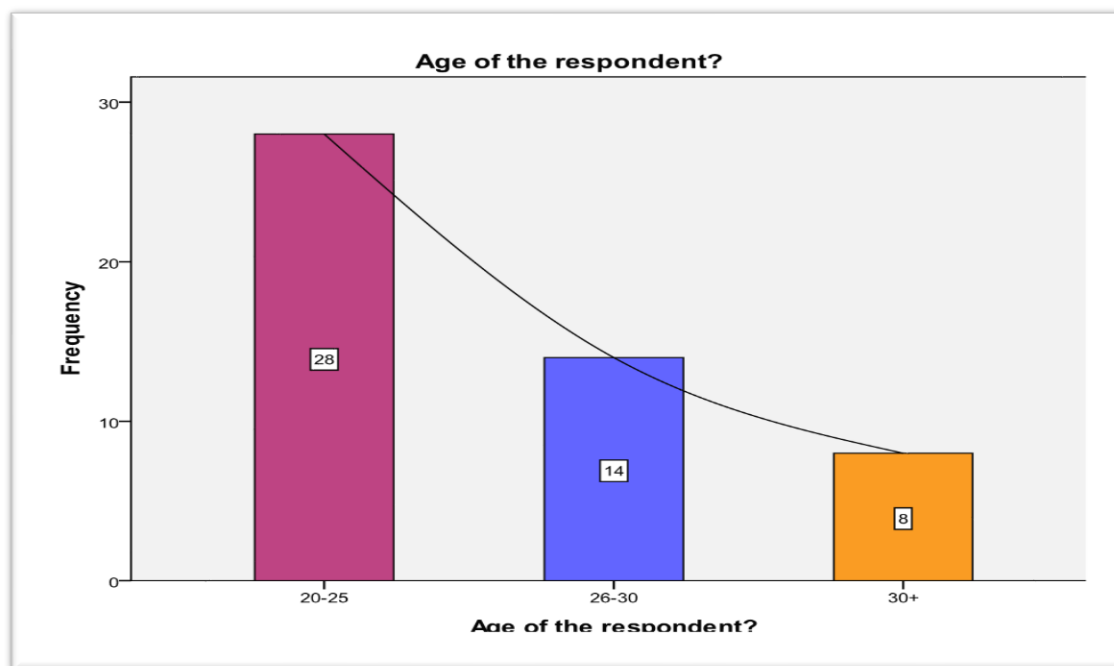
Result:

Table 4.1 shows that there is 28% respondent who belongs to the age between 20-25, 14% stands between 26-30 and only 8% are above 30.

Table 4.2

Do you focus on correct pronunciation while talking to others?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	27	54.0	54.0	54.0
	No	6	12.0	12.0	66.0
	To Some Extent	17	34.0	34.0	100.0
	Total	50	100.0	100.0	

Result:
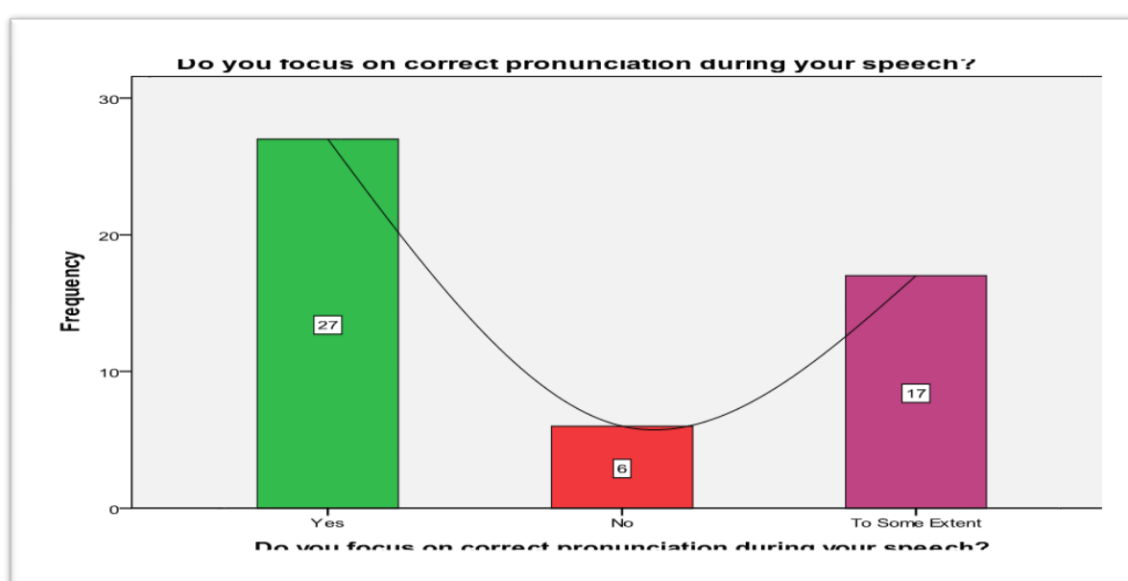
Table 4.2 shows that there are majority with 27% who said that they focus on correct pronunciation during their speech but beside this 17% said that to some extent they focus on correct pronunciation but 6% are against this statements they said no they did not focus on correct pronunciation.

Table 4.3

Do you speak fluently and want to focus on enunciation instead of correct pronunciation?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	23	46.0	46.0	46.0
	No	9	18.0	18.0	64.0
	To Some Extent	18	36.0	36.0	100.0
	Total	50	100.0	100.0	
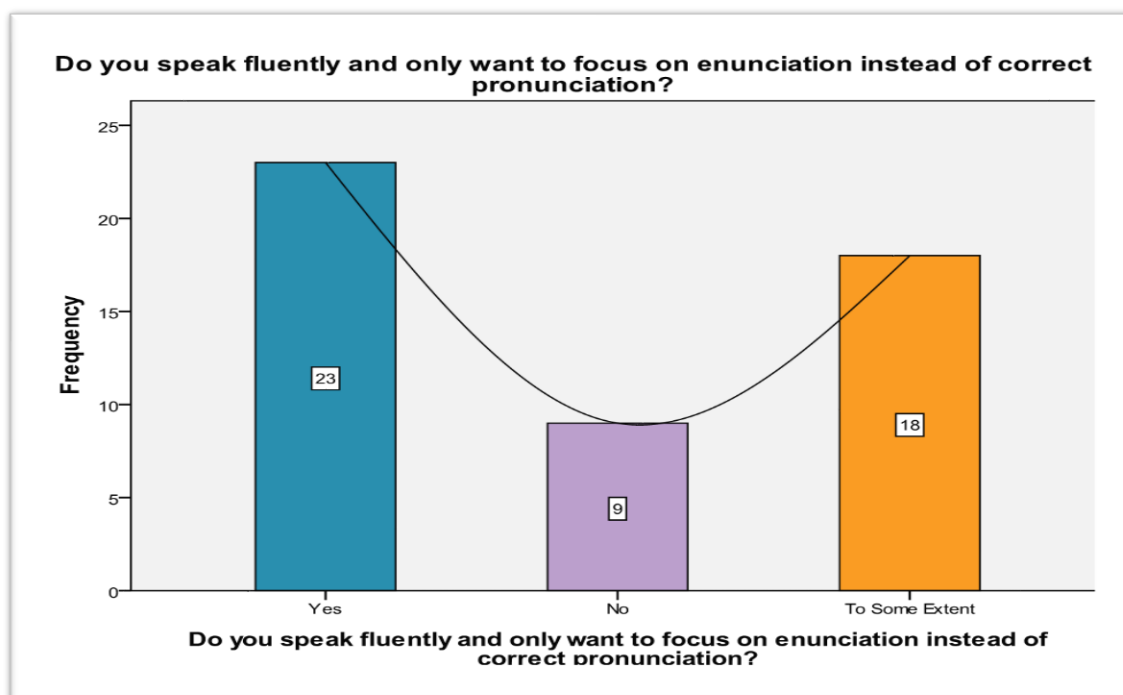
Result:

Table 4.3 shows that majority of the respondent which is 23% , said that they speak fluently and only want to focus on enunciation instead of correct pronunciation on the other side 18% are in favor of to some extent and 9% says no they do not speak fluently and their focus is only enunciation instead of pronunciation.

Table 4.4 How would you rate your speaking fluency in English?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weak	9	18.0	18.0	18.0
	Good	34	68.0	68.0	86.0
	Excellect	7	14.0	14.0	100.0
	Total	50	100.0	100.0	
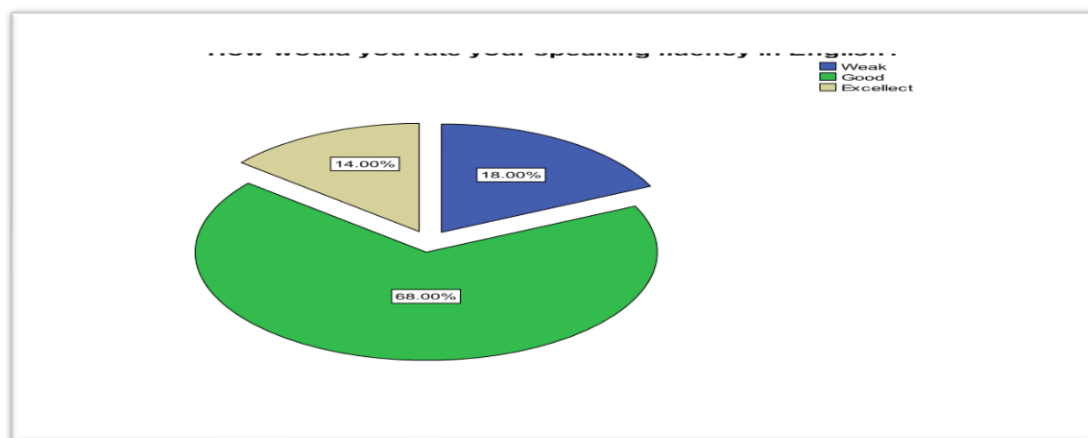
Result:

Table 4.4 shows that 68% of the respondent said that they were good in speaking English, 18% said that they were weak only 14% are in favor of excellent.

Table 4.5

Did you learn the basics of pronunciation at school level?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	11	22.0	22.0	22.0
	No	19	38.0	38.0	60.0
	To Some Extent	20	40.0	40.0	100.0
	Total	50	100.0	100.0	

Do you learn basics about pronunciation at the school level studies?
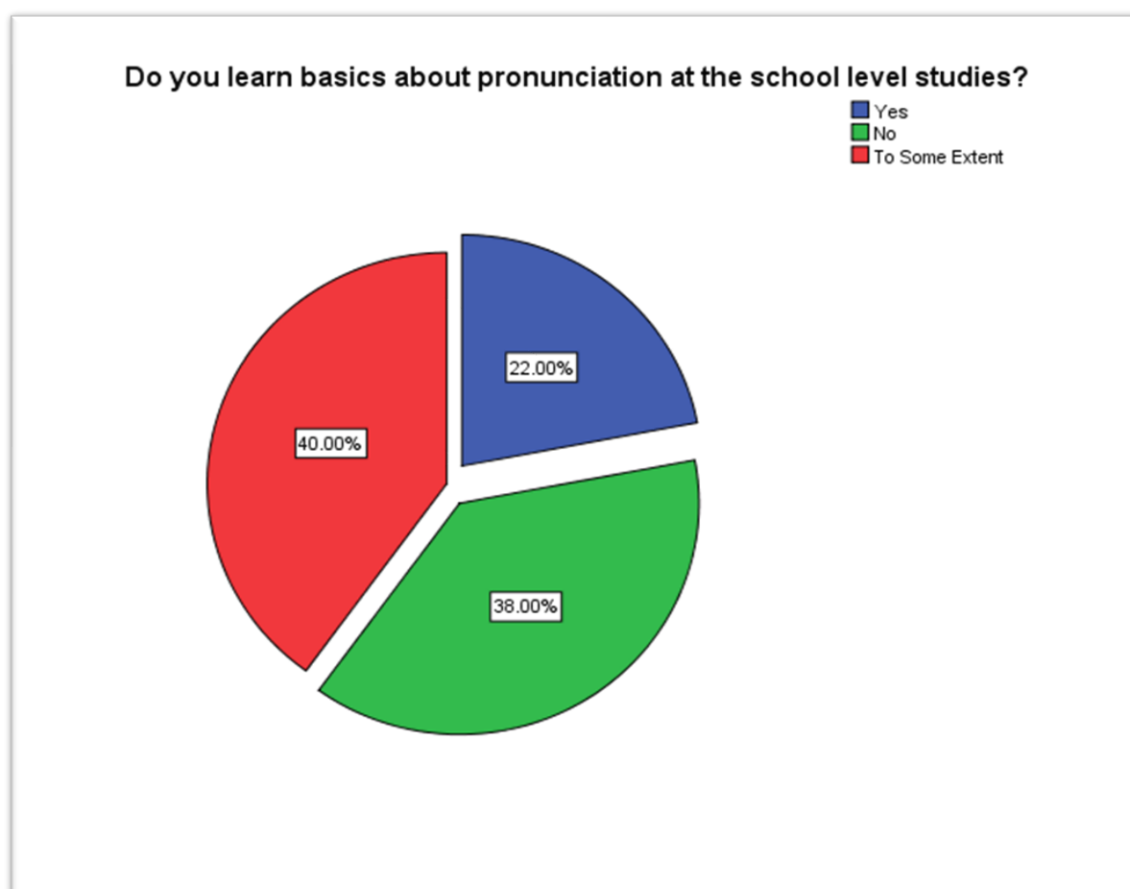
Result:

Table 4.5 shows that majority of the respondent which is 40% is in the favor of to some extent they learn basics about pronunciation at school level. 38% said that they don't learn basics about pronunciation at school level studies and only 22% are in favor of it.

Table 4.6

Using technologies (computers, smart phones, tablets etc.) are good way to improve your English pronunciation?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	30	60.0	60.0	60.0
	No	19	38.0	38.0	98.0
	To Some Extent	1	2.0	2.0	100.0
	Total	50	100.0	100.0	
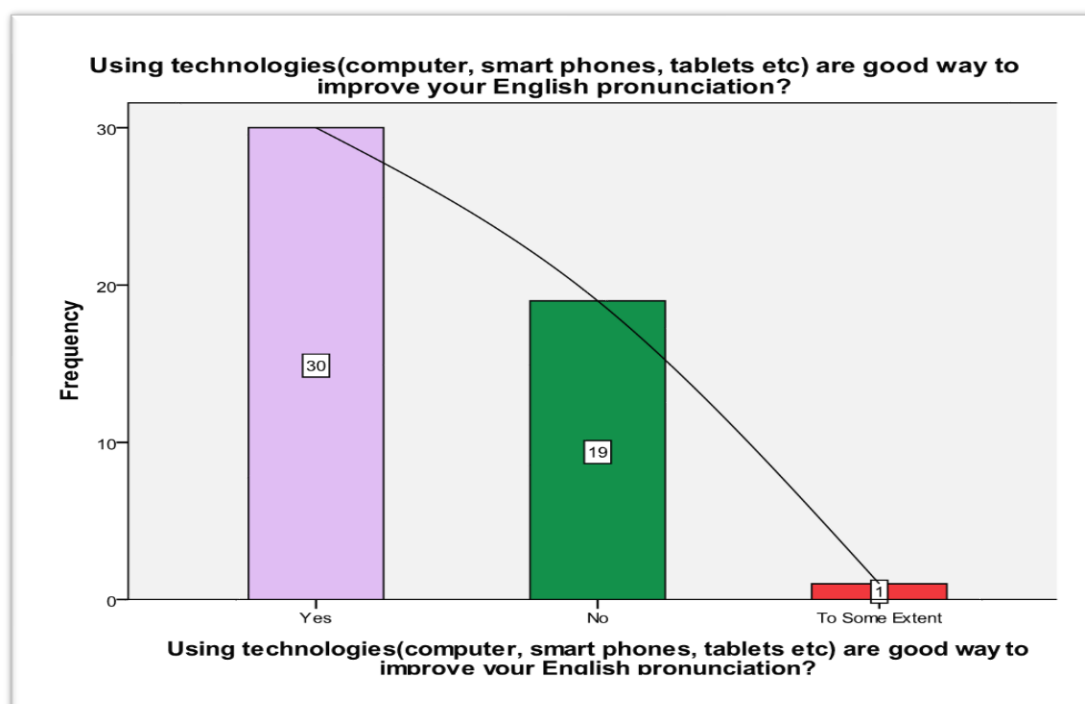
Result:

Table 4.6 shows that majority of the respondents are in favor of using technologies improve English pronunciation 19% said no and only one percent is in favor to some extent.

Table 4.7
Does your teacher pay any attention regarding your pronunciation during the class?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	30	60.0	60.0	60.0
	No	9	18.0	18.0	78.0
	To Some Extent	11	22.0	22.0	100.0
	Total	50	100.0	100.0	
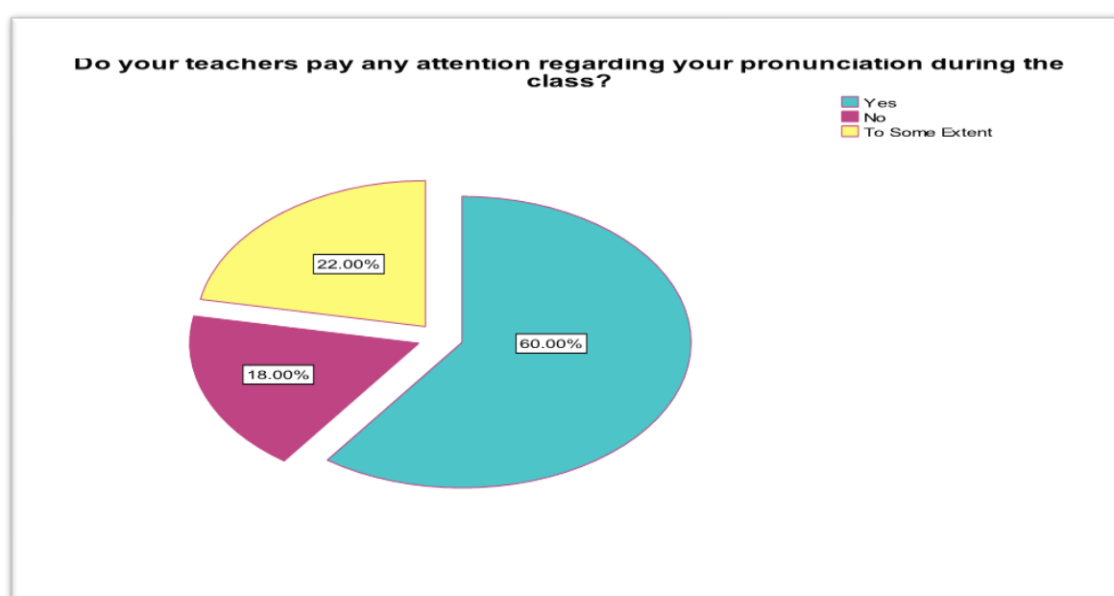
Result:

Table 4.7 shows that 60% are in favor of yes. It means that their teachers pay attention on their pronunciation during the class 18% said no and 22% said to some extent.

Table 4.8

Does poor pronunciation affects on your grades?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	18	36.0	36.0	36.0
	No	25	50.0	50.0	86.0
	To Some Extent	7	14.0	14.0	100.0
	Total	50	100.0	100.0	
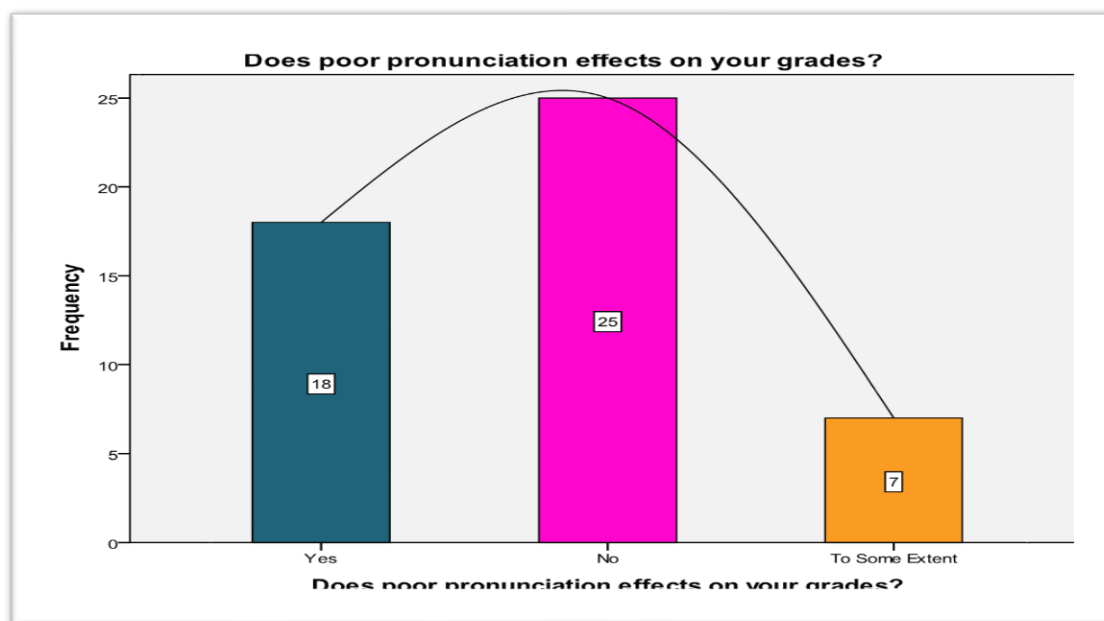
Result:

Table 4.8 shows that 25% majority said that pronunciation did not affect their grades, 18% are in favor of the statement and only 7% said that to some extent poor pronunciation affects on their grades?

Table 4.9

Does weak pronunciations effects on your confidence level?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	33	66.0	66.0	66.0
	To Some Extent	17	34.0	34.0	100.0
	Total	50	100.0	100.0	

Does week pronunciation effects on your confidence level?
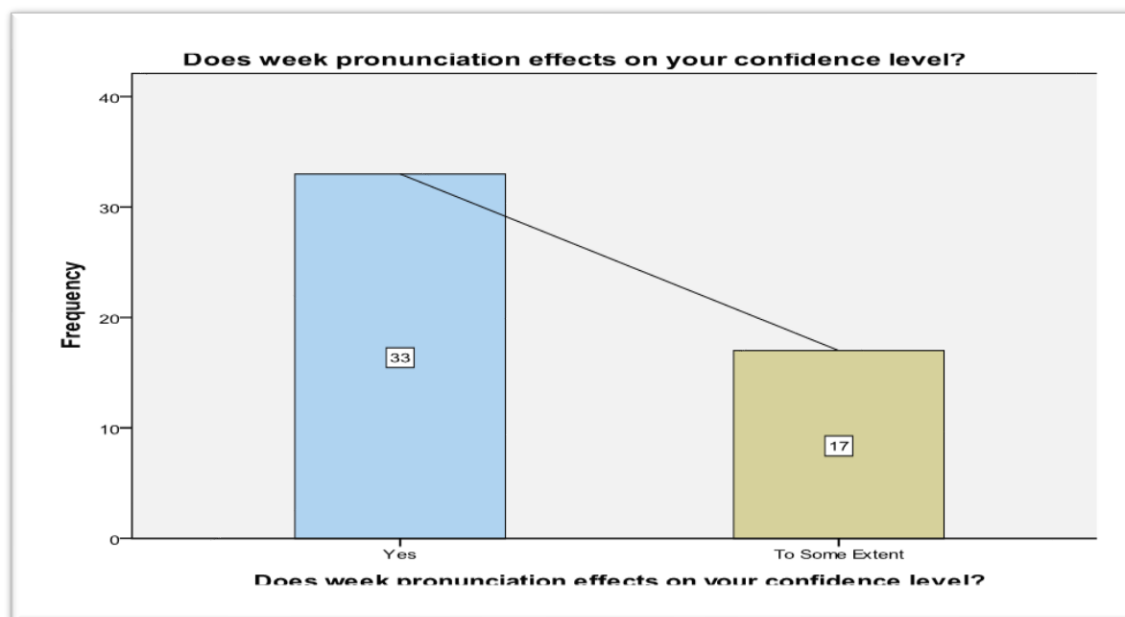
Result:

Table 4.9 shows that 33% are in favor of that pronunciation has great effect on the confidence level, 17% are in favor of to some extent. There is a remarkable thing which is that nobody says that no pronunciation did not have any effect on confidence level.

Table 4.10

Do you use enunciation to cover your pronunciation weakness?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	17	34.0	34.0	34.0
	No	21	42.0	42.0	76.0
	To Some Extent	12	24.0	24.0	100.0
	Total	50	100.0	100.0	
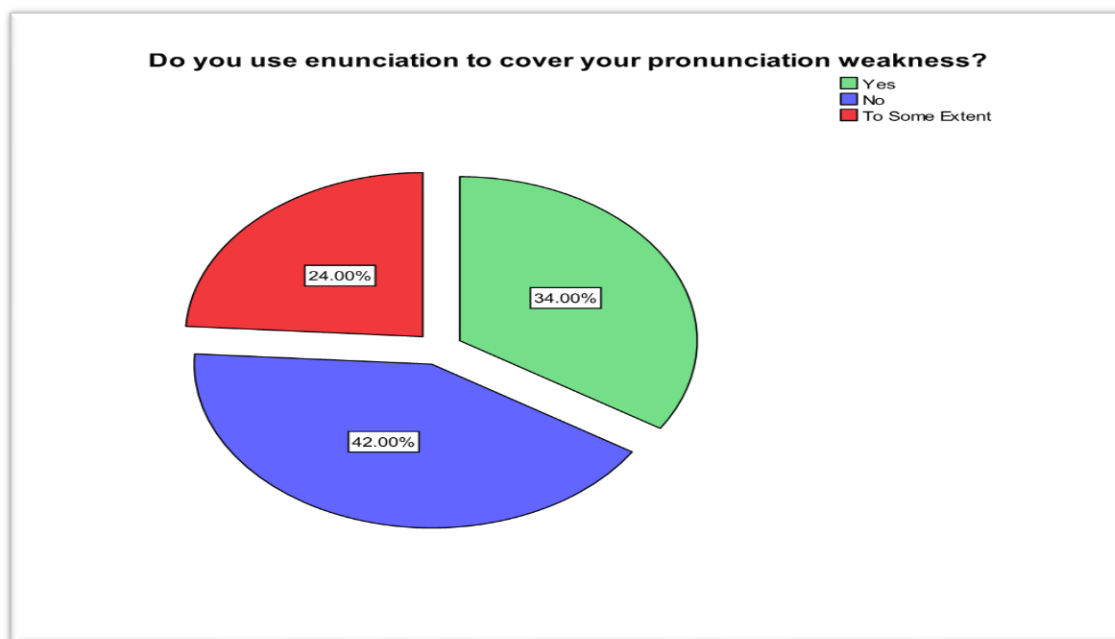
Result:

Table 4.10 shows that 42% said that no they do not use enunciation to cover their pronunciation weaknesses, 34% yes they use enunciation and 24% said to some extent they use enunciation.

Table 4.11

Is it easy for you to remember how words are pronounced?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	26	52.0	52.0	52.0
	No	3	6.0	6.0	58.0
	To Some Extent	21	42.0	42.0	100.0
	Total	50	100.0	100.0	
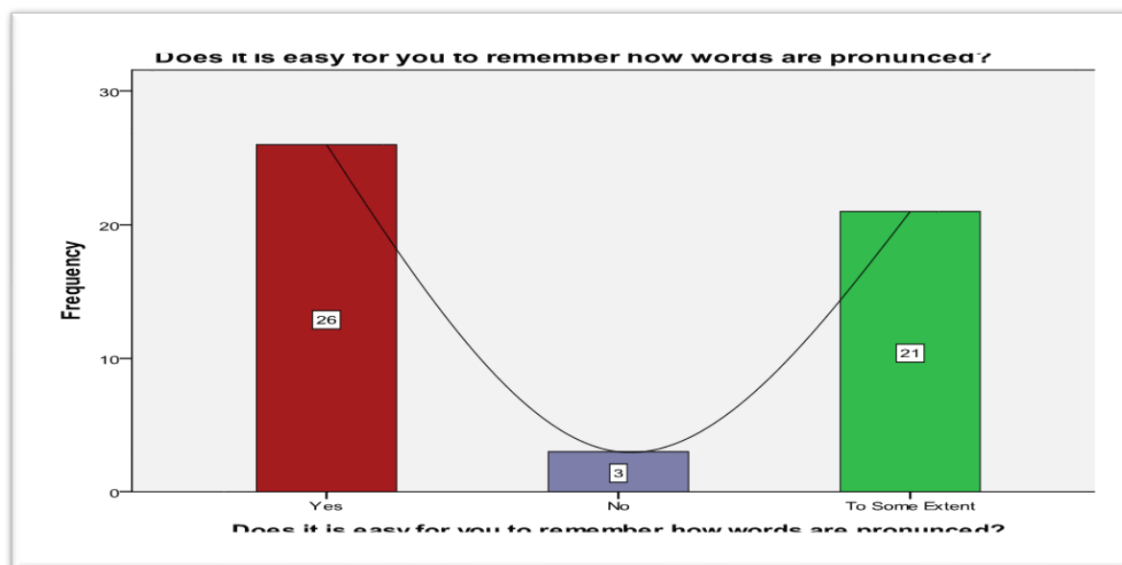
Result:

Table 4.11 shows that majority 26% remember and understand how words are pronounced 21% are in favor of to some extent and only 3% are in favor of no they do not remember.

Table 4.12

Do you practice English at home with your family members?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	17	34.0	34.0	34.0
	No	15	30.0	30.0	64.0
	To Some Extent	18	36.0	36.0	100.0
	Total	50	100.0	100.0	

Do you practice English at home with your family members?
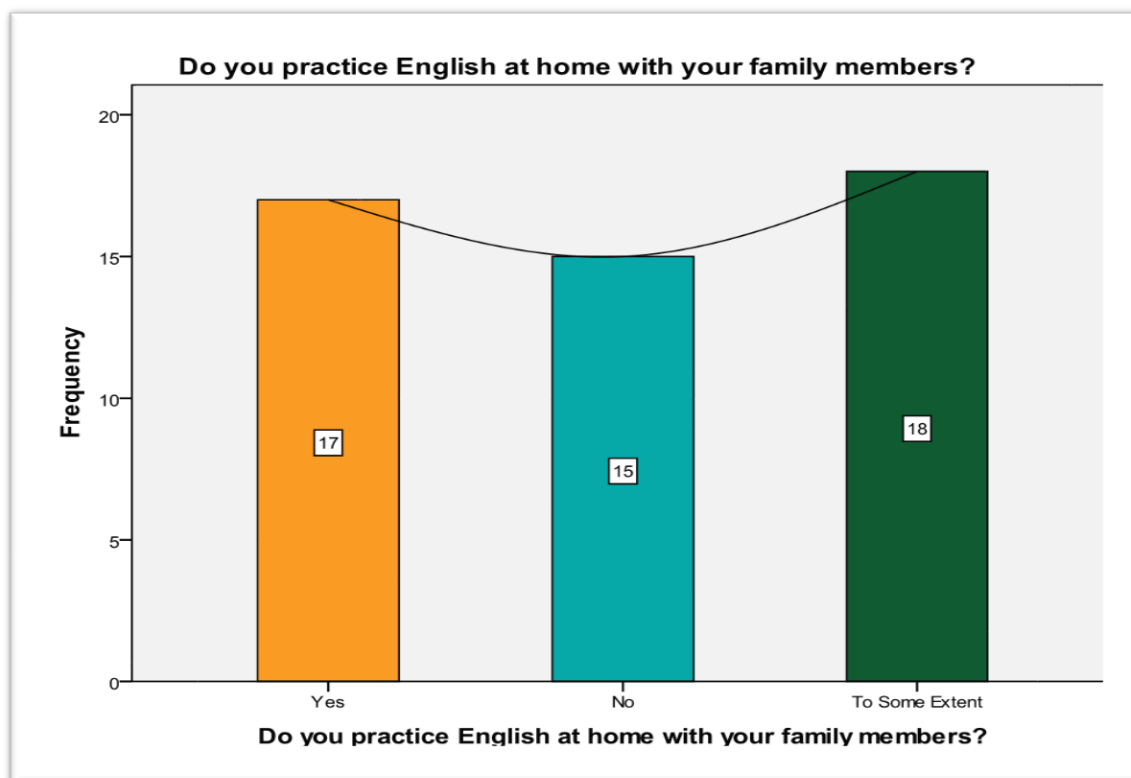
Result:

Table 4.12 shows that 18% of the majority respondents said that to some extent they practice English at home 17% are in favor of yes and 15% said no they do not practice it.

Table 4.13

Do you feel any difficulty while following the stress and intonation pattern of English language?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	22	44.0	44.0	44.0
	No	18	36.0	36.0	80.0
	To Some Extent	10	20.0	20.0	100.0
	Total	50	100.0	100.0	
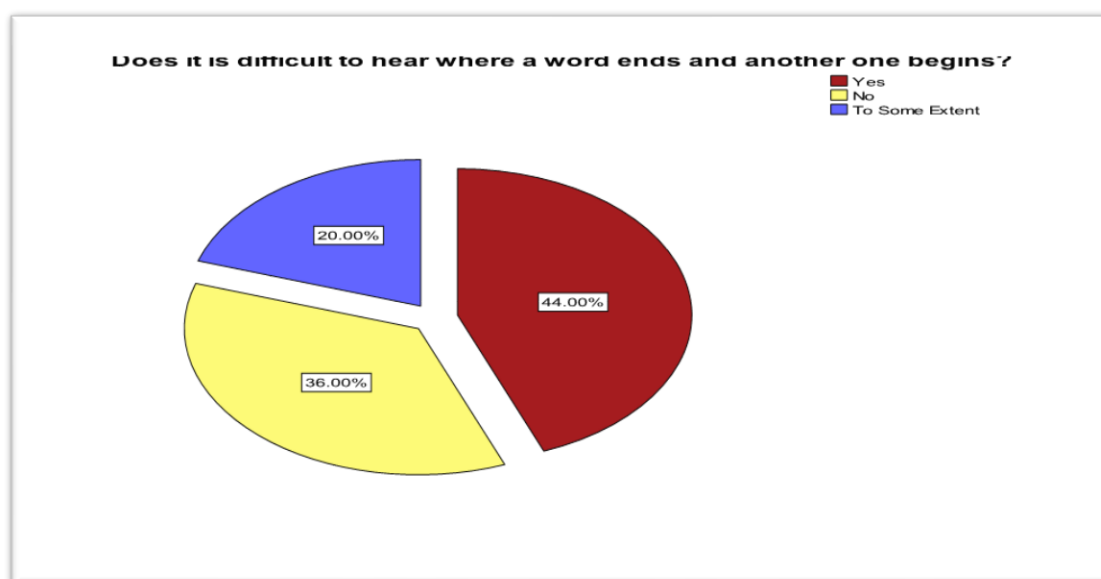
Result:

Table 4.13 shows that 44% said yes they feel difficulty to understand the stress pattern of English language. 36% are in favor of no they said that they do not feel any difficulty while following the stress and intonation pattern of English language and only 20% are in favor of to some extent.

Table 4.14

Does it confuse you when people pronounce words in different ways?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	29	58.0	58.0	58.0
	No	13	26.0	26.0	84.0
	To Some Extent	8	16.0	16.0	100.0
	Total	50	100.0	100.0	

Does it confuse you when people pronounce words in different ways?
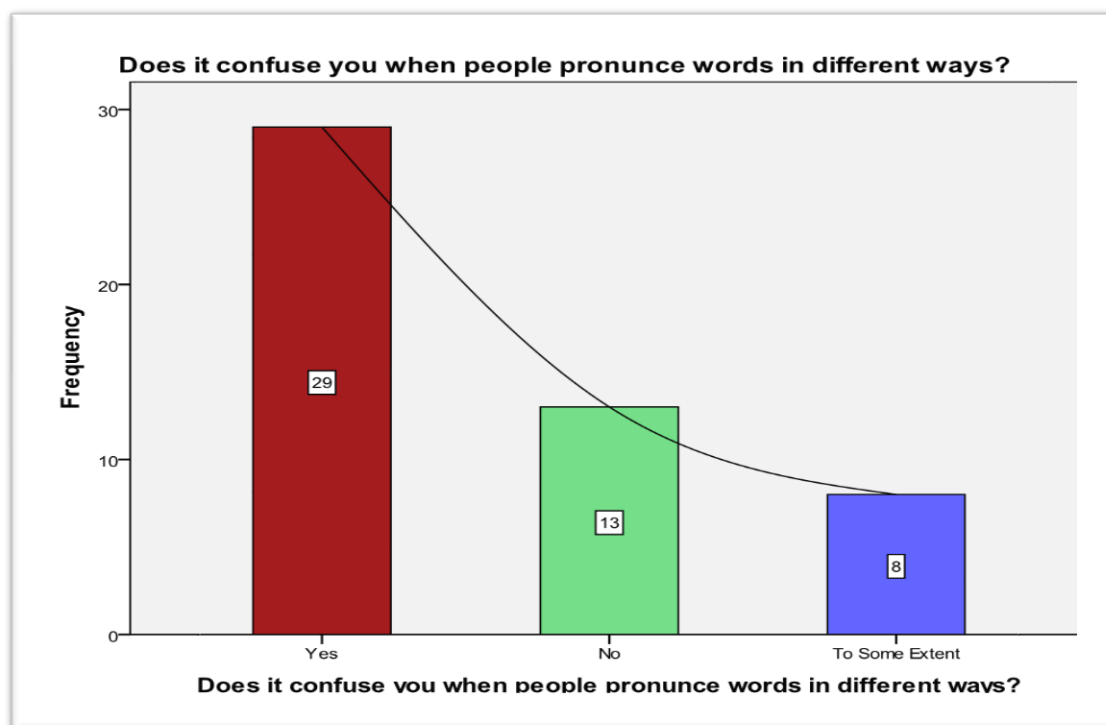
Result:

Table 4.14 shows that majority of the respondent 29% confused when people pronounce words in different way, 13% said no and only 8% said to some extent they become confused.

Table 4.15

Is it easy to pronounce one or two words, as compared to longer sentences?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	17	34.0	34.0	34.0
	No	10	20.0	20.0	54.0
	To Some Extent	23	46.0	46.0	100.0
	Total	50	100.0	100.0	
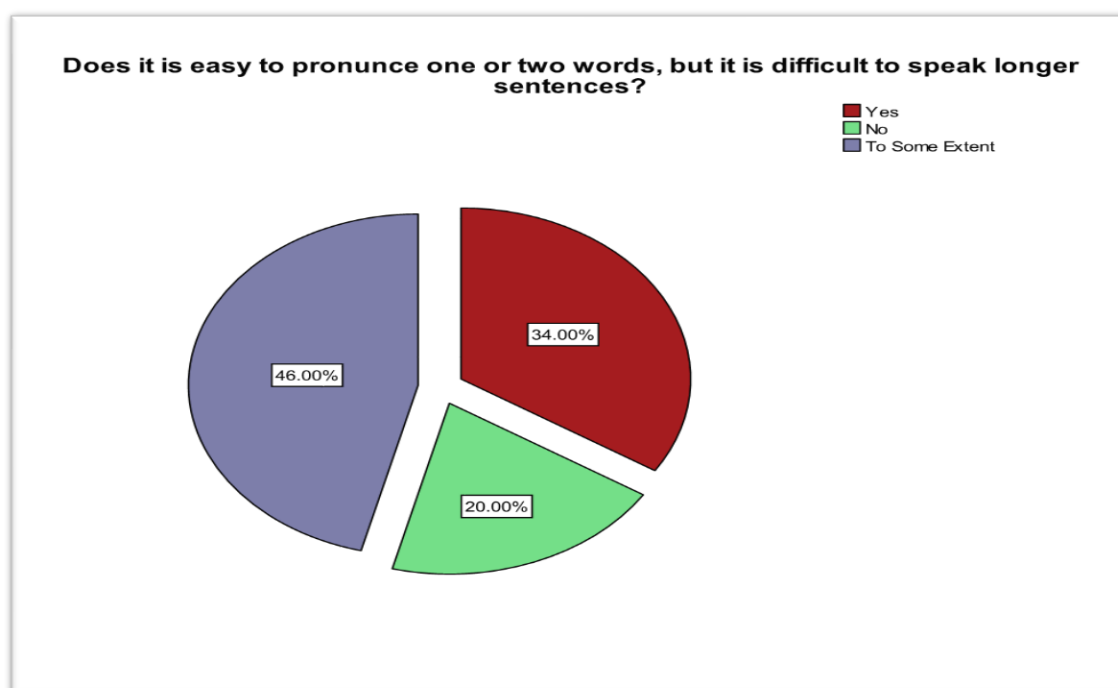
Result:

Table 4.15 shows that 46% which is majority of the respondents said that to some extent it is easy to pronounce one or two words but it is difficult to speak longer sentence. 34% said yes and 20% said no they don't feel difficulty to speak longer sentences.

Table 4.16

Do you think is it impossible to learn correct pronunciation?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	18	36.0	36.0	36.0
	No	17	34.0	34.0	70.0
	To Some Extent	15	30.0	30.0	100.0
	Total	50	100.0	100.0	
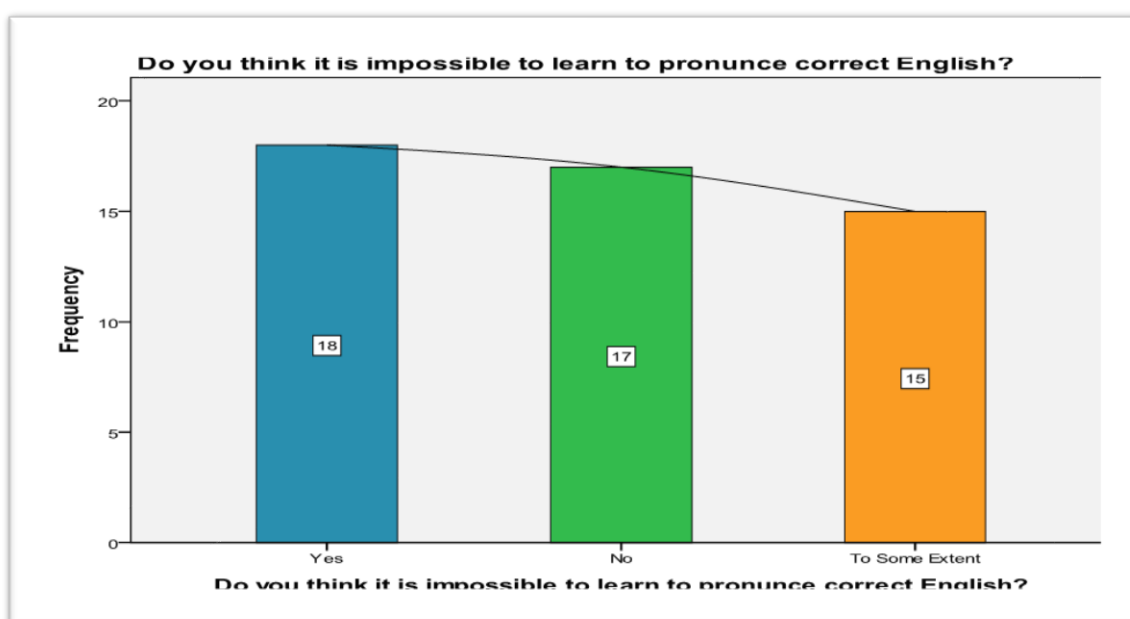
Result:

Table 4.16 shows that majority with 18% said that it is impossible to pronounce correctly but with little difference 17% said that no it is not impossible and 15% are in favor of to some extent.

Table 4.17
Do other people understand your language clearly?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	48	96.0	96.0	96.0
	To Some Extent	2	4.0	4.0	100.0
	Total	50	100.0	100.0	

Result:

Table 4.17 shows that majority of the respondent which is 96% said that yes other people understand their language clearly only 4% are in favor of to some extent. There is no one who said that other people do not understand their language clearly.

Table 4.18

Do you understand different accent clearly?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	17	34.0	34.0	34.0
	No	7	14.0	14.0	48.0
	To Some Extent	26	52.0	52.0	100.0
	Total	50	100.0	100.0	
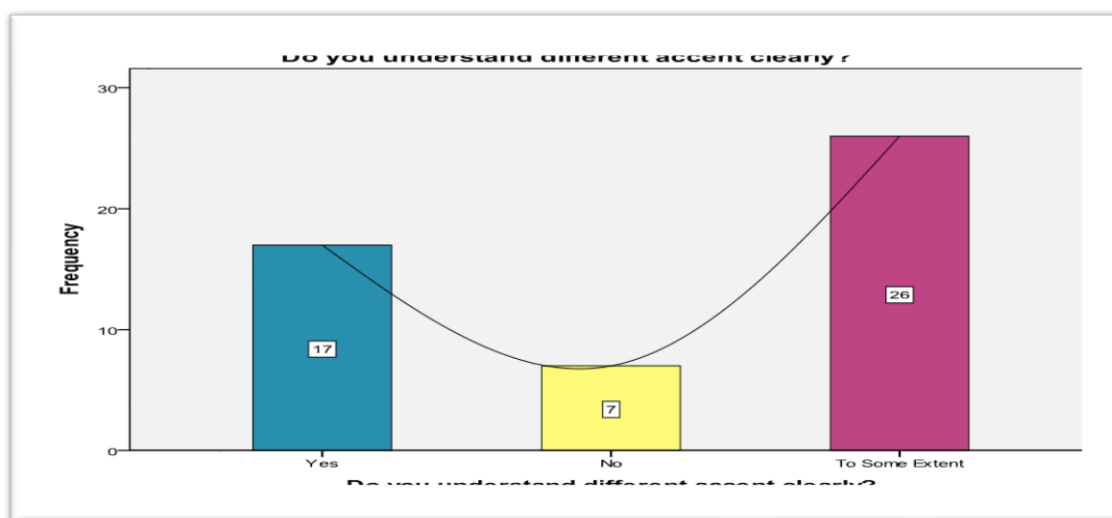
Result:

Table 4.18 shows that majority 26% said that to some extent they understand different accents clearly 17% are in favor of it and only 7% said that they feel difficulty to understand different accent clearly.

Table 4.19

Do you think your pronunciation is clear and correct?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	34	68.0	68.0	68.0
	No	2	4.0	4.0	72.0
	To Some Extent	14	28.0	28.0	100.0
	Total	50	100.0	100.0	
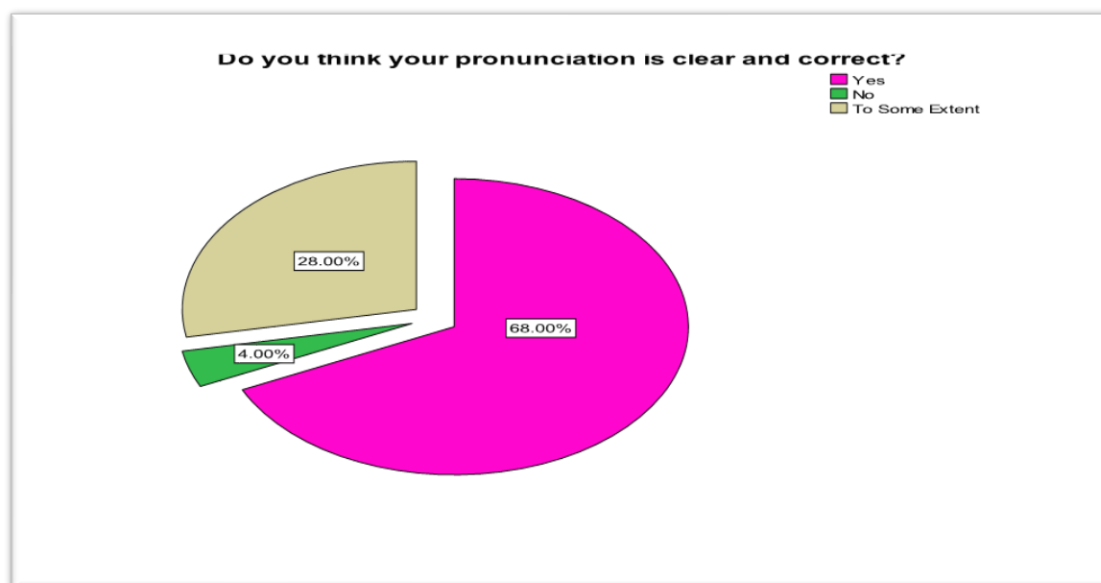
Result:

Table 4.19 shows that most of the respondent which are 68% thinks that their pronunciation is clear and correct. 28% are agree on to some extent and only 4% said that no their pronunciation is not clear and correct.

Table 4.20

Do you end your presentations appropriately?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	32	64.0	64.0	64.0
	No	6	12.0	12.0	76.0
	To Some Extent	12	24.0	24.0	100.0
	Total	50	100.0	100.0	

Do you end your presentation appropriately?
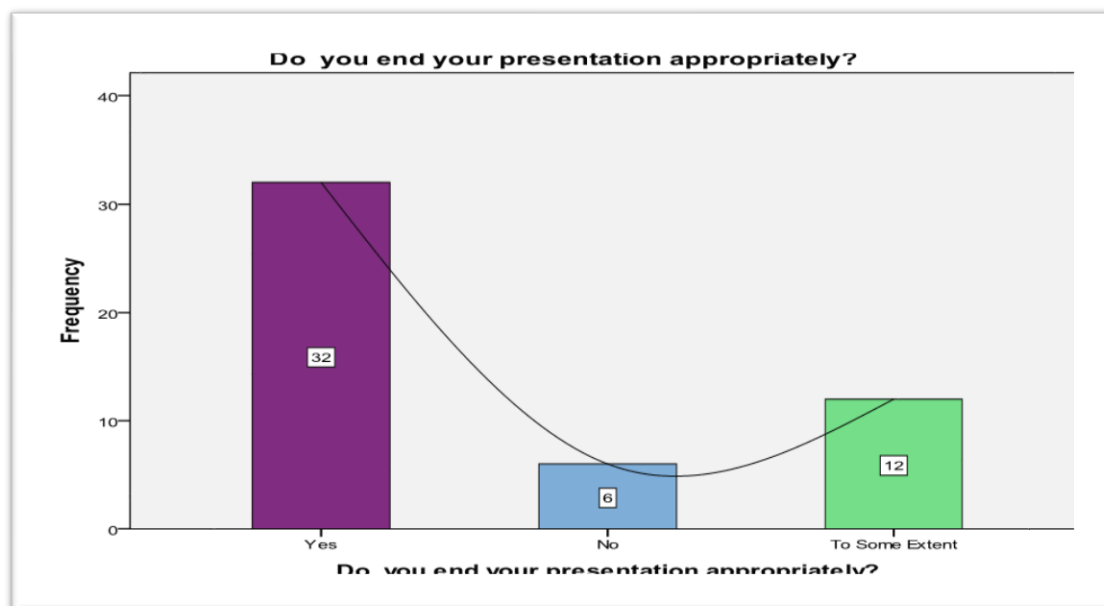
Result:

Table 4.20 shows that 32% are agreed on that point that they end their presentations appropriately 12% said to some extent and only 8% said no they can't end their presentations appropriately.

5 Conclusion

The importance of oral communication is increasing and today's society depends more and more on the spoken word. In our students' life conversation is often regarded as a minor part of a foreign language teaching program. If students are fluent in spoken English and they can speak or pronounce fluently or clearly they feel more and more confident and can face the challenges of the tough and competitive world. Most of the students agreed on the suggestion that "Special Classes" should be arranged at school and college level for improving pronunciation and fluency in spoken English. This "Speaking session" it is suggested, should be a regular part of daily schedule in each school and college. The current scene in Pakistan's does not indicate any emphasis on this aspect. The result is that fluency in spoken English is the weakest part. Different models for "Correct pronunciation and Fluency lesson" should be carefully designed. These lessons should aim at following goals:

1. To practice and introduce elements of spoken language. It includes the skill of expressing ;oneself orally in a foreign language.

2. Improving the learner's comprehension of speech (if possible both everyday conversational speech and more specialized uses of spoken language e.g. medical, business etc.)

3. To provide an opportunity for learners to use both familiar and new vocabulary actively, and in realistic contents. The situation should be as realistic as possible

4. The duration of the pronunciation (speaking) lesson should depend on the level of student's ability, Fifteen minutes of conversation is not impossible for students who know very little English, provided the topic is carefully chosen, and the material suitably planned. The teacher should provide discussion topics which are:

a) Related to student's requirements

b) Of a suitable level of difficulty

c) Not limited in scope.

As many students and teachers admitted that students are shy to in English in front of the class. Therefore, they hesitate to participate in correct oral communication / conversation in the classrooms. Too little participation by such students can be solved by stimulating clearly presented topics, and by teaching correct pronunciation teaching techniques.

If the students want, they can overcome all the weaknesses regarding correct pronunciation after that they do not need enunciation to fulfill the gap between correct and exact pronunciation. Only with the help of teacher, they can achieve this goal. In this way they can live a confident life, survive in the society, and also enjoy their lives.

References

American Hearing and Speech Association (ASHA). ASHA.org.

Ansfield, M., Bogo, N., & Lambert, W. (1962). "Evaluation reactions to accented English speech."*Journal of Abnormal Social Psychology*, 69, 89-97.

Gillian B & Yule G. (1989) .Teaching the Spoken Language. Cambridge University Press.

Baker A, (1997). Introducing English Pronunciation. Princeton: Princeton University Press.

Brenan E. M., & Brennan, J. S. (1981a). "Accent scaling and language attitudes: Reactions to Mexican American English speech." *Language & Speech*, 24, 207-211.

Brown H.D, (1980). Teaching of English to Speakers of Other Language: A Research Report.

Carol J. B, 1964.The Study of Language. New York: Prentice Hall.

Gerry, A., & Wingard, P. The Teaching of English as an International Language.

James H. Yang. National Yunlin University of Science and Technology. Taiwan Journal of Linguistics.Vol. 10.1, 115-142, 2012.115.A socio-phonological analysis of Taiwan English from the perspective of World English's*

Klippel F,(1984). Keep Talking: Communicative Fluency Activities for Language Teaching. Cambridge University Press.

Saman I. Innovative Methods of Improving Fluency in Spoken English at Intermediate level. Lahore: Department of Applied Linguistics Kinnaird College for Women.

Dehumanization of Trans-Queers on Media: A Visual Analysis

Asma Iqbal[1], Farah Iqbal[2], Mohammad Naveed Arshad[3]

Abstract

The present article aims to analyze the visuals of transgenders by Pakistani media. The most popular movie, BOL was selected for visual analysis. All the events were discussed briefly that how trans-genders were dehumanized in Pakistan by the media. The media always portrays the existing culture of the society. Kress and Leeuwen's modal were used to analyze the visuals because it is a strong tool to analyze the images. Gaze vector and salience have been used to study the visuals of trans-genders. Moreover, the present study reveals that trans-genders were badly dehumanized, and they are not able to establish themselves financially because of society. People abuse them, use them, and never allowed them to be respectful members of society. The researcher also suggests some techniques for the positive portrayal of trans-genders by media based on Kress and Leeuwen's (2006) model. The media should stop presenting them negatively and the trans-genders must be able to get their basic rights of living as a supreme court of Pakistan also allow them. The media should teach people, to show some respect and let them live and enjoy their lives.

Keywords: Transgenders, Gaze, Vector, Salience, Dehumanization, Visuals.

---

[1] Lecturer National Textile University
[2] Lecturer: Fast National University
[3] Lecturer: Punjab group of colleges Faisalabad campus

1. Introduction

Who am I? The very basic question asked by educated people just to enjoy the answer or to feel trans-queers ashamed. This is a cruel reality that trans-queers are facing problems every day based on their gender-specific (categorized as no-gender) issues and the behavior of the educated community towards them, the way people treated and insulted the trans-queers by asking such questions in public gatherings, on squares, or anywhere. These are not generalized statements, (like who you are? Look she is a man, etc.) but the real experiences of the trans-queers in Pakistani culture based on interviews taken in the media (print and electronic) domain. The same is the case with media representation like Zahid Ahmed in Zahy Naseeb, or the movie Bol. Furthermore, the relevance of quality (the way they are presented) and quantity (number of trans-queers on media with the reference of their total population) both are considered a major issue in the representation of trans-queers in media (Jackson McLaren, 2020). And if we look at the big screen, cinema, the societal behavior can also be observed in the movie Bol where the family hides the identity of trans-queer from society. The true picture of the society has been presented in the movie and also raised some questions at the end. The fictional character of trans-queers or trans-genders is opposite against their real-life experiences in multiple dramas (conflict between researches {Media portray them positively} and their daily life experiences).

There is a strong relationship between the things which the media represents is culture. According to Jackson McLaren (2020), there are four multiple ways through which this strong relationship can be studied. The very first way to study that relationship is to select multiple characters having different stories for their audience. The second aspect is to study the cultural impact on it. The interpretations are based on Pakistani culture. It also permits the viewers to study or to check what's going on in society. Thirdly, the way people are communicating in society and how they challenge the cultural mainstream. Lastly, the nature of portrayals can be counterbalanced by presenting the different portrayals of a similar gathering.

Prejudice has been created against trans-queers by using different kinds of media, especially in past (Jessica N. Jobe, 2013). There is still an impact of the criminal act against trans-queers in our minds. People are not aware of the feelings and moods of trans queers. Medical specialists are not interested to help them in overcoming their issues. They always face social stereotypes like (He is a woman, she is a man,), etc. This is not

a story of the eastern world, but still same is the case with the western world (Jackson Taylor McLaren, 2018) and in the 21st century, few human rights organizations are working for the rights of trans queers all over the world (Jessica N.Jobe, 2013). Trans-queers are facing social abuse and they have grown up with the concept that it's their fault (gender issue) and they are supposed to hide it from others (like in the movie BOL) if they want to spend a normal life. Like the sister murdered her trans-gender sibling because people abused her sexually and the father just wants that trans-gender to be a son. He sent him out for a job and people harassed him sexually. At the end of the movie when the sister was hanged, she died by leaving behind a question mark on the society we are living in that why parents give them birth if they are not able to take care of their kids if they are not physically fit. The present study analyzed the different ways of presenting trans-queers in media. Instead of analyzing their quantity (How much they are presented), We have analyzed the way how they are portrayed and what kind of discourse has been emerging in the mind of the viewers just because of that portrayal.

1.1 Historical perspective

The media representation of trans-queer is analyzed in this study but the reason why media represent them in this way is a big question. How societal behavior involves in it. Aroosa Kanwal (2020) in her research, describes the historical perspective of trans-queers with special reference to Pakistani culture and how they are respected and considered a spiritual being in the subcontinent. In the mid-evil ages, trans-queers were respected too and specially awarded some political positions (Ayalon, 1999; Pamment, 2010; Reddy, 2005). Britain after establishing its roots in the subcontinent changed this concept. They were considered criminals, according to the criminal tribe act of 1871. After that, trans-queers started facing social abuse and shaming. They took their positions and with time the only task which trans-queers can perform was just as dancers and beggars. They were considered spiritual beings having some divine powers. Kanwal (2020) studied two dramas and how these two Pakistani serials try to break the stereotypical role of trans-genders in Pakistani society.

Faris A. Khan (2009) also compiled a study in which he discussed the activists and non-activist role of trans-queers regarding their social stability. He took the sample from Karachi and studied how they fight for their rights. According to this study, trans-queers desired limited incorporation from the state and sought their conditions and terms. Activists trans-queers also started to work on their legal rights. Over time the population of trans-queers was increasing. Erin Kilbride (2015) in his research claimed that there

are almost 80,000 to three lac trans-genders in Pakistan. In 2009, the supreme court of Pakistan said that the trans-genders of Pakistan must get equal opportunities for living and jobs like other genders. Trans-genders always face social abuse, even from the literate community of Pakistan. For the last few decades, multiple dramas in the media, and few people are trying to establish a positive discourse regarding trans-genders. In 2018, another act (Trans-gender Persons (Protection of Rights) Act, 2018) is passed by the Supreme court in which trans-genders are allowed to get passports, licenses, and jobs.

The law has been passed that human beings should not be dehumanized by anyone, based on their body, color, race, poverty, or by any climate issue (Paulus Kaufmann, 2011). The same is the case with trans-genders. The act has been passed through which they can get their rights in maximum countries. As in Pakistan, the law is there by which they can get the facilities like normal human beings. Based on the theory of dehumanization by Herbert Kelman's (1973) is that humanness has two features: "identity" (i.e., a perception of the person "as an individual, independent and distinguishable from others, capable of making choices") and "community" (i.e., a perception of the person as "part of an interconnected network of individuals who care for each other"). When a target's agency and embeddedness in a community are denied, they no longer elicit compassion or other moral responses and may suffer violence). Kteily, Hodson, Bruneau (2016) describes dehumanization as prejudice and aggression present in society. In all societies and cultures, there is always a group of people who are facing dehumanizing acts performed by other communities or social groups. People are dehumanized based on their gender, color, social status, etc. These dehumanizing acts disturb the balance of society and raise aggression among the dehumanized people. People become more violent to get their rights if they are dehumanized for a longer time.

Similarly, according to Butler (2004) if someone lost their identity as a human or is considered sub-human in any society then no one can stop the social injustice and victimization of those sub-human beings. Trans-genders had lost those features which declare them human just because of the reason that people consider them others. This concept of others (in-equality in a society based on gender issues) insults them and took their basic rights. If any group of people considers as others in any society then that group faced injustice in all the aspects of their life. People don't consider them humans and there are very few opportunities for them to get their social status, job, etc. there is a strong injustice in every aspect of their life.

The present study analyzed the visuals taken from the movie BOL where the societal attitude is also shown. Moreover, the study also investigates images of trans-genders' roles presented in the movie BOL. The movie has been selected based on its popularity and the role of trans-genders presented in it. Multiple short events happened in this movie and visuals from every event (related to the trans-queers) have been selected for the visual analysis and the background has also been explained by the researcher. The present study majorly filled the gap of visual analysis of trans-queers and focus on gaze, vector, and salience. How these concepts are generated and what they conveyed to the layman community about trans-queers. The present study aims to highlight the importance of visuals and will also suggest some ways to show positivity if there is not.

1.2 Gaze, Vector, and Salience

A vector is a line that leads your eye from one element to another. A vector may be a visible line or an invisible one. It can be created by such things as against, pointing fingers, or extended arms. They may be objects or parts of objects (such as arms, legs, a pole, the side of a house) or invisible lines such as the direction of gaze from a represented person's eyes to another person or object. Gaze refers to where the figure in the image is looking. Salience refers to (focal points)- The element/s in an image that stands out and attracts the viewer's attention, it refers to the feature in a composition that most grabs your attention.

Semantic vector space (SVS) has been studied by many researchers. Jean-François Chartier (2018) compiled an article in which he explores the SVS for computational semiotics. He studied this phenomenon and checked what type of semiotic studies or analyses can be done under this. He majorly focused on three types of semiotic analysis that is modeling, componential, and paradigmatic analysis. He concluded that SVS provides a strong framework under which we can analyze different data set by the reference of semiotics.

With the reference of the semiotics and gaze another study has been compiled where discourse is also involved by Tan Hai Ly and Chae Kwan Jung (2015) in which they analyze the images of two advertisements and especially talked about the gaze and vector. The vector is formed when the image is looking towards the audience. The participant and the viewer are connected at an imaginary level and the relationship is formed based on the gesture (if present) and facial expressions of the participants. He also presented some features to study the gestures and facial expressions and the relationship between

the viewer and participant, which are as follows: Smile: Asks viewers to enter a relation of social affinity, Cold stare: Asks the viewer to relate to the participant as an inferior, Seductive pout: Asks the viewer to desire the participant, Looking up leading: Asks viewer for pity, Finger pointed at a viewer: Grabs the viewer's attention, invite the viewer to come closer, Defensive gesture: Asks viewer to stay away.

Gunther Kress and Theo Van Leeuwen (2015) composed an article in which they discussed the grammar of color and different colors are used for communication in different cultures. Behind the grammar of color, culture plays a vital role. They discussed color as a semiotic resource that performs multi-functionality. Modulation, differentiation, purity, saturation, hue, and value are considered the features of grammar and color and also known as distinctive features according to Jackobson and Halley's theory. The traditional sense of different color usage in advertisements was also discussed and analyzed in this article.

Toke Riis Ebbesen (2017) studied salience, in which he claimed that the functional aspect of semiotics has been ignored till now. In his article, he mentioned few theorists (Prieto, 1972; Buyssens, 1970; Bonta 1979,1980; Guldberg,1992) who also said that people mostly work on material objects, designs, and other such things and forgot to assume the behavior and communication process among the human beings. He described that in the digital world, everything can be interpreted as a sign instead of material objects and even a spoken or a written language can also be interpreted as a sign. He focused to differentiate different modes of human language that how human beings are communicating either their mode is inter-action, symbolic, or indicative. He also focused on the understanding of signs and claimed that nothing can be understood specially presented on media if the viewers are not familiar with the sign system. He also exemplifies the things and highlighted the importance of signs that how signs are important to know the hidden ideologies and meanings behind the communication, materials, and other things.

Anna I. Corwin's (2017) research has been compiled to study the semiotic structures of gender-queer. Their communication has been analyzed semiotically that how they communicate and what signs they use in their communication. The research also explains those features which change with time. The research also highlights the maintenance of a binary gender system in the daily routine life of gender-queer. Thai scholar also studied the images of trans-genders which were published in print media. The author claimed that

such kind of images of homosexual people or gender-queer is used as a discursive device just to raise consciousness in Thai society. In this research, only three cases were covered which are on 'hype' at that time. Three types of gender *im*-balancement were discussed in this article, homosexual, transgender, and gender-queers. All three cases were analyzed with the *social-political context* of Thai society. The researcher *relates* them with the cultural critique or Thai *Orientalism* and how Thai media *hides* high profile trans-genders and homosexuals.

In the present study, I am also investigating the images of trans-genders/ gender queers semiotically. How are they presented by the media? The researcher analyzed the gaze, Vector, and how have colors/fonts and headings have been used to create salience within each of the images. All the visuals collected from Pakistani Movie Bol have been analyzed in the sociocultural such as Pakistani culture: dress coats, make-ups, slogans, etc. In multiple TV dramas and society, trans-queers are begging or dancing in the streets just to earn money. The general concept in society, about the trans-queers, is still the same that they have some divine powers. So, the majority of the people still respect them and give them money when they dance at events and begging in front of them. The researcher will also suggest some techniques by following them their social image can be improved in-front of the layman community.

Transgender individuals occupy a wide range of locations within the categories of sex, gender, and sexuality. Due to the variety of transgender identities and the continued convolution of their locations on various continuums, transgender bodies on screen have been subjected to a variety of representations. Isolating various transgender narratives within the corpus of popular cinema reveals trends in trans body representations. Tracing the history of trans bodies in film from early instances of onscreen cross-dressing to the unforeseen popularity, the struggle for compassionate and realistic portrayals of transgender characters has not been without setbacks. Even though their presence threatens ruling ideology, mainstream popular cinema has recently and reluctantly conceded a small number of realistic portrayals of transgender characters. Although the history of transgender representations has been fraught with trivialization and demonization, popular cinema appears to be making room for realistic transgender characters. Therefore, the present study aims at analyzing presently, what media is conveying through visuals and this issue has been highlighted in the movie Bol which was broadly presented on the cinema screen and

received many awards. Besides, the hidden tactics used in visuals representation and what effect they left on society have also been investigated. What certain visuals of trans-genders have been portrayed in the movie? How trans-genders are dehumanized via visuals in media? What strategies can be adopted to present positive visuals of trans queers in media?

2. Analysis and Discussion

When the identity of any human being is legitimized either physical social or psychological that class lost their human features because of this violence or discrimination Herbert Kelman (1973) and it becomes a social practice over time and people don't want to add them in any human class. Trans-genders in Asia were struggling hard to get their basic rights and many activist movements were formed. The Supreme court of Pakistan also established the rule of their rights but still, they are not able to get it socially. Media always establish their roots in the ground realities. The way people treat trans-genders in their normal life, the same culture is presented on TV channels. As far as visuals are concerned then they are just spreading the negativity and showed them as others who don't have any right to live or spent their life like normal human beings as other genders do.
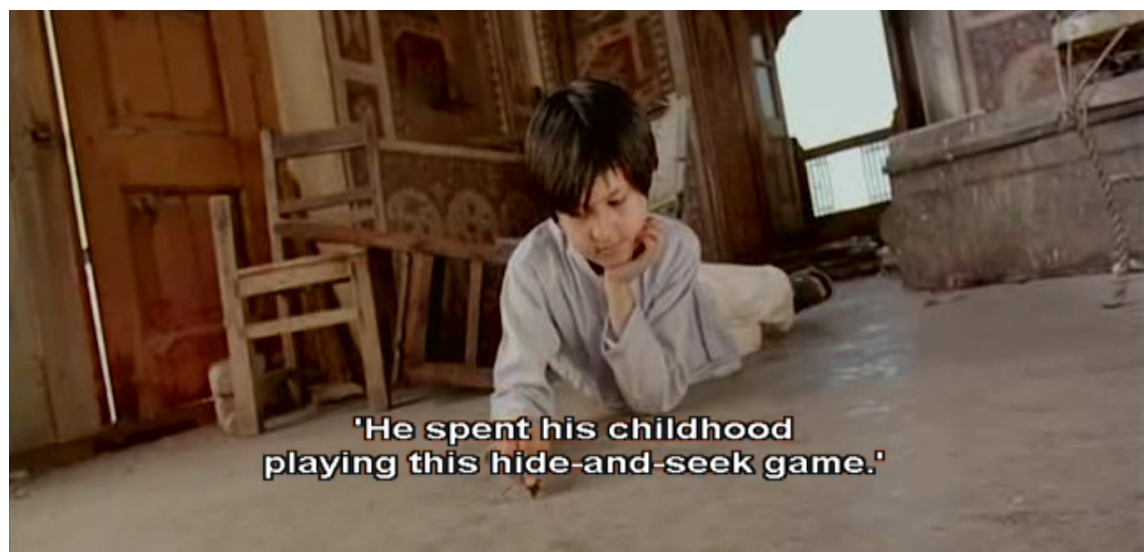
Image 1, 2 and 3

Kress and Leeuwen (2006) described three functions to understand the images. In image one under ideational meta-function, the action and reaction are created between a trans queer and with other objects. The Hubble-bubble is in the hand of the participant and behind him multiple objects are present. The link between the objects and the trans-queer creates the first vector in this image. The trans-queer is seeing towards someone else and it creates the second vector in the image.

As far as the gaze is concerned than the trans-queer is looking towards the participant which means that there is an offer in this image. The angle of the trans-queer in this image is oblique which shows the detachment with the viewers. The angle of the camera is high which shows that the power relationship is there. The gaze of the trans-queer is upward which also establishes the power relationship. In image no. 3 the action and reaction are

created between the trans-queer and the pencil. Other objects also add meaning to it. The trans-queer is looking towards the floor where he is trying to paint something. It also creates the 1st vector in the image. In image three, the gaze of the trans-queer is towards the floor instead of viewers which shows offer according to Kress and Leeuwen (2006). The angle in this image is oblique which also shows the detachment of the trans-queer

with viewers.

Image 4,5 and 6

In image 4 the action and reaction are established between the trans-queer and the male. Instead of showing the face in this visual, the stronger vector is created between the cheek and the hands of the male. This vector also creates some negativity in this visual Jessica N.Jobe (2013). The gaze of the participant is towards his works and the gaze of his teacher is towards him. The trans-queer seems unaware of this harassment in this image. The participant is looking towards his works which again shows the offer. The angle in image four is oblique which shows little involvement with the viewers. Both the participants are involved very little with the viewers. The trans-queer is involved in his work and the chin of the teacher also shows a tilt angle which means that both the participants are not involved with the viewers. The teacher is harassing the trans-queer but this harassment seems like a familiar phenomenon (Jackson Taylor McLaren, 2018). The level of the trans-queer is lower in this image which also creates salience and shows real representative participants. In both images 5 and 6, the action and the reaction are created between the trans-queer and with objects. In image no. five other objects are the floor while in image no. 6 another object is his flying paper. The gaze in both the images was created towards those objects. In both the images, the participant is looking towards something else which again conveys the feeling of the offer. According to Kress and Leeuwen (2006), if the participant's gaze is somewhere else instead of having it towards the audience, it means that the offer is shown in this image. In both, images, the angle of the participant is oblique which shows the detachment of the participant from the viewers.

Image 7, 8 and 9

In this image, the action and reaction are performed between the trans-queer and the lady which is presented as her sister in this movie. The vector is created between these two characters. The gaze is again considered as an offer because the participants are not looking towards the viewers.

In image no. 8 the action and reaction are shown between the same character. The trans-queers is seeing himself in the mirror. The 1st vector is created between the trans-queer and the mirror where he is seeing himself. The second vector is created between the trans-queer and the reflection of the trans-queer. In this image, the trans-queer is again looking towards his reflection. Which refers offer to the audience. In this image front angle of the trans-queer is represented which shows the strong involvement of the viewers. The medium angle is represented which shows the equal power relationship. In

image nine The action and reaction are created between the trans-queer and two colleagues. The first vector is created between the trans-queer and the person who is standing in front of him. Another vector is created with the person who is standing behind him and put some color on his face. The gaze is created within the participants. The gaze towards the audience shows the offer. The angle is a tilt in the image.

Image 10 and 11
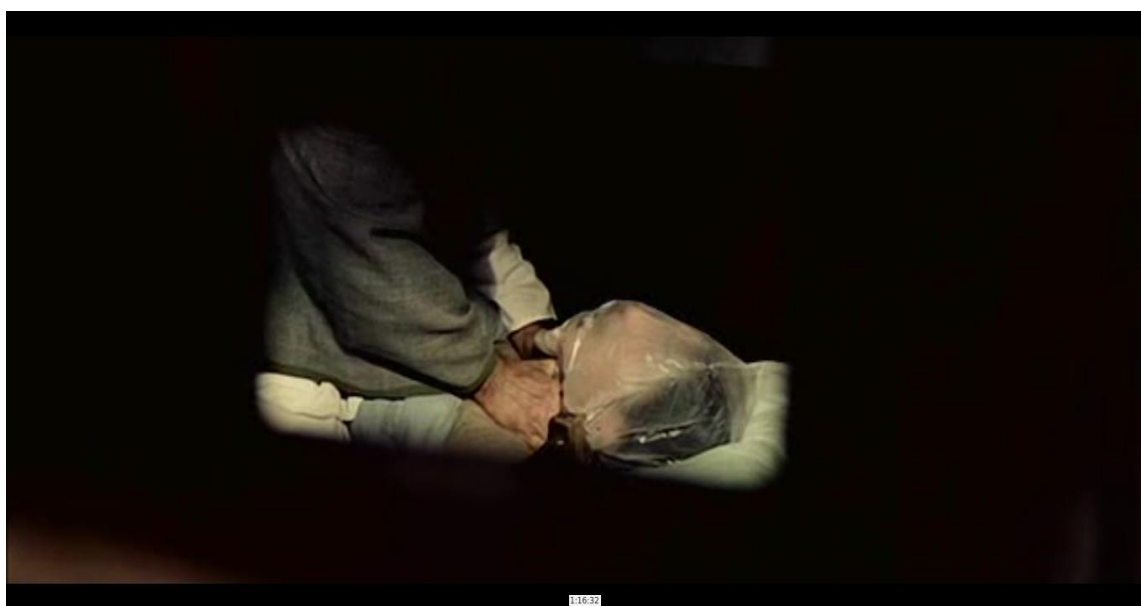
 Action and reaction are created between the trans-queer himself and his imagination as his eyes are closed in this image. Or he is trying to escape himself from the situation where he is stuck. The vector is created between the trans-queer and his imagination. The gaze in this image is not directed towards the viewers which shows offer according to the modal of Kress and Leeuwen (2006). Action and reaction are performed between the trans-queer and his father (only hands are visible). The second vector is created between the trans-queer and his effort to save himself via using his hands. The gaze is created

between the trans-queer and the plastic bag which is on his face. The angle is oblique in images which shows the detachment of the participants towards their viewers. The camera angle shows the high power relationship between the two participants.

The salience is created in these images as the size of the trans-queer is quite large which creates the greater salience. The tonal contrast and foregrounded representation of the trans-queer also show the greater salience in these images. The trans-queer is present on the right side of the image which shows that something new is shown there. As on the right side of the images, there is always a problem or the solution to the problem. Trans-queer is shown as a problem in these images (Jackson Taylor McLaren, 2018). The upper top is presented in these images where trans-queer is represented which also shows idealization, which is something beyond reality. Based on the Kress and Leeuwen (2006) modal Both these visuals create more negativity Mintz, L. (2011). instead of positivity about the trans-queers. As the face is not there so the viewers take the left side of the image as a normal image and don't take it as a problem or something negative (Jessica N.Jobe, 2013).

In maximum images, a strong relationship is avoided. Multiple images in this study show normal human beings as a problem for the trans-queer Mintz (2011) and later on, males harassed trans-queer more than others in the movie. It also portrays negativity Jessica N.Jobe (2013) that people already knew that and media strengthen that point of view that trans-gender must be killed and they don't have any right to live a normal life Jackson McLaren: (2018). These images also show the real representative participants.

In all the images, it has been seen clearly that trans-genders are dehumanized Paulus Kaufmann (2011). As in image 1 when trans-gender is standing in Hakeem's shop. He insulted him badly. The same is the case in other images where other people are there along with the trans-gender they harass him. Trans-gender was feeling safe when he is with his sisters only or he is lonely. Based on the three-dimensional model of Kress and Leeuwen (2006) all the images of the trans-gender presented in this movie convey or portray negativity. The camera angles and the way or the place where they are presented within the images add meaning to the negative portrayal of the trans-queers.

Visuals are portraying negativity Reddy (2005). The visuals which I have discussed and elaborated are portraying more negativity instead of positivity about trans-genders. Visuals can be improved or portrayed in a better way if the camera angle

foregroundedness, gaze, side of the image, and top of the image is improved. According to Kress and Leeuwen (2006) modal of visual analysis also describes how positivity can be portrayed via images or how things must be presented to show some positivity.

The visual analysis of this movie reveals that trans-genders are dehumanized in Pakistani culture. They are not even able to get their basic rights like education. They cant make themselves financially stable at any stage of their life. As shown in the images when trans-gender was trying to stable himself financially his colleagues harassed him and used him. All the movements, dramas, and talk shows who are trying to stabilize a positive discourse about trans-genders in society somehow import negativity via visuals about trans-genders.

Conclusion:

Based on the above analysis it is clear that media is portraying negativity in the society about trans-genders. The visual analysis of the movie Bol reveals the dual nature of the media. The media is representing the negative image of the trans-genders. The verbal utterances may leave a positive impact but as far as the visuals are concerned than they are just portraying the negative side of it. Trans-genders were badly dehumanized in visual representation.

References

Anna, I. (2017). Emerging genders: semiotic agency and the performance of gender among genderqueer individuals. *gender and language,12(3)*, 345-348.

Ayalon, D. (1999). Eunuchs, Caliphs, and Sultans, a study in power relationships. Jerusalem: Magnes Press. *Journal of Islamic Studies,12(3)*, 345-348.

Bockting, E. Coleman, E. Madeline, B. D. Guillamon, A. Meyer I. Meyer, W. Reisner, S. Savelius, J. Ettner, R. (2016). Adult development and quality of life of transgender and gender-nonconforming people. *current opinion in Endocrinology Diabetes and Obesity*, 188-197.

Bonta, J. (1979). *Architecture and its interpretation.* London: Lund Humphries.

Bonta, j. (1980). Notes for a Theory of Meaning in Design. in al. In G.B.e, *Sign Symbol and Architecture* (pp. 217-310). Chichester: John Wiley and sons.

Buttler. (2004). *Undoing gender. .* New York: Routledge.

Buyssens, E. (1967). *La communication et L' articulation and linguistique.* Bruxelles & Paris: presses Universitaires.

Chartier, J. Rizzotto, D. Chartand, L. Meunier, J. (2018).), A Data-Driven Computational Semiotics: The Semantic Vector Space of Magritte's Artworks. *Semiotica, special issue meaningful data*, 1-49.

Ebbesen, T. R. (2017). The salient features of the clock--a functional semiotic design analysis of relevance to digital design. *Research Gate*, 1-8.

Jobe, J. N. (2013). *Transgender Representation in the Media.* Encompass Eastern Kentucky University.

Kanwal, A. (2020). Transphobia to trans respect: undoing Hijraism through re-humanization of Khwaja Siras in Pakistani TV dramas. *journal of gender studies*, 1-13.

Kelman, H. (1973). Violence without moral restraint: Reflections on the dehumanization of victims and victimizers. *Journal of social issues, 29(4)*, 25-61.

Kilbride, E. (2015). The Forgotten: Pakistan's Trans-gender Population, and the Islamic State. *E-international relations*, 1-6.

Kress, G. &. (2006). *Reading images. The grammar of visual design.* London: Routledge.

Kress, G. &. (2015). Colour as a semiotic mode: notes for a grammar of color. *visual communication*, 342-368.

Kteily, N. Hodson, G. Bruneau, E. (2016). They See Us as Less Than Human: Metadehumanization Predicts Intergroup Conflict via Reciprocal Dehumanization. *journal of personality and social psychology 110(3)*, 343-370.

Ly, H. T. Jung, K. C. (2015). Multimodal Discourse: A Visual Design Analysis of Two Advertising Images. *international journal of content*, 50-56.

McLaren, J. T. (2018). *"Recognize Me": An Analysis of Transgender.* Windsor: University of Windsor.

Mintz, L. M. (2011). Gender variance on campus: a critical analysis of transgender voices. San disago, California.

Pamment. (2010). Hijraism jostling for a third space in Pakistani politics. *TDR; The Drama Review 54(2)*, 29-50.

Prieto, L. J. (1972). *Messages et Signaux.* Paris: presses Universitaires de france.

Reddy, G. (2005). *Concerning sex: Negotiating hijra identity in South India.* Chicago: University of Chicago Press.

Sinnott, M. (2000). The Semiotics of Transgendered Sexual Identity in the Thai Print Media: Imagery and Discourse of the Sexual Other. *Critical regional ties: Gender and sexual diversity in the ssoutheast and east Asia*, 425-440.

From Gender to Adjectival English Constructions: A Stylistic Lexical Analysis of The House of Broken Angels

Marghoob Ahmad[1], Riaz Hussain[2], Mamuna Ghani[3]

Abstract

The study reported in this paper investigates how potentially gender has operated in adjectival English constructions side by side with its cultural bond and decodes linguistic features of lexical categories sampled from Urrea's 'The House of Broken Angel'. Two aims of the study are (1) to construe gender operating in adjectival language of text; (2) to interpret cultural association of adjectives with gender. Purposive sampling of thirty lexical items on adjectival language alluding to gender moves was designed and axial coding was affixed to analyse significant features in data. Leech & Short (2007) model has been opted and lexical features have particularly been interpreted on the basis of their contextual occurrence carefully engraved by the author in text. A motif throughout the study has been to discover gender moves in adjectival language used in text. Findings evinced the choice and function of adjectives coalesced in text and this bonding also projected a light on life, culture, gender roles, social settings, and love explicated in lexical items. Qualitative paradigm has been laid down to explore gender moves in adjectives illustrating the naturalized male & female identities. The usefulness of study is demonstrated by initiating a journey to interpret linguistic characteristics of literary text and evidence contribute adequately to pedagogical implications.

Keywords: *Gender Moves, Adjectival English Constructions, Lexical Categories, Male & Female Identities*

---

[1] Department of English Linguistics, Islamia University Bahawalpur, Pakistan
marghoob.hmd@gmail.com
[2] Department of English Linguistics, Islamia University Bahawalpur, Pakistan
dr.riazhussain@iub.edu.pk
[3] Director, Executive Training Center, Islamia University Bahawalpur, Pakistan
drghani2009@yahoo.com

1. Introduction

Gender is defined as the fact of being male or female and in some languages refers to each of the classes i.e., masculine, feminine and sometimes neuter (see e.g. Wehmeier, 2000). An adjective modifies a noun phrase describing its referent and its semantic role is to change information given by the noun and proceeds a corresponding noun on a prepositive basis. Ibrahim (2014) contends three possible functions of grammatical gender i.e., easy to express the natural gender of animate beings, a valuable tool of disambiguation rendering clarity about antecedents, and in literature used to personify inanimate nouns. Thus, it also realized as inflection conditioned by other types of inflection especially number inflection where the singular-plural contrast can interact with genderinflection, and in many languages, nouns possess grammatical genders when a noun refers to an animate object, and its grammatical gender typically reflects the biological sex or gender identity (review e.g., Zubin and Köpcke, 1986; Corbett, 1991; Kramer, 2014).

Historically, the grammatical genders of inanimate nouns have been estimated more idiosyncratic and less meaningful than the grammatical genders of animate nouns (see e.g. Brugmann, 1889; Bloomfield, 1933; Fox, 1990; Aikhenvald, 2000). Cognitive scientists have used laboratory experiments to test whether speakers of gendered languages reveal gender stereotypes (see e.g. Sera et al, 1994) and most famously, when choosing adjectives to describe inanimate nouns. Some scholars have also recounted the grammatical genders possessed by inanimate nouns as creative and meaningful (review e.g. Grimm, 1890; Wheeler, 1899) and have contemplated them to be idiosyncratic (see e.g Brugmann, 1889; Bloomfield, 1933).

Thus, gender, identity and gender expression have evolved and expanded (see e.g. Bamberger & Farrow, 2021). Gender and its cultural relations demonstrate potentially how the difference between men and women process in any society on the basis of their physical differences and cultural domains and gender roles are directly associated with social and cultural differences connected to men and women in any society. English is considered as a means to present one's own identity and local culture to others around the globe (see e.g Mckay, 2003). As such, Brown (2007) suggests that our zeal for spreading English needs to be accompanied by concurrent efforts to value home languages and cultures.

Hofstede (2012) presents six different cultural aspects such as power & distance, individualism & collectivism, masculinity & femininity, uncertainty & avoidance, pragmatism & normative, and indulgence versus restraint. Neculaesei (2015) has emulated that cultural dualism is a reality explaining default simulation of cultural values of individuals. According to western studies, there is a sharp difference between sex and gender delineating an anatomical and cultural difference between men and women on the basis of their biological concept of sex. Kulich & Condon (2015) while celebrating a centennial of E. T. Hall's contributions have referred to communication as culture thus, communication (i.e. verbal, nonverbal, implicit, explicit) is the way leading us to be male or female and we behave according to gender. One is not a born, but rather becomes a woman (review e.g. Coffin, 2010).

Accordingly, religious, mythical, philosophical and political discourses transmit us values and norms about our roles comprising gender such as permissions (what can a man or woman do), prohibitions (what cannot be done by a man or woman). Some communication behaviors are acceptable for boys but others for only girls. Because of this, the manner of learning the language use occur differently. The language itself reflects the social role for women and men. For men, communication is a form to exercise control and demonstrate independence or to improve their status. Ergo, communication models (conversational style, linguistic strategies, conversational ritual, nonverbal behavior, manner of use of space and time) differ between sexes (see e.g. Mulvaney, 1994; Hofstede, 2012).

On that account, men are competitive, assertive, daring and make visual and auditory associations while women have superior emotional intelligence, networking capacity and abstract thinking. For women it's truly important what they are, while for men it's deeply important what they do (see e.g Hofstede et al, 2012). The difference between male and female gender on the basis of physical attributes or the mentality of the gender does not mean to be superior or inferior; that's exactly what feminism is trying to elaborate. We also notice a difference in the social and moral development of women and men in the sense that values as fairness and equality matter more for man; in this case we talk about a "morality of justice". Women value more the protection from pain which rather characterizes a "moral responsibility" (review e.g. Neculaesei, 2015).

In "The House of Broken Angels" Urrea delineates a Mexican-American family striving hard to tackle the problems they are confronted with and maintains realistic lens throughout the text by way of memoir, resistance, or a traditional realistic approach by portraying issues of life. Urrea transmits difficulties endured by those residing along border line and focuses on patriarchal family of Big Angel. Thus, the mixture of English and Spanish is accessible to non-Spanish users because the narrator moves from character to character displaying the variety of people forming the family. That being so, the mixed-language talk does not show alienation between the characters rather with Minnie and her mother, it proves to be a strong connection established via language. Urrea puts together emotion and language in the text to bring about real sentiments and his characters do not show broken performance because they are realistic in their drama, confidence, loyalty, vulnerability and emotion and everyone is a performer during events and dialogues. In Urrea's fringe world of "The House of Broken Angels" characters have come into connection with strains emerging from numerous kinds of contrast by characterizing the mind set of different characters who provide a sound basis for generalization of their roles on the basis of their gender in the targeted society by immigrating from one border to another. His way of creating genders in the text is highly commendable due to the reason of richness of the linguistic devices that he has employed. As a writer of belonging to two different identities he knows very well how seriously borders shift and how routinely culture plays its immensely successful role in politicizing the identity and representation of individuals within the society at large and has also unpacked how soberly culture becomes an important segment in marginalizing and interpreting the gender roles of individuals.

Accordingly, we truly believe that how seriously sifting adjectives is important from lexical features of text on the basis of gender moves for English language learning and teaching in universities of Pakistan. Thus, it is not fully implicated by English teachers, and learning English by rural & urban students is earnestly obstacled preventing their creativity in speech encounters. On this account, this investigation focuses on numerous options to facilitate teachers and multilingual students in understanding lexical features i.e. general features, nouns, verbs, adjectives and adverbs in relation with gender and it is an all-inclusive qualitative attempt to discover gender moves operating in adjectival English constructions of text. (see e.g. Ahmad, Ghani & Malik, 2020). The study addresses the following questions.

1.1. Research Questions

1.1.1. What are different adjectives used for major characters in text?

1.1.2. How do adjectives portray distinct gender roles in text?

1.1.3. How does the bond operate between gender and adjectives in text?

1.2 Significance of the Study

This investigation is potentially significant in highlighting the gender moves operating in lexical features of text and particularly adjectives showing cultural association of male and female identities and also spots a light on the usage of such lexical items meaningful for students of literature and linguistics. The text is an excellent instance of cultural values and the language is a powerful mean to signify the genders in the context in which the text is woven. The end-users are students and teachers engaged in the process of learning and teaching English along literary text in universities of Pakistan. (see e.g Ahmad, Ghani, Malik, 2020).

2. Methodology

This qualitative investigation has been understanding-oriented and lexical choices are made by way of purposive sampling from text and the researchers' own judgment crop a tendency of biasedness (review e.g. Myneni, 2016). In analysing data sets, the adjectival English constructions have been marked with axial coding for meaning, reality, events and activities adhering to the theoretical framework of Leech & Short Model (2007) and the following checklist of linguistic and stylistic categories (see e.g Leech & Short, 1981) is given as under:

Main Category	Sub-category
A. Lexical categories	1) general; 2) nouns; 3) adjectives; 4) verbs; 5) adverbs
B. Grammatical categories	1) sentence types; 2) sentence complexity; 3) clause types; 4) clause structure; 5) noun phrases; 6) verb phrases; 7) other phrase types; 8) word classes; 9) general
C. Figures of speech	1) grammatical and lexical schemes; 2) phonological schemes; 3) tropes
D. Cohesion and context	1) cohesion; 2) context

On top of that grammatical categories, occurring repeatedly were interconnected with the research findings which allude to questions of study and adjectives have been marked for thematic patterns in data. (see e.g Ahmad, Ghani, Malik, 2020). Questions are addressed in analysing data (see, e.g., Gay, 1996). In interpreting data, meanings are found to answer

questions in findings and linkages have also been seen in data sets. In the end, results and findings are recounted leading to infer the conclusions.

Over and above, we have explicated the data to establish the link between gender roles and adjectives via lexical features in the text corpus by forming repeatedly occurring grammatical categories (review, e.g. Rafi, 2020) and thematic patterns. However, meanings and events shape an evidence-driven advice about teaching gender roles through adjectival English constructions in the given text of ongoing study.

3. Data Analysis

Table 3.1 Adjectives & Characters

Characters	Adjectives
Old age	Incapable
Perla	Señora, Strident
Yndio	Protector, Defender

Mama America, the mother of Big Angel uses the adjective "Incapable" for Big Angel who has been filled a hundred times. His mother has no confidence in him as a man. She has also used the adjective "señora" for his wife Perla. Señora is a Spanish word for a divorced lady and it is his mother's mindset correlating her as a widow not as the wife of his son. Urrea uses the adjective "Strident" for Perla which is meant a very rough, grating and loud voice showing fear for her husband of losing him. Being strident, she uses power to own her relation with husband and has assimilated from her culture to obey at every cost even knowing the weaknesses in him. Urrea uses the two adjectives "Protector" and "Defender" for Perla's oldest son Yndio because he has faced all the tough time with his mother being the oldest child after the death of his father and has got the stamina to defend her mother's owner in the streets of La Paz. Yndio is also the reflection of bravery and powerful intentions to defend country and relatives in any difficult time. In the American Mexican society, both genders are found supportive with each other in difficult times, because they are potentially addressed by the tradition of spotting the humanity and sufferings of fate, and Urrea uses frantic adjectives for characters on the basis of their abilities with relation to other characters.

Table 3.2 Adjectival language of Characters

Characters	Adjectives
Big Angel (De La Cruz)	Strong, young, dark, skinny, good, always handsome, eyes bright, old man mutating, flimsier, thin, weak
El Yndio	Strong
Tía Gloriosa	Strongest, young, skinny girl
Minnie	Strong Blood
Castro	Skinny Young
Perla	Skinny, brown skin, frantic, inner shoulder, dimpled thighs, dark grooves

Urrea makes use of adjectives as waterproof in presenting the male and female characters on the basis of their physical appearance by providing them positive-negative abilities. How gravely the protagonist Big Angel, de la Cruz is shown a strong personality having sense of being panic during the course of events and has been very sturdy man in his youth. In his old age, he remembers his youthful days when every character recognizes him with his youthful powers now that he has become skinny and dark by losing the glory of youth but still, he has the control over the other members of the family and leads his family like a sailor without caring of his health. Urrea has not only portrayed male characters by giving them physical attributes but also female characters. Perla is the wife of Big Angel and she also possesses the personality traits that her husband has in his physical appearance. Her physical appearance is also impressive for her husband and still in his old age, he praises her wife due to her flamboyant physical appearance. Gloriosa is also attributed with the adjective of being physically young, like the other female characters, she has also been produced in such a prism turning out to be a very influential character in the text.

Table 3.3 Adjectives in Text

Text	Page
"Coming into the ring, weighing two hundred pounds, from parts unknown—the Omega!" **Baffled** women and kids would clap as Little Angel raised his hands.	29
'Brutal Force' Big Angel and his father had forced Spanish on Little Angel with **brutal** force.	97
"These people did things all day long. They were **frantic.**"	216
"She saw how he charmed—and was charmed by—other women, and she was **frantic** to keep him from their beds."	35

In these grammatical categories, Urrea makes use of choices to evoke emotional responses by presenting emotive attributes of characters and events where well-chosen adjectives interplay to create an emotional effect in a context. They are not titled to one or two emotions rather they permeate to invocation of all major emotions of male and female from love to bitterness, from joy to pain, from beauty to ugliness and from strength to weakness. The first quotation from the text shows that how little angel has very contradictory feelings about female characters and considers them to be completely bewildered on the basis of their emotions that are too much perplexed. Female characters of the text are shown as those who are trying to position themselves on the basis of their relationship with other characters. How soberly he considers them as bewildered human beings. These emotions are also a result of the contradiction found between him and the other members of the family on the basis of their identity. He belongs to America and is called the American. The other members of a family belong to Mexico that's why they share a kind of period over him on the basis of their Mexican identity. Big Angel and his father have always been brutal towards Little Angel on the basis of his identity differing from them. He has always been regarded as belonging to America and is always surprised to have a life that is according to Mexican culture. The signifier brutal force is of utmost importance as the word shows that how earnestly he was forced to follow brother and father who have ferocious feelings for him to learn Spanish language. He is not divorced from the family on the basis of his gender rather he has been divorced from the equality on the basis of his living in America. The signifier frantic has been used referring to be panic, how potentially various characters have the same motions of anxiety and fear for each other. The whole family has been called frantic and Big Angel calls his mother to be

frantic. Almost all the characters consider each other mad and scary just because of their indifference towards each other. Urrea has very beautifully used emotive adjectives to represent the feelings of insanity for different characters on the basis of their lingual expressions. Urrea embedded each and every character according to the emotions justified by them within the premises of their family relationships and equally derived powerful emotions for each character without marginalizing them on the basis of their gender differences and has very craftily shown how different people have certain emotions and how they justify the spirit of their emotions along with the use of different adjectives.

Table 3.4 Gender & Adjectives

Men	Women
Tall	Younger
Good	Older
Young	Jaunty (Strut)
Strong	Fragile (Vulnerability)
Lucky	Suppressed (tears)
Surviving	Smug
Important	Muffled
Most loyal	Unmitigated (agony)
Adorable	Baffled
Voracious	Wondrous

Urrea's adjectives potentially demonstrate men and women. Men are presented with positive physical traits and mental state. On the contrary, women are shown mostly on the basis of their emotional state of being. So, they are emotive and psychological in nature more than physical ones. However, woman as the softer sex is viewed as a set of emotional feelings that enhance strength to them rather than reducing them to weaker entities of society in comparison with male characters. Urrea associates extraordinary beauty exaggerating physical charms of women in his fiction. As the protagonist becomes weak and paralyzed due to bone cancer and unable to even walk to washroom. So, the younger sister of the wife of protagonist is also represented as charming girl in the text and the choice of adjectives are extraordinary used for her when she is exposed to the world of men specifically, Little Angel who is impressed by her beauty but when a man gawks at the Goloriosa one can simply observe her 'altered' gaze exhibiting the shyness of a rural girl for whom masculine stare is a matter of embarrassment. The adjectival

choices show the key motif which is neither beauty nor emotions but the labour to brighten the reunion, care and love for family and the thing which is deeply important, is the happiness for family from scratch to a sound social standing in Mexican American society where the human beings are busy like a machine. Most of the characters drift from the typical gender polarization defining categories of human beings into males and females while also conceiving their social roles, esteem and nature of socialization in a specific spectrum. All the characters are striving for making their family happy and supporting each other for this purpose. Adjectives perform their functions in multi-dimensional ways and do not only create difference among genders biologically and socially but also the relationship within the same gender and across the genders which is construed on the basis of adjectives.

Table 3.5 Antithetical Adjectives & Characters

Antithetical Adjectives	Characters
Great fascination/ hatred	Little Angel
Skinny and strong	Protagonist
Familiar and unfamiliar	Gloriosa
Happy and afraid	Protagonist/ wife
Suppressed and crying	Sister
Tearful and affectionate Reunion	Mother/Son
Surprised and unsurprised	Little Angel/ Gloriosa

Urrea uses another aspect of adjectival English constructions to represent gender in the text by reflecting contradictory ideas and knits these antithetical adjectives to create a transformative impact on a sense of relativity of reality not fixed. The choice of representing adjectives as opposites add a sense of insignificance resulting to enable the readers in selecting the possible meaning out of a situation presented in the text. This vague smoke of doubt overwhelms the members of one gender trying to establish an untraditional contact with a member of the other gender and the emotional state of characters is represented via adjectives used in antithetical ways. Gloriosa seems to Little Angel a woman who is familiar and unfamiliar at the same time, familiar as he enjoys an intimacy with her despite time gap in between their occasional meetings and unfamiliar because that strange woman is having an affair with him but is not inclined to show a life-long matrimonial bond of honour. That is why this insignificance of their relationship leaves them in a fix and this leads to the end of meetings with confused feelings. The

emotional state of characters is also implanted when Urrea uses antithetical adjectives in the text because the protagonist has double-header weekend because on one side, he wants to celebrate his last birthday and on the other hand, he meets the funeral of her mother and his wife is happy on the celebration day but with this happiness she abruptly changes into sorrow with tears when she thinks about her younger son Yndio killed by the thieves. Urrea's use of antithetical adjectives appear relevant adding variety to the deduction of connotative meaning from the lexical choices in text and adjectives play a vital role in portraying the identity, differences and the very specific roles assigned to each gender.

4. Results & Findings

The researchers have identified the astonishing amount of gender operating in adjectival English constructions of text during data analysis and perceived benefits of teaching gender via lexical features. The researchers have also established the relation between gender and adjectives which can be planned from text for multilingual students and detected literary text to be useful for teaching English language online (see e.g. Ahmad, Ghani, Malik; 2020) or face to face instruction in multilingual classroom. Teachers and students can be engaged to identify gender in adjectives through well worked out activities in a language class, and teaching gender distinction through adjectives can be a healthy activity to progress in acquiring receptive and productive skills. We have found that language teachers need to stick firmly to applications in teaching students how to spot gender in adjectives when confronted with real speech encounters in society and they can opt Burroughs' method of cut-ups by clipping anterior of text in designing a lesson plan (see e.g. Dube-Belzile, 2019). Urrea's gender depiction in text is miraculous because the researchers have meticulously perceived the usage of antithetical adjectives creating an effect on a sense of relativity of reality which is not fixed. So, the choice of representing adjectives as opposites add a sense of insignificance. This vague smoke of doubt overwhelms the members of one gender trying to establish a typical affair with a member of the other gender and the emotional state of characters (male, female) in the text is represented via antithetical adjectives. The researchers have also traced out that Urrea's adjectives demonstrate men and women. The former is presented with positive physical traits and mental state and the later as softer sex is shown mostly on the basis of their emotional state of being and are psychological in nature more than physical ones. The researchers have also discovered that Urrea associates an extraordinary beauty exaggerating physical charms of women in text and has embedded each character according to emotions justified by them within the premises of their family relationships.

Urrea is craftily showing how they justify the spirit of their emotions through the use of different adjectives. They are not titled to one or two emotions rather they permeate to invocation of all major emotions of male and female gender i.e. love, bitterness, joy, beauty, ugliness, strength and weakness. The researchers have also noticed that Urrea has portrayed male and female characters by giving them physical attributes and makes use adjectives as water proof in presenting the gender on the basis of their physical appearance by providing them positive-negative abilities. In American Mexican society, both genders are found supportive with each other in difficult times because they are potentially addressed by the tradition of spotting the humanity and sufferings of fate. Urrea also uses frantic adjectives for characters on the basis of their abilities in relation to other characters. The researchers have also noticed in the text a peculiar interest of gender and social esteem attached with men and women in their society. So, the women show a supportive and caring attitude towards her family members. Both the mother Perla and daughter Minnie are the reflection of women who care about their family members. So, the protection of home is mostly undertaken by the women. Men do their best to do major task to raise up their family and also play the role of leader in domestic state, thus, gender in adjectives form a captivating fine picture of the domestic responsibility of a woman.

5. Discussion & Conclusion

The researchers have discovered that Urrea is bestowed with the powers to analyze the literary effect of different gender roles and their interpretation by way of cultural implementations. The researchers have located different adjectives attributing to the relationship of characters on the basis of their gender variations. Urrea's adjectives perform the function to represent various gender roles and gender elucidation places a vital role in interpreting the identity of characters by correlating them with the culture in which they live and for which they aspire because different characters of the novel are concerned with each other on the basis of their cultural assimilation and also justify portrayal of gender roles in target society representing multiple issues of various characters encountered on the basis of their gender differences. The researchers have come across the grammatical gender expressing the natural gender of animate beings. It is a valuable tool of disambiguation rendering clarity about antecedents. In literature, it is used to personify inanimate nouns (see e.g. Ibrahim, 2014). We have found cognitive scientists using laboratory experiments to test whether speakers of gendered languages reveal gender stereotypes (see e.g. Sera, 1994).

Findings of this study deduce that there is a sharp difference between sex and gender delineating an anatomical and cultural difference between men and women on the basis of their biological concept of sex, and Urrea uses colloquial language to display the complexities of a domestic Mexican-American immigrant's life, and also shows the mixture of English with Spanish which is accessible to non-Spanish users because the narrator moves from character to character displaying the variety of people forming the family. That being so, the mixed-language talk does not show alienation between the characters rather with Minnie and her mother and it proves to be a strong connection established via language. The researchers have discovered that many religious, mythical, philosophical and political discourses transmit us norms about our gender roles as permissions and prohibitions and some communication behaviors are acceptable for boys but others for only girls. The researchers have wound-up that Urrea makes use of adjectives as water proof showing male and female characters by virtue of their physical appearance and positive-negative abilities. In these grammatical categories, Urrea picked out to evoke emotional responses by presenting emotive attributes of characters and events where well-chosen adjectives interplay to create an emotional effect in a context, not titled to one or two emotions rather they permeate to invocation of all main emotions of male and female i.e. love, bitterness, joy, pain, beauty and ugliness. The researchers have detected some scholars recounting the grammatical genders possessed by inanimate nouns as "creative" (review e.g. Grimm, 1890; Wheeler, 1899) and have unearthed many thinkers contemplating to be idiosyncratic (see e.g Brugmann, 1889; Bloomfield, 1933). The researchers have deduced that most of the characters drift from the typical gender polarization defining categories of human beings into males and females while also conceiving their social roles, esteem and nature of socialization in a specific spectrum. Adjectives perform their functions in multi-dimensional ways and do not only create difference among genders biologically but also the relationship within the same gender and across the genders which is construed on the basis of adjectives that how earnestly adjectives are employed for both genders in a particular manner. The researchers have finished that Urrea uses another aspect of adjectival language to represent gender in the text by reflecting contradictory ideas because the choice of representing adjectives as opposites add a sense of insignificance resulting to enable the readers select for themselves the possible meaning out of a situation presented in the text. The researchers have inferred the conclusion that how gravely are the implications for teachers and students regarding gender roles via lexical features? (see e.g. Ahmad, Ghani, Malik;

2020) Teaching gender distinctions through adjectival English constructions require preparedness plans on the part of teachers to administer literary text effectively and by chalking out tables of specification charts fraught with linguistic activities achieving useful gains in multilingual class (see e.g. Ahmad, Ghani; 2021). The study concludes that the suitable approach to teach gender distinctions through lexical features from corpus of textbook is to plan the lessons meticulously by way of setting specific objectives and content charts for multilingual students in online mode or face-to-face teaching of adjectives in classroom.

References

Ahmad, M; Ghani, M & Malik, A. M. (2020). Exploring the Relation between English and Online Mode of Learning during Covid-19. *Linguistics and Literature Review*, *6*(2), 185-192. https://doi.org/10.32350/llr.62.10.

Ahmad, M., & Ghani, M. (2021). Global Englishes Constructs in Language Teaching: A Review of Facebook Materials. *University of Chitral Journal of Linguistics & Literature, 5*(I), 91-107. doi:10.33195/jll. v5iI.266.

Alexendria. Y. Aikhenvald, (2000). Classifiers: A Typology of Noun Categorization Devices, Journal of Linguistics, 38 (1): 137 – 172 DOI: https://doi.org/10.1017/S002222670221137.

Bamberger. T. E, Farrow. A. (2021). Language for Sex and Gender. Journal of Human Lactation, 37(2) 251-259. https://doi.org/10.1177/0890334421994541.

Brugmann. K. (1889). Das nominalgeschlecht in den indogermanischen sprachen. Internationale Zeitchrift für allgemeine Sprachwissenschaft, 4. DOI: https://doi.org/10.1111/ psyp.12429, PMID: 25817315 Google Scholar

Bloomfield, L. (1933). Language, London: Allen & Unwin. Google Scholar

Brown, H. D. (2007). Principles of language learning and teaching (5th ed). White Plains, NY: Pearson Education, P.7.

Corbett, G. G. (1991). Gender, Cambridge University Press. DOI: https://doi.org/10.1017/CBO9781139166119.

Coffin, G. J. (2010). Sex, Love, and Letters: Writing Simone de Beauvoir, 1949–1963 The American Historical Review, Volume 115, Issue 4, October 2010, Pages 1061-1088, https://doi.org/10.1086/ahr.115.4.1061. Published: 01 October 2010.

Alexandre Dubé-Belzile. (2019). A Reappreciation of Cannibal Translation as Critique of Ideology. *Linguistics and Literature Review*, *5*(2), 79-87. https://doi.org/10.32350/llr.52.01.

Fox, A. (1990). The structure of German, Oxford University Press. Google Scholar

Frasor, J; Weaver, A; Pradhan, M; Dai, Y; Miller, D. L; Chin-Yo Lin, C; & Stanculescu, A. (2009). Positive Cross-Talk between Estrogen Receptor and NF-κB in Breast Cancer DOI: 10.1158/0008-5472.CAN-09-2608 Volume 69, Issue 23: 1-4.

Gay. R. L. (1996). Educational Research: Competencies for Analysis and Applications, 9th Edition, PP. 138, 458, 380.

Grimm, J. (1890). Deutsche Grammatik, C. Bertelsmann. Google Scholar

Huang, L. (2015). Readability as an Indicator of Self-Translating Style: A Case Study of Eileen Chang. DOI: 10.1007/978-3-662-45566-1-7.

Hofstede, G., Hofstede, G. J., Monkov, M. (2012). Culturi şi organizaţii. Softul mental Cultures and Organizations. Mental Software. Humanitas: Bucureşti

Ibrahim. H. M. (2014). Grammatical Gender: Its Origin and Development,166, Walter de Gruyter. Google Scholar

Kulich, S. J. & Condon, J. C. (2015). Culture and communication: Celebrating a centennial of E. T. Hall's contributions. The Future Learn Intercultural Communication Course. Shanghai, China: Shanghai International Studies University.

Kramer, R. (2014). Gender in Amharic: a morphosyntactic approach to natural and grammatical
gender. Language Sciences, 43: 102–115. DOI: https://doi.org/10.1016/j.langsci.2013.10.004

Leech, G. N & Short, M. (2007). Style in fiction: A linguistic Introduction to English fictional Prose. Great Britain: Pearson Education Ltd.

Leech. G. Short. M. (1981). Style in fiction: A Linguistic Introduction to English fictional Prose. London: Longman.

Myneni, S.R. (2016). Legal Research Methodology, Allahabad Law Agency, ISBN: 81-89530-98- 4 Faridabad, (Haryana) Neo Software Consultants, Allahabad, New Delhi, P 132.

Mulvaney, B. M. (1994) Gender Differences in Communication: An Intercultural Experience. http://cpsr.org/prevsite/cpsr/gender/mulvaney.txt/

Onea, A. N. (2014). Diferenţe culturale în management. O abordare interregională. [Cultural Differences in Management. An Interregional Approach]. Iaşi: Editura Universităţii Alexandru Ioan Cuza

Neculaesei, N. A. (2015). Culture and Gender Role Differences, Cross-Cultural Management Journal, Volume XVII, Issue I: 32-33.

Mckay, L. S. (2003) Towards an appropriate EIL pedagogy: Reexamining common ELT assumptions. International Journal of Applied Linguistics, 13(1), 1-22. http://dx.doi.org/10.1111/1473-4192.00035.

Rafi, S. M. (2020). Dialogic Content Analysis of Misinformation about COVID- 19 on Social Media in Pakistan. *Linguistics and Literature Review*, *6*(2), 207-214. https://doi.org/10.32350/llr.62.

Sera, D. M; Christian A. H; Berge; & Javier del Castillo Pintado. (1994). Grammatical and conceptual forces in the attribution of gender by English and Spanish speakers. Cognitive Development, 9(3): 261–292. DOI: https://doi.org/10.1016/0885- 2014(94)90007-8 Google Scholar

Wheeler, I. B. (1899). The origin of grammatical gender. The Journal of Germanic Philology, 2(4):528–545. Google Scholar

Wehmeier, S. (2000). Oxford Advanced Learner's Dictionary of Current English, Sixth edition Oxford University Press, P.533.

Zubin, D. & Köpcke, M. K. (1986). Gender and folk taxonomy: The indexical relation between grammatical and lexical categorization Noun Classes and Categorization, pages 139-180. DOI: https://doi.org/10.1075/tsl.7.12zub Google Scholar.

Use of Appropriateness in Sidhwa's 'Water', and 'Their Language of Love': Measurement on A Continuum

Syed Alamdar Nabi[1], Lubna Yasir [2], Arshad Saleem[3]

Abstract

This paper aimed at investigating the approximation of the usage of 'Appropriateness' between two novels of Bapsi Sidhwa naming Water (2006) and a collection of short stories, Their Language of Love (2013). The qualitative approach was adopted, and the content of the original text was analyzed through Key Words in Context (KWIC). The elements of appropriateness (Ashcroft, B., Griffiths, G., & Tiffin, H., 2002) were applied to elicit data from the text. The words and verbal tokens were the outcomes, which were further categorized into the predominant themes and concepts. The frequency-based collected data were analyzed. The classified data of "Their Language of Love" was compared with the previous study on, "Water" about Appropriateness. This analysis supplied enough evidence to support the hypothesis that Sidhwa has reduced the use of the technique of Appropriateness in her work. On the continuum, the techniques of Appropriateness are reduced in their appearance in the later work of Sidhwa. The data show that appropriateness has been decreased in its approximation on the continuum.

Keywords: Appropriateness, Post-colonial, Continuum of Language in literature.

---

[1]Assistant Professor, Department of English, Emerson University Multan, Pakistan.
alamdarnabi@gmail.com
[2]Lecturer, Departmnet of English, University of Education, Lahore (Multan Campus), Pakistan.
[3]Assistant Professor.

1.   Introduction

European expansion reached its climax during the nineteenth century. After World War I and II, colonial nations began reclaiming territorial possessions from their foreign excursions. This withdrawal was not just voluntary on their part; it was also the result of military confrontation by the colonised people, which forced the rulers to return to their homeland. Nevertheless, this struggle for liberty prompted the indigenous population to interfere in several strata of society against the British. Additionally, the intervention occurred on literary and creative levels (Said, 1993). On an aesthetic level, resistance appeared as post-colonial kinds of literature. This protest their way of thinking, feeling, and expressing themselves is also represented in postcolonial literature.

The biased literature prompted the colonised to come up and defend themselves against such a portrayal. One well-known example of this slanted portrayal is E. M. Foster's 1965 novel A Passage to India, which features the role of Dr. Aziz. This colonizer's portrayal of the colonised was unacceptable. As a result, the colonised developed a desire to show personal identities. Colonized peoples' identities are bound and concealed by their moral ideals, language, culture, social conventions, religious views, status, and customs.

The different techniques of linguistic exploitation with the theme and cultural issues among the post-colonial writers have made post-colonial literature a distinct literary trend in English literary history. Therefore, the pieces of literature from different regions of the world are known as post-colonial literature, for example, Australia, Africa, New Zealand, Singapore, and Pakistan (Ashcroft *et al.,* 2002). All these experiments are exercised in the writings, through the tool of language. Ashcroft, *et al.* (2002) have identified this tendency as a textual strategy of post-colonial writing and named it as the term "Appropriateness and Abrogation". It was a mechanism for depicting a cultural perspective that the coloniser misunderstood. Besides having broad implications for language, this instrument has also shaped political and cultural beliefs. The term, 'Appropriateness' deals with the reconstitution of language to new usages. Ashcroft *et al.* (2002) have discussed and provided us with the description of this term in the following words:

…the appropriation and reconstitution of the language of the center, the process of capturing and remolding the language to new usages, marks a separation from the site of colonial privilege. (37)

The term, 'Appropriateness' is the key to all the discourse of post-colonial literature. This definition allows us to probe further to know how efficiency and efficacy are achieved through 'Appropriateness' in the writings of post-colonialist authors. The language for expression, itself, is utilized as a sharp intellectual resistance.

Appropriateness is the process by which the language is taken and made to 'bear the burden' of one's own cultural experience…language is adopted as a tool and utilized in various ways to express widely different cultural experiences. These differences may exist in cultures which are quite similar. (Ashcroft, *et al.,* 2004)

The anti-colonial texts are produced as Ashcroft, *et al.* (2004) have discussed that writers use the language of their 'Masters' in place of their indigenous language but they use it by the intermingling of the words from indigenous language because they find this method more effective for putting resistance against the rulers. This method of mixing indigenous languages also helps them to create anti-colonial literature. It is an interesting aspect, whether a writer stays resistant in his writings maintains the intellectual resistance in the literature. Multiple reasons and factors may cast their role in the shift of resistance for its increased or decreased form. Among some writers, the element of disliking begins to minimize and as a result, the bitterness in their writings disappears. The present study aimed to investigate whether Sidhwa maintained her writing style, or she has become less resistant in her literary writings. The main purpose of the study is to find an approximation of Appropriateness in Post-colonial writings with a reference to Sidhwa. Post-colonial literature is distinctive because of the resistant writing style of the writers. The study has an objective to assess the impacts of diachronic changes on the usage of language and style, especially appropriateness, for the expression of thoughts by the Sidhwa which may alter in her earlier and later writings.

2. Literature Review

Although the writers were proficient in their use of the English language, they appropriated language to make it acceptable and comprehendible to both the rulers and the native readers. In Post-colonial writing, English is considered as the language of power and hence becomes a site for contestation. The Post-colonial writers challenge the conventional rules and standards that govern the form of the language. They consciously or unconsciously break the set standards and appropriate them by blending their native varieties and experimental forms to make them culturally relevant to their society. They subvert the colonizer's language, such as English or French. They distort the language by

interspersing it with indigenous forms of language. English remains but in different construction and shape. There is wilful imitation for values because of economic, intellectual, and political pressures, which may result in coercion among the people of the world (Edward, Z., 2020).

The different and divergent critical issues were always present and were recognized in most of the writings of post-colonial writers. A writer always plays an important part in political function, and it is more functional when there is a rival present who is ruling over the country by making the nation a colony. There, they guard and preach their inner wills in the disguise of rulers' language. However, they always expect their people to be stuck fast with their origin. Ngugi (1972; 1986) spoke forcefully against European ideals and institutions, claiming that liberation must be a fundamental and broad struggle against Whiteman and his doctrines, whether they be ideals or even the word itself since the language transmits beliefs. Ngugi anticipates more from his people in terms of disclosing their ancestors. All these issues are so intricate and intertwined that it might be impossible to separate and examine them at times. Ngugi expects the same from his people to turn over their origin. Ashcroft, et al. (2002) posit that three major tensions of relationship in settler colonies are about literary practices, indigenous people and invaders, and uses of imported language. These relationships are incorporated in an extremely complicated manner which is critically difficult to explore. The delicacy and intricacy of these features of post-colonial writings are worth attention for the critics and researchers.

In Post-colonial literature, there is a common tendency of conflict between the centre and indigenous or between the colonizers and the colonized. This tension is often veiled in cultural difficulties, but it is also depicted in the portrayal of the ruler's and the populace' respective social statuses on other occasions. In both the ancient and modern worlds, the tension is represented in the writings. Aiming to "resist" or contradict the inaccurate and generalised descriptions of the native population, locations, and practises those colonisers spread in governmental, cultural, judicial, and academic materials and contexts, post-colonial writers examine native population, sites, and practises in depth. Choosing to compose in the colonisers' "tongue" and consciously re-moulding English to represent the cadence and structure of indigenous languages, as well as generating new terms and patterns, the writers show that they are masters of such a language that was imposed upon them. They use devices like 'Appropriateness' to contest the centre.

Many strategies can be dealt with the label of Appropriateness. Post-colonial writers used them in their context and according to their needs.

Europeans reached different corners of the globe and made their colonies. They subjugated people and their lands, their resources, their minerals, and their labour. The post-colonial writers, who appeared from various parts of the world such as America, Africa, and South Asia and the amongst other locations, decided to "write back" against imperialism as a form of retaliation. Eventually, they realised that it was past time for Postcolonial writers to tell their own stories, from their points of view. Consequently, it will not be incorrect to state that post-colonial writings arose because of colonised people's pursuit of justice, liberty, and fairness. All those people who have been brutalised and oppressed for generations by European invaders have rediscovered their voices and spoken up for freedom. Pseudo-colonial literature is based on literature from South Pacific Island countries and India.

Ngugi wa Thiong'o, from Kenya, was recognised as an African academic and author. British colonialism and the Mau Mau struggle for independence and Kenya's place in the neo-colonial period had an enormous influence on his literature. His most well-known writings include Weep Not, Child (1964), The River Between (1965), A Grain of Wheat (1967), Petals of Blood (1977), Penpoints, Gunpoints, and Dreams (1984), and Penpoints, Gunpoints, and Dreams (1986). (1998). Murogi wa Kagogo (2004), also known as Wizard of the Crow, is a giant Gikuyu-language novel that was translated into English. He expresses.

'I know'
'He betrayed black people'. Together, you killed many sons of the land, you raped our women. And finally you killed my father. Have you anything
to say in your defence ?'
Boro's voice was flat. No colour of hatred, anger or triumph. No sympathy.
'Nothing'
'Nothing' Now you say nothing. But when you took Our ancestral lands-
'This is my land! Mr. Howlands said this as a man would say,
This is my woman.
'your land!, then, you white dog, you'll die on
Your land!
 (128-29) Weep Not, Child (1964)

The language and the theme both depict that sharp bitterness in the above lines which needs no explanation.

Similarly, Chinua Achebe (1958) is a Nigerian writer who is often regarded as the founding father of contemporary African literature. Even though his work is in Standard English, he incorporates certain elements into them such as terminology, proverbs, pictures, speech patterns, and indigenous references, all of which serve to convey his feelings about a king. Achebe has closely examined and stood for the influence of western civilization on the society of Africa in his writings. He says:

The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart."

(Achebe, 1958. Things Fall Apart.)

Achebe's compositions are likewise infused by the language of the region. He has also pointed the finger at European critics, claiming that they have failed to grasp the nuances of African writings. He has also received the African National Merit Award, which is the highest honour available. Things Fall Apart (1958), A Man of the People (1966), No Longer at Ease (1960), Arrow of God (1964), Anthills of the Savannah (1966), and Chike and the River (1966) are some of his pieces of work.

Nobel Laureate poet and playwright Derek Walcott (1986) expresses in "A Far Cry from Africa" the typical post-colonial style. As a writer from the Caribbean, he uses English, the language of the colonizers, but with a different touch;

"I who am poisoned with the blood of both

Where shall I turn, divided to the vein?

I who have cursed

The drunken officer of British rule, how choose

Between this Africa and the British tongue I love?"

The agony and split mind are depicted in the lines with a peculiar contrast of the thought.

In The Mystic Masseur (1957), Naipaul has used the wrong helping verb on purpose:

Ah, <u>sahib</u>. I know you just come to comfort <u>a old man</u> left to live by <u>hisself</u>. Soomintra say <u>I too old-fashion</u>. And Leela, she always by you. Why you don't sit down, sahib? It ain't dirty. Is just how it does look.'

Ganesh didn't sit down. 'Ramlogan, I come to buy over your taxis." "The moment you start reading to me <u>you does</u> make me feel sleepy. I know some <u>people does</u> feel sleepy the moment they see a bed.'

'<u>They is</u> people with clean mind. But listen, girl. A man may turn over half a library to make one book. It ain't me who make that up, you know. (8)

Naipaul uses the Hindi word 'sahib' for Appropriateness. Then the use of 'Is' with the plural pronoun 'They' and the use of 'Does' with the pronoun 'You' and plural word 'People' are extra abnormal. The purpose of all these techniques is to reveal cultural distinctiveness. It is a good blend of Standard English and Trinidadian dialect by V. S. Naipaul. He challenges the authority of the colonial language and contests it.

Among South Asian writers, Arundhati Roy, with her unique writing style, English grammar and syntax is violated, as is proper punctuation, in this passage. In her novel The God of Small Things (1997), she distinguishes between English and English speakers. She appropriates the vocabulary not only to show complex figures and storey themes, but also to build a post-colonial discourse that criticises, examines, and debases the imperial colonizer's long-standing dominion over the world. She emphasises a western audience, and she used "Inglish" throughout her storey to highlight the evolution of hybridized morals, as well as to reinforce Indian identities and to make the readers suffer from their native tongue.

If you ever, Ammu said, "and I _mean_ this, EVER, ever again disobey me in Public, I will see to it that you are sent away to somewhere where you will jolly well learn to behave. Is that clear?

When Ammu was really angry, she said <u>Jolly Well. Jolly Well</u> was a deeply well with <u>larfing</u> dead people in it. (P. 141).

And we find more examples:

This river of ours…[pretends to be] a little old churchgoing <u>ammooma,</u> quiet and clean…<u>idi appams</u> for breakfast, <u>kanji and meen</u> for lunch. Minding her own business. (Roy, 1998: 201).

Inconsistencies in the orthographic and semantic structure—italics, block capitals, unexpected capitalizations, misspellings, and misinterpretations—exactly show how well a writer integrates English with his or her mother language (or vice versa).

Sidhwa is widely considered as one of the most notable Pakistani writers of today. She belongs to the Parsi community in Pakistan. She is considered as a feminist Post-colonial Asian author whose novels— The Crow Eaters (1978), The Bride (1982), The Ice Candy Man (1988), Cracking India (1991), An American Brat (1993), Water (2006) and Their Language of Love (2013) —portray a society of India and Pakistan. Her characters, frequently women, show an evolution in the event of a social division namely the division of the subcontinent in 1947. Her primary themes encompass immigration, cultural hybridity, social connections, and deceits, the coming of age and its concomitant disillusionment, as well as societal and political upheavals. Sidhwa expertly relates different themes with one another such as gender, religion, community, nationality, and class. For example, The Pakistani Bride (1983) is a representation of life, marriage, perception, and subordination of Pakistani women, for example:

Zaitoon pulled her chaddar forward over her face. Her voice was barely audible. "Anything you say, Abba." She waited. […] "You saw the stranger I was talking to?" She nodded. "That was Misri Khan, my cousin. I've promised you in marriage to his son Sakhi." Zaitoon sat still. A blind excitement surged through her. "I think you'll be happy […] We will set off for the hills before the month is over." […] Zaitoon sat, unable to move. (95-6)

Here the Urdu words like 'chaddar', 'abba' have been used for Appropriateness. She has used the technique of Untranslated words which is one of the tools classified by Ashcroft *et al* (2002). Here, it is an important keynote that the appropriateness of language is one of the prominent features among post-colonial writers. The purpose of this study is to see if the trend of appropriateness remains constant, enriches, or decays in Sidhwa's subsequent work. If it is decaying, it may be explained as 'decreased appropriateness' and the writer has moved in a less resistant intellectual state.

3. Methodology

The research work is based on a qualitative approach for a descriptive aspect of appropriateness. The study was concerned to investigate the approximation of appropriateness. The approximation would show the tendency of the Sidhwa for the use

of Appropriateness in her earlier and later writing. A comparative and contrastive study was executed. Qualitative research has an inductive method to find out the facts (Johnson, B., & Christensen, L., 2011). This inductive method means the research goes from bottom to up. Inductive reasoning normally begins with some specific observation to find out some patterns. The data (words, themes, and patterns) were collected through an analytical survey and content analysis (Berelson, 1952) of the text of work 'Their Language of Love' (2013). Based on this analytical survey, the categories are formed. The data are enumerated and identified based on frequency. In this process, the inferences are identified on the features that a text bear. The words and their frequency are identified as part of some main categories. As a result, the words and themes of the same register are collected under related conceptual categories. The main categories formed through this process are Religious References, Cultural References, Feelings for the Ruler, Language and Places, and Miscellaneous. These categories have enumeration and frequency of content. The 'Enumerated' and 'Categorized' data have also been further analysed category-wise to provide a description. The data on the same pattern of Sidhwa's 'Water,' was adapted from an unpublished research work of Syed Alamdar Nabi (2008) as a research dissertation at Islamia University of Bahawalpur, Pakistan.

The following parameters discussed by Ashcroft, et al. (2002) are utilized to collect the data for the investigation of the approximation of appropriateness made through the linguistic tool by Sidhwa in her earlier work, 'Water' (2006) and 'The Language of Their Love' (2013). The following are the techniques:

- *Glossing*: Glossing is a technique that is used to explain a difficult word or phrase by providing a note or comment in narration.

- *Un-translated Words*: Some words from indigenous languages are used without providing any translation or explanation.

- *Inter-language:* This technique is used to interfuse the structures of words for their formation.

- *Syntactic Fusion:* This technique deals with the interfusion of the syntactic structure of a sentence according to the norms of two different languages.

- *Code-switching and vernacular Transcription:* This technique deals with the use of equivalent words from the indigenous language along with the foreign language to provide an apt and appropriate description of some feeling, situation, theme, or matter. The research procedure was executed to collect and calculate the results.

Data were analysed through comparison. The comparative number of tokens and per cent, about the texts of Sidhwa, show the difference of style and utility of the technique of appropriateness. The comparison between past and present styles may reveal some tendency of reduction or increase of some specific characteristics.

4. Data Collection and Analysis

To examine the approximation of 'Appropriateness' regarding Sidhwa's 'Water' and 'Their Language of Love, the data were drawn from the text. The data collected under distinct categories were organized and analysed to find out the results of the research. All the initial raw data had been enumerated, processed, and presented under different labels to find out the facts. The refined tabulated results are presented in the following. The tabulated form shows four important aspects: the category, the content, the tool of Appropriateness, and the frequency.

Table1 shows the category, 'Religious References,' which has sixteen tokens, and the frequency of these tokens is 54 while different techniques of Appropriateness are 34.

Table: 1: Religious References

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	u	i	s	c	F
1	1.	Mecca	g	u				5
2	2.	Nankana Sahib,		u			c	1
3	3.	Badshahi Mosque.		u				1
4	4.	Gurdwara Dera Sahib	g	u				1
5	5.	Data Sahib		u			c	4
6	6.	Juma Prayers		u	i		c	1
7	7.	Bhagwan		u			c	1
8	8.	Hajj		u				3
9	9.	Zarathushtra Prophet.		u			c	3
10	10.	Gurdwara.		u				3
11	11.	Mushkail-Asaan (literally: Trouble -Easer)	g	u				10
12	12.	Girja-Church	g	u			c	1
13	13.	Angel Behram-Yazad.	g	u	i		c	0
14	14.	Sarosh Ejud, the Angel of Success	g	u				1
15	15.	Mullah-supervised television censors		u	i		c	1
16	16.	Mujahedeen	g	u				8
Total			7	16	3	0	8	54
Grand Total			**34**					

Table 2 shows the category, 'Cultural References,' which has six tokens and the frequency of these tokens is14 while different techniques of Appropriateness are 6.

(*g-Glossing, u-Untranslated word, i-Interlanguage, s-Syntactic Fusion, c-Code Switching, f-Frequency of Content*)

Table2: Cultural References

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	u	i	s	c	f
24	1.	'Maa jee If you go about talking of people's pedigrees, the Americans will laugh at you.		u			c	1
25	2.	You know what happens to Parsee girls who marry out?' And then, like a magician conjuring up the inevitable rabbit, proclaimed: `They become ten times more religious! Take Perin Powri: like most of you girls she never wore her sudra or kusti	g	u			c	1
26	3.	You should see her now that she's married to a 'non'. She drapes her sari in the Parsee way with her sudra showing, and her kusti tassels dangle at the back! She misses her connection with community matters,		u			c	1
27	4.	'We'll have the madasara ceremony first. You will plant a mango; it's to ensure fertility: "May you have as many children as the tree bears mangoes."	g	u				1
28	5.	Her gaze lingered on the wide, gold-embroidered sari border, the red bindi on her forehead, the centre parting in her hair that lacked the red powder customary to Hindu brides.		u	i			1
29	6.	The title 'Khan' is indiscriminately tagged on by most Pakistanis in the USA who generally lack family names in the Western tradition.	g	u	i			1
Total			3	6	2	0	3	
Grand Total			**14**					**6**

Table 3 shows the category of, 'Marriage,' which has three tokens, and the frequency of these tokens is 5 while different techniques of Appropriateness are 3.

Table 3: Marriage

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	u	i	s	c	f
30	1.	If there is a wedding,' Zareen said solemnly. 'You'll sit on thrones like royalty, under a canopy of white jasmine. The priests will chant prayers for an hour and shower you with rice and coconut slivers. 'We'll give your family clothes: suit- lengths for the men, saris for the women. A gold chain for your mother, a pocket-watch for your father.	g	u	i			1
31	2.	Marketable Indian brides—in those days at least—wore the uniformly bewildered countenances of lambs to the slaughter.					c	1
32	3.	The gold guineas, embossed with Queen Victoria's profile, were always at hand to give as wedding Navjote.		u				1
Total			1	2	1	0	1	
Grand Total			**5**					**3**

Table 4 shows the category, 'Dress and Makeup,' which has three tokens, and the frequency of these tokens is 5 while different techniques of Appropriateness are 3.

Table 4: Dresses and Makeup

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	u	i	s	c	F
33	1.	Sari =49, Saris =12	g	u	i		c	49+12=61
34	2.	Woollen Sherwanis	g	u	i		c	1
35	3.	Pallu	g	u				2
36	4.	Pajama	g	u				1
37	5.	Shalwar= 10, Shalwars =1	g	u	i			10+1=11
38	6.	Tent-like Burkhas		u	i		c	1
39	7.	Chaddar		u				5
40	8.	Churidar Pyjamas		u	i			1
41	9.	Bindi		u	i			2
42	10.	Salwar Kurta = 1 Kurtaz =1		u	i			1+1=2
43	11.	Dupatta	g	u				4
44	12.	Kameez= 3 Kameezes =3		u	i			3+3=6
45	13.	Lungi =1 Lungis =1		u	i			1+1=2
46	14.	Pashmina shawl		u				2
47	15.	Orange sarrappa scarf		u			c	1
Total			6	15	9	0	4	
Grand Total			**34**					**102**

Table 5 shows the category, 'Food Items,' which has thirty-two tokens, and the frequency of these tokens is 19 while different techniques of Appropriateness are 17.

Table 5: Food Items

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	u	I	s	c	f
48	1.	Vegetarian Langar,		u	I		c	1
49	2.	Kabab=1 Kebabs =3		u	I			1+3=4
50	3.	Tikkas		u	I			1
51	4.	Samosas		u	I			1
52	5.	Chutneys		u	I			1
53	6.	Chapattis		u	I			1
54	7.	Parathas		u	I			4
55	8.	Biryani		u	I			2
56	9.	Chicken Korma		u			c	2
Total			0	9	8	0	2	
Grand Total			**19**					**17**

Table 6 shows the category, 'Feelings for Ruler,' which has four tokens, and the frequency of these tokens is 4 while different techniques of Appropriateness are 4.

Table 6: Feelings for the Ruler

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	u	i	s	c	F
57	1.	'After the Maharaja's death the city was swallowed up by the British.		u				1
58	2.	It is about the Partition of India after the collapse of the British Raj		u				1
59	3.	The British Raj had ended; that there were religious riots between Hindus, Muslims and Sikhs, and the country was divided because of them.					c	1
60	4.	Lahore was gradually ingested, like the rest of India, to satisfy the British Empire's boaconstrictor-like appetite.'		u				1
Total			0	3	0	0	1	
Grand Total			**4**					**4**

Table 7.1 shows the category, 'Language: Urdu/Hindi Words, Expressions,' which has forty-one tokens, and the frequency of these tokens is 77 while different techniques of Appropriateness are 186.

Table 7.1: Language: Urdu/Hindi Words, Expressions

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	u	i	s	c	f
61	1.	Salaaming doorman	g	u			c	1
62	2.	Maajee		u				1
63	3.	Yes ji yes =18, Je re Je=1		u	i		c	18+1=19
64	4.	Achaaa		u				8
65	5.	Hookah		u				1
66	6.	Sheesham		u			c	1

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	u	i	s	c	f
67	7.	Chaprasi		u			c	1
68	8.	Anjuman	g	u				2
69	9.	Arrey wah		u			c	1
70	10.	Begum	g	u				3
71	11.	Ayah	g	u				5
72	12.	Bibi-ji		u			c	1
73	13.	Kitni der laga di	g	u				1
74	14.	Yaar		u	i			2
75	15.	Bhabi	g	u				5
76	16.	Ammi-ji	g	u				37
77	17.	Zenana		u			c	4
78	18.	Durri=3 Durries=2	g	u	i			3+2=5
79	19.	Hey Raam,		u				1
80	20.	Maha raja=7 Maha rajas=1		u	i			7+1=8
81	21.	Khandan	g	u	i			1
82	22.	Saat Sri Akal		u			c	2
83	23.	Chowkidar		u				1
84	24.	Bankwalla		u			c	1
85	25.	Salaam=1 Salaams=2		u	i			1+2=3
86	26.	Janoo	g	u				7
87	27.	Sahib	g	u				29
88	28.	Memsahib	g	u				11
89	29.	Khaki		u				2
90	30.	Jaan		u			c	2
91	31.	Jehaz bohat neechay hai		u			c	1
92	32.	Arrey bhai		u			c	2
93	33.	Seth ji		u			c	1
94	34.	Arrey baba		u			c	1
95	35.	Langar	g	u				1
96	36.	Jana		u			c	1
97	37.	Vazir		u				1

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	u	i	s	c	f
98	38.	Mullah		u			c	2
99	39.	Urdu		u				8
100	40.	Jharoo		u			c	1
101	41.	Charpoy		u				1
Total			13	41	6	0	17	
Grand Total			**77**					**186**

Table 7.1 shows the category, 'Language: Characters with Local Label,' which has fifty-two tokens, and the frequency of these tokens is 59 while different techniques of Appropriateness are 1183.

Table 7.2: Language: Characters with Local Labels

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	u	i	s	c	f
102	1.	Rustom		u				23
103	2.	Junaid		u				4
104	3.	Sarahbai		u				16
105	4.	Umabhat		u				4
106	5.	Feroza		u				119
107	6.	Sorriya		u				1
108	7.	Nergis		u				1
109	8.	Parizad		u				2
110	9.	Nasira		u				4
111	10.	Khan	g	u				98
112	11.	Salma		u				1
113	12.	Abdul		u				54
114	13.	Nishat		u				1
115	14.	Zareen		u				115
116	15.	Shyma		u				1
117	16.	Shahnaz		u				6
118	17.	Lubna		u				1

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	u	i	s	c	f
119	18.	Raj		u				104
120	19.	Shireen		u				6
121	20.	Roy		u				14
122	21.	Mazhar		u				1
123	22.	Billo		u			c	47
124	23.	Arif		u				1
125	24.	Imam Buksh		u				1
126	25.	Azra		u				26
127	26.	Jungi Khan		u			c	12
128	27.	Manzoor		u				1
129	28.	Javid		u				1
130	29.	Ahmed		u				9
131	30.	Yussaf		u				3
132	31.	Mr. Singh		u			c	1
133	32.	Sadiq		u				2
134	33.	Salamat		u				1
135	34.	Abdul Abbas		u				49
136	35.	Nabila		u				9
137	36.	Dorab Patel		u				1
138	37.	Zalmai		u				6
139	38.	Vijay		u				33
140	39.	Abdullah		u				1
141	40.	Sikender		u				40
142	41.	Roshni		u				82
143	42.	Sheila		u				1
144	43.	Ruby		u				122
145	44.	Ravi		u				1
146	45.	Sehra bai		u			c	110
147	46.	Chaudhry		u				1
148	47.	Moinuddin		u				1
149	48.	Shehla		u				4

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	*u*	*i*	*s*	*c*	*f*
150	49.	Kandawalla		u			c	1
151	50.	Pratab		u				10
152	51.	Hirabai		u			c	5
153	52.	Khushwant		u				25
Total			1	52	0	0	6	
Grand Total			**59**					**1183**

Table 7.1 shows the category, 'Language: Plural,' which has ten tokens, and the frequency of these tokens is 21 while different techniques of Appropriateness are 16.

Table 7.3: Language: Plural

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	*u*	*i*	*s*	*c*	*f*
154	1.	Pyjamas	g	u	i			3
155	2.	Sherwanis		u	i			1
156	3.	Durries		u	i			2
157	4.	Thags		u	i			1
158	5.	Kebabs		u	i			2
159	6.	Bazars		u	i			2
160	7.	Fakirs		u	i			1
161	8.	Goondas		u	i			1
162	9.	Badmashes		u	i			1
163	10.	Shaitans		u	i			2
Total			1	10	10	0	0	
Grand Total			**21**					**16**

Table 8 shows the category, 'Places,' which has fourteen tokens, and the frequency of these tokens is 24 while different techniques of Appropriateness are 23.

Table 8: Places

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	u	i	s	c	f
164	1.	Wagah		u				1
165	2.	Punjab club		u				8
166	3.	Lahore Fort		u				1
167	4.	Margalla		u				1
168	5.	Nila gumbad	g	u				1
169	6.	Gulberg		u				1
170	7.	Mozang						1
171	8.	Gymkhana club		u				5
172	9.	Walton		u				1
173	10.	Badami bagh		u				1
174	11.	Shahra-e-Quaid-e-Azam		u				43
175	12.	Anarkali		u				1
175	13.	Sindh		u				1
176	14.	Naran		u				1
Total			1	13	0	0	0	
Grand Total			**14**					**67**

Table 9 shows the category, 'Miscellaneous,' which has sixteen tokens, and the frequency of these tokens is 24 while different techniques of Appropriateness are 23.

Table 9: Miscellaneous

Sr. No.	Sub Sr. No.	Content From Original Text	Enumeration					
			g	u	i	s	c	f
177	1.	'He not go you come'					c	1
178	2.	'Sir sahib is out of town'	g	u			c	1
179	3.	'Memsahib cannot be disturbed when sahib is away		u			c	1
180	4.	'Welcome! Welcome! Arrey bhai, we've been waiting for you! *Kitni der laga di,'*		u			c	1
181	5.	Mashallah		u			c	1
182	6.	Pashtu		u				1
183	7.	Taliban		u				1
184	8.	Khalistan		u				1
185	9.	Karakoram		u				2
186	10.	Hindukash		u				2
187	11.	Hamalya		u				2
188	12.	Ravi		u				4
189	13.	River Kunhar	g	u				1
190	14.	Lake Saif-ul-malook	g	u				1
191	15.	Gajju		u			c	2
192	16.	Sitar		u				1
Total			3	15	0	0	6	
Grand Total			**24**					**23**

5. Discussion

In the previous section, categories are shown with the total frequency of content along with every technique of 'Appropriateness' in detail. Among five techniques of Appropriateness i.e., Glossing, Un-translated words, Inter-language, Syntactic fusion, and Code-switching, it has been observed that Sidhwa has not used the technique of syntactic fusion in 'Their Language of Love' for a single time. Among techniques of Appropriateness, 'Untranslated Words,' was used in the largest number. The detail is accumulatively shown in Table10 below:

Table 10: Frequency of Contents and Techniques of Appropriateness used in 'Their Language of Love'

Sr. No.	Categories	Frequency	Glossing	Un-Translated words	Inter -language	Syntactic fusion	Code-switching	Total of Appropriateness' Tech
1.	**Religious References**	**54**	7	16	3	0	8	**34**
2.	**Cultural References**	**6**	3	6	2	0	3	**14**
3.	**Marriage**	**03**	1	2	1	0	1	**5**
4.	**Dresses and Makeup**	**102**	6	15	9	0	4	**34**
5.	**Food Items**	**17**	0	09	08	0	02	**19**
6.	**Feelings for The Ruler**	**04**	0	3	0	0	1	**04**
7.	**Language**							
	7.1 Urdu/Hindi Words Expressions	**186**	13	41	06	0	17	**77**
	7.2 Characters with Local Labels	**1183**	01	52	0	0	06	**59**
	7.3 Plural	**16**	01	10	10	0	0	**21**
8.	**Places**	**67**	01	13	0	0	0	**14**
9.	**Miscellaneous**	**23**	03	15	0	0	06	**24**
	Grand Total	**1661**	**36**	**182**	**39**	**0**	**48**	**305**

The data show that the total frequency of appropriateness in 'Their Language of Love,' is 1661 while the techniques used in multiple forms are 305. The highest technique used is 'Untranslated Words'; while 'Glossing,' is the lowest technique that was adopted while Syntactic fusion is not used at all.

Table 11 presents a calculation made on a percentage basis for the study of conceptual categories in 'Their Language of Love'. It would reveal the major part and focus of categories according to content. The total frequency of content is 1661 which stands for 100%. The division of the content in percentage in distinct categories is presented here:

Table 11: Percentage of the Categories in the Total Contents

Sr. No	Categories	Frequency	(%) of 1661
1	**Religious References**	54	3.25
2	**Cultural References**	06	0.36
3	**Marriage**	3	0.18
4	**Dresses and Makeup**	102	6.14
5	**Food Items**	17	1.02
6	**Feelings For the Ruler**	4	0.24
7	**Language**		
	7.1 Urdu/Hindi Words, Expressions	186	11.20
	7.2 Characters with Local Labels	1183	71.22
	7.3 Plural	16	0.96
8	**Places**	67	4.03
9	**Miscellaneous**	23	1.39
Total		1661	100%

Table 12 presents a calculation made on a percentage basis for the study of Techniques of 'Appropriateness'. It shows that the major part and focus of technique of 'Appropriateness' according to weight in percentage. The total number of 'Appropriateness' is 305 stands for 100%. The division of the total 'Appropriateness' in percentage according to every technique revealed that the highest used technique was 'Un-translated Words'. On the other hand, the unused technique was 'Syntactic Fusion'.

Table 12: Percentages of the Techniques in Total Volume of Appropriateness

Sr. No.	Categories	Total	% Of 305 Appropriateness
1.	**Glossing**	36	11.80
2.	**Un-translated Words**	182	59.67
3.	**Inter-language**	39	12.78
4.	**Syntactic Fusion**	Nil	Nil
5.	**Code-Switching**	48	15.73
	Total	305	100%

Table 13 presents the average of the content per page and the average of the technique per page of the novel. This average shows that the 'Appropriateness' made by the novelist in the novel is 6.76. It means that the novelist has portrayed the indigenous identity 6.76 times on each page of the novel to her reader. On the other hand, the technique applied to make this 'Appropriateness' has an average of 1.31. It reveals that on each page she has applied 1.31 devices to complete her work making 'Appropriate'.

Table 13: Average Rate of Appropriateness on each Page

Items	# Pages	Frequency of content	Techniques of Appropriateness
Their language of Love	249	1661	305
Average per page		6.67	1.22

The detailed comparative study and analysis show that Sidhwa in her novel "Water" (2006) frequently used the techniques of Appropriateness as told by Ashcroft, et.al. The following Tables 14 & 15 reveal that Sidhwa used 3698 content items in 'Water'. Contrastively, her latest work that was published in 2013, "Their Language of Love", shows that the content items have been reduced to 1661 content items in 'Their Language

of Love'. The total number of the technique of 'Appropriateness' used in 'Water' is 437 while in 'Their Language of Love' is 305. It also indicates that the Appropriateness techniques have also been minimized. The most focused category by the writer in the novel 'Water'' was 'Language'. There are 2987 content items in the category which is 80.77% of the total content. On the other hand, in 'Their Language of Love', the most focused category is also the same i.e., 'Language' and the content items used in it are 1385 which is 83.03% of the total content. In "Water', the most focused and utilized technique by the writer was 'Code Switching'. The total number of Code-switching is 157 out of 437. It is 35.92 per cent of the total; while in 'Their Language of Love', the most adopted and utilized technique was 'Un-translated words'. The total number of Un-translated words is 182 out of 305, which is 59.28 per cent of the total. There is another worth-mentioning enormous difference between the two pieces of work which is the overall reduction of usage of Appropriateness. A careful study manifests that the average frequency of content available per page in 'Water' is 18.58 while in 'Their Language of Love' it is reduced up to 6.76 per page. In the novel 'Water' The average frequency of technique of 'Appropriateness' available per page is 2.19. Contrastively, in 'Their Language of Love 'the technique used per page on average is 1.31 which clearly shows that Sidhwa's writing style has undergone a clear-cut change. It is a shift in the usage of the technique of Appropriateness in the writings of the Sidhwa. The data show that not only there is a change in the style but the content itself is also altered regarding Appropriateness.

Table 14: Comparison of Techniques of Appropriateness between 'Water' and 'Their Language of Love'

Sr. No.	Categories	Water/ Their Language of Love	Frequency	Glossing	Un-Translated	Inter-Language	Syntactic	Code switching	Frequency of Contents (%)
1	Religious References	Water	167	19	12	Nil	1	20	4.50
		TLOL	54	7	16	3	Nil	8	3.25
2	Cultural References	Water	132	64	12	4	Nil	20	3.57
		TLOL	6	3	6	2	Nil	3	0.36
3	Marriage	Water	21	18	Nil	Nil	Nil	5	0.57
		TLOL	3	1	2	1	0	1	0.18
4	Dresses and Makeup	Water	148	2	8	2	Nil	8	4.00
		TLOL	102	6	15	9	0	4	6.14
5	Food Items	Water	72	1	14	4	Nil	16	1.95
		TLOL	17	0	9	8	0	2	1.02
6	Feelings for The Ruler	Water	12	Nil	03	Nil	Nil	Nil	0.32
		TLOL	4	0	3	0	0	1	0.24
7	Language	Water	2987	5	65	17	4	70	80.77
		TLOL	1385	15	103	16	0	23	83.03
8	Places	Water	114	1	1	1	Nil	2	3.08
		TLOL	67	1	13	0	0	0	4.03
9	Miscellaneous	Water	45	5	15	2	Nil	15	1.22
		TLOL	23	3	15	0	0	6	1.39
Total		Water	3698	115	130	30	5	157	100
		TLOL	1661	36	182	39	0	48	100

Total Enumeration of Techniques of Appropriateness	'Water'	'Their Language of Love'
	437	305

Data in this table shown against 'Water' is from Nabi (2008).

Table 15: Comparison Usage of Appropriateness in "Water" (2006) and "Their Language of Love" (2013)

Parameters Studied	Water (2006)	Their Language of Love (2013)
Total Pages	199	249
Total of the frequency of words from the content	3698	1661
Total Enumeration of Techniques of Appropriateness	437	305
Most Focused category in the content with Percentage	'Language'=2987 (80.77%)	'Language'=1385 (83.38%)
Most used Technique in 'Appropriateness' with percentage	'Code Switching'= 157 (35.92%)	'Un-translated Word'= 182 (59.28%)
The Highest content found in Category With Percentage	'Cultural References'=159 out of 302 (52.63%)	'Language'= 103 out of 192 (53.64%)
Frequency of content average per page	18.58	6.76
Techniques of Appropriateness per page	2.19	1.31

The above discussion reveals the usage of Appropriateness' in the two different writings of Sidhwa. The enumerated data has depicted a trend that was difficult to portray in the qualitative form of words and metaphors. The quantitative aspect has made possible the comparative edge in a unique and distinct perspective. The comparison has made it possible to know the writer's tendency whether she has moved on continuum positively or negatively with a decreased or increased intellectual literary resistance.

6. Conclusion

Change is a natural phenomenon; sometimes we unknowingly undergo certain changes that affect our life very much. The same is the case with writers, artists, intellectuals, and people from other walks of life. Often it happens that the diachronic changes have a deep impact on the writers. Consequently, their writings are moved by these changes. If a writer moves from one place to another, or shifts from one culture to another, he consciously or unconsciously moves or evolved intellectually.

In this research work, it was attempted to find out the approximation of the usage of appropriateness on a continuum in the writings of Sidhwa. This usage may move on this continuum in increased or decreased form. As a Post-colonial writer, Sidhwa challenged the authority of the colonizers and their language. She used the Appropriateness technique to contest them. In her work "Water" (2006), we find her a typical post-colonial fictional writer who interacted with the traditional colonial discourse and after modification, subverted it. To know whether Sidhwa has moved from her resistant potent writing style or not, this research provides empirical data with comparative analysis. In her latest work "Their Language of Love" (2013), she has reduced the use of Appropriateness that reflects the change in her writings. The diachronic changes that took place over time in the mind of the writer are obvious in quantitative form. The total number of the technique of 'Appropriateness' used in 'Their Language of Love' decreases in frequency as compared to the number of techniques of Appropriateness in the earlier work, 'Water'. A careful study manifests that the average frequency of content available per page in 'Water' is 18.58; while in 'Their Language of Love' it is 6.76. This data also manifests that the average frequency of content per page has been reduced. It has become one-third in comparison to the earlier work. The use of techniques of Appropriateness is on a negative side of the continuum in the writings of Sidhwa about the 'Water' and 'Their Language of Love'.

References

Achebe, C. (1966). *A Man of the People.* London: Heinemann

Achebe, C. (1966). *Chike and the River*. Cambridge [England]: University Press.

Achebe, C. (1988). *Anthills of the Savannah.* New York: Doubleday.

Achebe, C. (1958). *Things Fall Apart*. London: Heinemann.

Achebe, C. (1960). *No Longer at Ease.* London: Heinemann.

Achebe, C. (1963). *No Longer at Ease*. London. Heineman.

Achebe, C. (1964). *Arrow of God*. London: Heinemann

Achebe, C. (1965). *The Novelist as a Teacher*. New Statesmen.

Ashcroft, B., Griffiths, G., & Tiffin, H. (2002) *The Empire Writes Back*. Great Britain: Routledge, Second Edition.

Ashcroft, B., Griffiths, G., & Tiffin, H. (2004). *Key Concepts in Post-Colonial Studies*. New York, Routledge.

Berelson, B. (1952). Content analysis in communication research. Glencoe, IL: The Free Press.

Edward, Zophia. (2020). *Postcolonial sociology as a remedy for global diffusion theory.* Postcolonial sociology as a remedy for global diffusion theory. The Sociological Review. Vol 68, Issue 6, 2020.DOI: https://doi.org/10.1177/0038026120916132

Foster, E. M. (1965). *A Passage to India*. New York: Harvest Books (Harcourt).

Johnson, B., & Christensen, L. (2011). *Educational Research: Quantitative, Qualitative and Mixed Approaches. (4th Ed)*. New York: Sage.

Nabi, S. A. (2008). *Appropriateness in Postcolonial Literature with a Special Reference to Sidhwa's Water*. M. Phil. Thesis (Unpublished). Islamia University Bahawalpur.

Naipaul, V.S. (1985). *The Mystic Masseur*. Harmondsworth: Penguin, 1985.

Ngugi, W. T. (1977). *Petals of Blood.* Harare, Zimbabwe: Zimbabwe Pub House.

Ngugi, W. T. (1989).*The River Between*. Heinemann.

Ngugi, W. T. (1989).*The River Between*. Heinemann.

Ngugi, W. T. (1992). *A Grain of Wheat*. London: Heinmen.

Ngugi, W. T. (1992). *A Grain of Wheat*. London: Heinmen.

Ngugi, W. T. (1998). Penpoints, *Gunpoints and Dreams.* Oxford: Oxford University Press.

Ngugi, W. T. (2004). *Murogi wa Kagogo.* (Translated as Wizard of the Crow). Nairobi: East African Educational Publ.

Ngugi, *W. T. (2005). Weep Not, Child*. Macmillan.

Roy, A. (1997). *The God of Small Things*. London: Flamingo Pubs.

Said, E. (1993). *Culture and Imperialism*. London.

Sidhwa, B. (1993). *An American brat*. Minneapolis: Milkweed Editions.

Sidhwa, B. (1999). *The Crow Eaters*. St. Martin's Press.

Sidhwa, B. (2013). *Their Language of Love.*Lahore: Ilqa Publications.

Sidhwa, B. (1983). *The Pakistani Bride*. Kolkata (Calcutta): Penguin.

Sidhwa, B. (1988). *The Ice Candy Man*. London: Heinemann.

Sidhwa, B. (1994). *An American Brat*. New Delhi: Penguin.

Sidhwa, B. (2006). *Water*. Islamabad: Oxford University Press.

Walcott, D. (1986). *A Far Cry from.* New York: Farrar, Straus & Giroux.

Linguistic Transformation and Covid-19: A Corpus-Based Analysis of Intensifiers

Hassan Bukhtiar[1], Muhammad Saqib Zafar[2], Faryal Waseem Khan[3]

Abstract

The COVID-19 pandemic has heavily affected all aspects of human life. Leaving out the social, psychological, and economic effects; the coronavirus has introduced a number of linguistic changes. The present study analyzes the impact of COVID-19 on Language in terms of the use of intensifiers and the presentation of the Coronavirus, especially by the media. The best way to analyze a language is with the help of its expressive aspect, that is, the use of intensifiers, as noted by Tagliamonte & Roberts (2005). This study followed a mixed-method approach. The researchers took two different sets of four-month data, containing 134000 tokens in each from 16 international English newspapers from four different countries and named as pre-COVID corpus and COVID-19 corpus with the boundary line of 30th December 2019. Ten negative and ten positive intensifiers were classified and then analyzed with the help of Antconc (Version 3.5.8). The findings of this study showed that after the COVID-19 outbreak the negative intensifiers have been more frequently used as compared to the past. The frequent use of the negative intensifier "deadly" and similar adjectives with the COVID-19 delineates the current scenario of frustration, fear, and depression. Moreover, the COVID-19 impact on the use of language may affect the ideologies and bent of mind of the people and leads them towards stress, depression, frustration, and anxiety, which can also cause mental issues and negative feelings.

Keywords: COVID-19, Intensifiers, Corpus Linguistics, Language Variation, English Newspapers

[1] Field Communication Officer, Communication Department, Punjab Police, Pakistan
[2] Lecturer, Superior University, Lahore, Pakistan
[3] Senior English Lecturer, APS Head Marala, Sialkot, Pakistan

1 Introduction

COVID-19 has affected the life of all human beings by leaving a devastating and fearful impact on their mental health and made them depressed. Language has been the only medium to express people's mental thoughts about the COVID-19. The only way to express what is inside the people's mind about COVID-19 is revealed with the use of language that is full of emotions, feelings, and gestures. Rafi (2020) highlights that many people are sharing misinformation about this novel disease. The negative implications of sharing "mis-infodemic" on people's psychological state.

Beltrama and Andrea (2015) view the linguistic intensifiers as the most important element of language as it expresses clearly and adequately the internal thoughts and the variety of feelings. To analyze language variation more aptly, a special focus can be placed on the use of intensifiers. So far, several studies have been conducted on the use of language and the influence of the social factors. Jamshaid (2016) highlights that language is a continuum process that changes across time and space because of the changes in social perspective. Wolfram (2006) suggests that language variation, which is transitional and stable, can be studied through examining the linguistic patterns across time that result from the sociolinguistic variations. These social factors are based on wealth, religion, schooling system, family structure, and the population of that community, etc. COVID-19 also affected all these social factors. Xiao and Tao (2007) highlight that change in social factors can make a change in the use of language. Martinez (2016) suggests that language variation can be viewed by analyzing the use of intensifiers.

1.1 Intensifiers

The most significant aspect of any language is the use of intensifiers. These are the words that are used to maximize or emphasize on the meaning of the modified word. Linguists offered different definitions of intensifiers. According to Stoffel (1901), intensifiers are the "intensive adverbs" only. However, Bolinger and Dwight (1972) described them as degree words and amplifiers. When we use language, we want to make sure that the words or phrases that we are using genuinely mirror our thoughts, especially the intense ones. Therefore, to present this intensity, we use words called Intensifiers. Calle-Martín (2014) viewed intensifiers as a rich historical changing component of the language. Fuchs and Gut (2016) claimed that intensifiers are more frequently found in informal speech than formal or academic texts.

These words don't have their individual meaning, but they boast or lay emphasis on the word that is next to them to show the complete intensity of that word. These words are used to reflect one's imagination and to express ideas more clearly. Stoyanova-Georgieva (2017) found that the intensifiers are used in Bulgarian media to build the emotional attachment with the audience and to set the stage for psychological manipulation. Méndez-Naya (2008) viewed intensifiers as the degree words that add intensity to the modified words. They modify nouns and verbs as well. Moreover, adverbs and expletives are also used as intensifiers. When intensifiers are placed before the modified words, they are called "premodifiers".

Xiao and Tao (2007) viewed intensifiers as a broad term of amplifiers that may have a scaling-up effect and downtowners that have a scaling-down effect on the words. Stratton (2020) found that the amplifiers are more prominent than the downtowners in speech. Techacharoenrungrueang (2019) proposed that positive remarks are conveyed by means of intensifiers. Tagliamonte and Roberts (2005) investigated the use of intensifiers through different periods of time to examine recycling and layering phenomena in language use. König & Gast (2006) pointed out five types of intensifiers that are identical. Furthermore, to identify the context of the words, there is another terminology used by Louw (1993) that is about semantic prosody. A dichotomy of positive and negative word collocations can be used to identify the context of the modified word.

From the above concept, intensifiers are categorized into two sets: positive-sounding and negative-sounding. The impact of the social factors on the use of language has been investigated by numerous scholars in several ways, but the analysis of the impact of COVID-19 on the use of language has yet to be done. Probing the use of language in the newspapers, during these terrifying and pervasive circumstances, is essential as it tells the people about the changes in lexical choices due to COVID-19. This study will help in overcoming the "coronaphobia" by understanding its nature and precautions to remove all kinds of stress and depression which can lead to mental disorders and more sickness. Moreover, this study will provide some suggestion**s** to the editors of the newspapers to convey information rather than fear and anxiety.

This study answers the following research questions:

1.2 Research Question:

- Does the COVID-19 issue leave an impact on the use of language concerning its intensification?
- Which types of intensifiers are more frequently used after the COVID-19?
- How is the COVID-19 presented by the newspaper language?

2 Literature Review

2.1 Background of the study

Numerous studies so far have been conducted on the language variation by social factors. Xiao, R., & Tao, H. (2007) studied the use of Amplifiers (a subcategory of intensifiers) concerning sociolinguistic factors such as age, gender, education, and register, etc. They took the data from British National Corpus to analyse the variations among these factors. They examined 33 amplifiers with the help of a corpus tool to proceed to the study. The findings of this study show that amplifiers are more frequently used in speech than writing because of their informal nature. The second higher level of education leads more to the use of intensifiers because of their more skilled and polished bent of mind. Thirdly aged people are also more frequent with the use of intensifiers. Lastly, women are more familiar with the use of intensifiers as compared to their counterparts because of their emotional and more expressive nature.

Fuchs, R., and Gut, U. (2016) highlights that intensifiers are more frequently found in informal data than in academic or formal text. Secondly, data shows a strong variation with respect to geographical positions of language use. Martinez, I. M. P. (2016) conducted comparative research on the negative intensification by the youth or teenagers. For this study, he took data from the COLT corpus that is part of BNC. He compared this

data with the Diachronic Corpus of Present-Day English and examined the variation. As a result, he delineates that the tendency of negative intensifiers is more in young people than the old people due to the fact of being more natural in conversation. Whereas the social factors are more prompt on the use of language on adults so that they make conversations with each other's more consciously to show their wise, witty, and well-experienced cognitive model.

Tagliamonte, S., and Roberts, C. (2005) investigated the use of intensifiers concerned with the different periods of time to view recycling and layering phenomena of the language. To proceed further the data was taken from the famous American comedy serial Friends to find out linguistic innovation as well as to prove the generalization of media language data on the real-world language data by conducting a historical survey about the use of intensifiers. The researchers took adjectival head intensifiers from the data which were 8611. Findings show that 'so' is the most frequently used intensifier which replaced previously really and very. Moreover, they asserted that media is also the most innovative way to study the variation of the language that is continuously recycled and layering which is the most appealing thing about the language.

Beltrama, A. (2015) conducted a study on the sociolinguistic variation on the use of intensifiers. As a sample Corpus of Contemporary American English was examined for different aspects of the text genre more specifically. The researcher proposed that Adjectival intensification is mostly found in the spoken form whereas almost equally found in fiction and newspapers with the percentage of 18% and 17% respectively. Moreover, she concluded with the remarks that the semantic aspect of the intensifier does always affect its sociolinguistic variation.

Stratton, J. M. (2020) also studied the German language which is unexplored yet. By giving main focus on syntactic intensification of adjectives concerning age and gender. He analyzed the data with the help of corpus by using social variation methods. The researcher concludes that the subcategory Amplifiers are more prominent than downtowners. Whereas Maximizers are less frequent as compared to the boosters in the German language.

Stoyanova-Georgieva, I. (2017) highlights the frequencies and diversities of the adverbial intensifiers that are found in the newspaper's letter to editors. The researcher claims that the emotional presentation of the facts is a very important way for the writer to grasp the attention of the audience. The emotional and expressive values of the text can be described aptly by analyzing the use of intensifiers. Comparative data was collected from the British newspaper's letter to editors and the Bulgarian newspaper's letter to editors. Ten widely used intensifiers are selected to proceed with the analysis. The quantitative findings of the study show that Bulgarian newspapers are more familiar with the use of intensifiers. The use of Bulgarian media to attack their audience by the excessive use of qualifiers can be taken as an example. Techacharoenrungrueang, S. (2019) proposed that positive remarks are manifested through the use of intensifiers. Moreover, these intensifiers are used positively as they always aim to impress others.

The above-mentioned studies focused on the analysis of language variations with many social factors such as age, gender, class, education, etc. These changes are measured by

using different methods as well as by analyzing different components of the language such as adjectives, adverbs, intensifiers, modalities, and elements of subjectivity, etc. These studies have taken data from many resources like fiction, dramas, BNC, COCA, or other already developed corpora's. These researches also inform us about the variation of language by social factors synchronically as well as diachronically. But none of them, so far investigated the use of intensifiers to measure the impact of Social scenario such as COVID-19 to examine the variation in the use of language. Moreover, previously only one study so far has been conducted about the analysis of the use of intensifiers in the newspaper which only talks about the one genre that is letters to the editor. Another difference is that the present data has been collected from news headlines with their detail only. Furthermore, the most important gap, which needs immediate analysis is the impact of the COVID-19 on the linguistic transformation which we are going to analyze in this study.

3 Methodology

Intensifiers are mainly viewed with two types that are adverbial intensifiers and adjectival intensifiers. They are further categorized, with respect to their properties, into 4 types, such as Amplifiers, Downtoners, Maximizers, and Boosters. The main function of the intensifiers is to give emphasis or to boost up the meaning of the word with which it collocates. Louw (1993) proposed that neutral words can give negative and positive meanings when they are associated with other words used in specific contexts. So, to limit the scope of the present study, the researchers focused only on two types of intensifiers: positive sounded intensifiers and negative sounded intensifiers. A total of ten positive and negative intensifiers were taken from the categories that are mentioned below.

Table 1. Types of intensifiers

No	Positive intensifiers	Negative intensifiers
1	Pretty	Seriously
2	Absolutely	Deadly
3	Completely	Critically
4	Greatly	Strictly
5	Utterly	Bitterly
6	Highly	Wrongly
7	Really	Insanely
8	So	Terribly
9	Very	Never
10	Fairly	Extremely

3.1 Sample:

For sampling, two equal-sized corpora were developed from similar resources from different countries that share the same genre and size over different periods of time. First, the data of the pre-COVID-19 corpus were collected from the newspaper's text related to

general news headlines and their detail, dated from 1st August, 2019 to 30 November, 2019. The corpus contained 134000 tokens. These data were collected from English newspapers from four different countries. These countries are USA, UK, China, and Pakistan. Four newspapers from each country were selected. Then, these data were compared with the COVID-19 corpus which was recently developed by the students of MPhil in Applied Linguistics at the University of Management and Technology, Sialkot. It was supervised by Mr. Saqib Zafar – the resource person. Four English newspapers were taken from each country. The total word count of the COVID-19 corpus is 134000 tokens.

The data were collected before and after the covid-19 outbreak. The post-COVID corpus was collected from the Covid-19 news between 31 December 2019 and 20 April 2020. The details of these newspapers are mentioned below. Table 2 provides a description of the newspapers. Since Dor, D. (2003) considers newspapers as the most upgrade source of knowledge, the researchers collected data from newspapers to examine the linguistic transformation.

Table 2. Sample detail

Country name	USA	UK	Pakistan	China
Newspaper 1	The New York Time	Metro	The News	China Daily
Newspaper 2	USA Today	The SUN	Dawn	People Daily
Newspaper 3	The Wall Street Journal	Daily Mail	The Nation	Global Times
Newspaper 4	The Washington Post	The Sun or Sunday	The Express Tribune	The Observers

3.2 Research Procedure:

This study followed a mixed-method design. In the quantitative analysis, frequencies of both negative and positive intensifiers were counted and compared with the use of Antconc software 3.5.8 version from both corpus data. Whereas, the qualitative analysis was based on the identification and description of the collocations of words related to COVID-19/Coronavirus. The words were viewed and then interpreted according to their context. To answer the research questions, the most recurrent intensifiers were selected from the two main categories. Then, as a pilot study, the pre-COVID-19 corpus file was loaded in the software and the frequencies of these intensifiers were noted down with the help of Antconc by using the Wordlist tool to view the number of occurrences of intensifiers in the language used before COVID-19.

After the identification of the pattern of the use of intensifiers, the researchers entered the COVID-19 corpus file in Antconc and viewed the number of occurrences again by using Wordlist tool. After that, these findings were compared with the results of the pre-COVID-19 corpus to answer the first two research questions. Moreover, to answer the third research question, the words related to COVID-19, such as "Coronavirus",

"disease", "infection", and "health", were searched with the help of Antconc by using the Cluster/N-gram tool to find their associations. Then, with the help of these findings, the third research question was also answered and interpreted and then the results were discussed.

4 Data Analysis
4.1 Data Analysis:
The data were analyzed after inscribing the number of occurrences that were identified with the help of Antconc. First, the pre-COVID-19 corpus data were loaded in Antconc. Then, with the help of the preference tool option, the software was instructed to detect and classify the positive intensifiers first, and then the negative intensifiers. After that, the frequencies of both types of intensifiers were noted down by using the word list portal. Next, COVID-19 corpus data was loaded in the same software. Then, by using the same process, the frequencies of the positive intensifiers and the negative intensifiers were noted one by one.

Then, the outcomes of both corpora were compared and discussed. Furthermore, the collocations of Corona-related words were firstly examined by using the cluster and n-gram portal of this software and then explained with the help of COVID-19 context. This section is divided into three sub-sections. In the first section, the results of the pre-COVID-19 corpus were discussed. Then, in the next section, the results of the COVID-19 corpus were discussed. The third section compares the findings of the pre-COVID corpus and the post-COVID corpus.

4.2 Analysis of the Pre-COVID-19 corpus:
After the analysis of the Pre-COVID-19 corpus, the researchers found that the positive category of the intensifiers were more frequent as compared to the negative type of the intensifiers in the whole corpus. That means, in this corpus, the language is intensified positively.

4.2.1 The use of Positive Intensifiers:

The most frequent positive intensifier was "So". It occurred 254 times, in the whole corpus. Mostly, it was adjacent to words like "effective", "common", and "fun" etc. The second most frequent positive intensifier was "Very" and it was repeated 112 times. The word "very" in this data was mostly used in the pleasant sense, such as "very much, very good, and very important". The third most used positive intensifier was "completely" which totally occurred 14 times, and most of the time, clustered with the word "different" and "zero" three times. On number four, the word "pretty" was used 9 times in the whole data. "Highly" comes on number five and it was used 8 times and was collocated with words like "sophisticated" and "respectable" etc. On number seven and number eight, intensifiers "greatly" and "absolutely" were used respectively. Their number of occurrences was seven and five. Lastly, the most infrequent positive intensifiers in the whole corpus were "utterly" and "fairly". They were used only once.
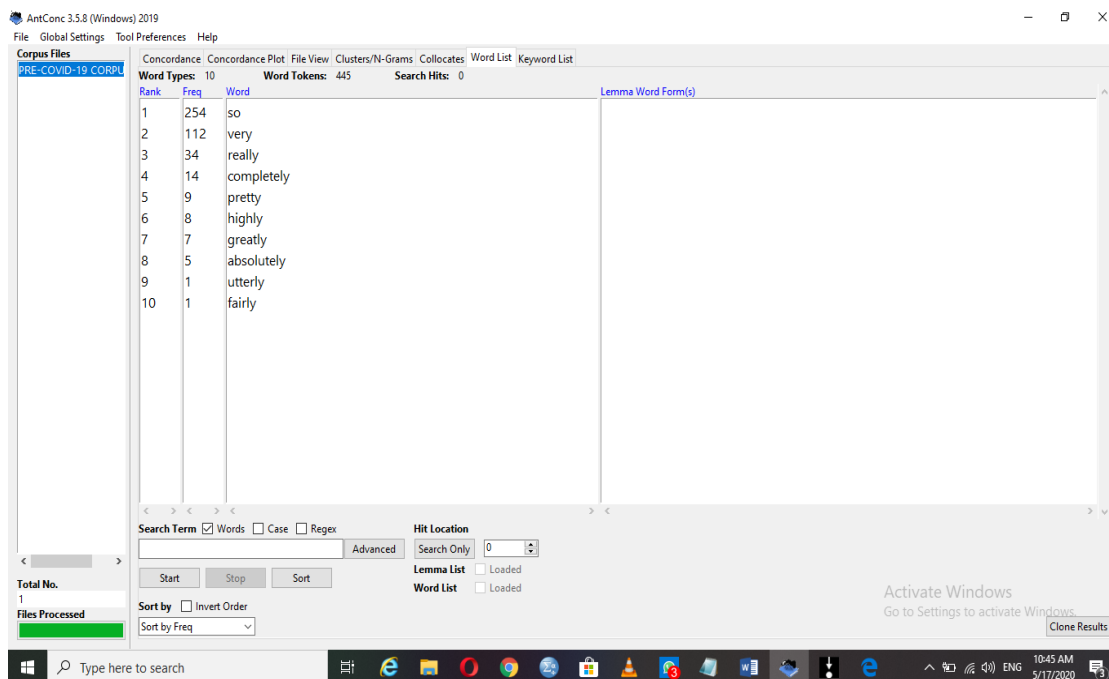
Figure 1. Use of Positive Intensifiers in Pre-COVID Corpus

4.2.2 Use of Negative Intensifiers:

In the pre-COVID-19 corpus, the most frequent negative intensifier was "Never". It was repeated 66 times and used 7 times and mostly clustered with "be able". This intensifier modifies its collocation word negatively. The second most frequent negative intensifier in this corpus was seriously, which occurred 12 times with the word "wounded", which implies a negative or unpleasant meaning. Then, the third most frequently used word was "extremely" which was repeated 6 times. Next, the most important negative intensifier of this study was "deadly" and it occurred three times. In this corpus, it was clustered with words like "factory", "collapse", "weapon", and "crime", where it emphasized more negatively on the meaning. The less frequent words were "wrongly", "bitterly", and "strictly." These words occurred one time in the whole study respectively. In the pre-COVID corpus, the researchers did not find any examples of these negative intensifiers: "critically", "terribly", and "insanely", in the whole corpus data.

Although there were many other types of intensifiers found in this data, here the demand of the research is to find out only ten negative and ten positive intensifiers to answer the targeted research questions, as well as, to explore other aspects of this study. These negative intensifiers were less used as compared to the positive intensifiers mentioned above.
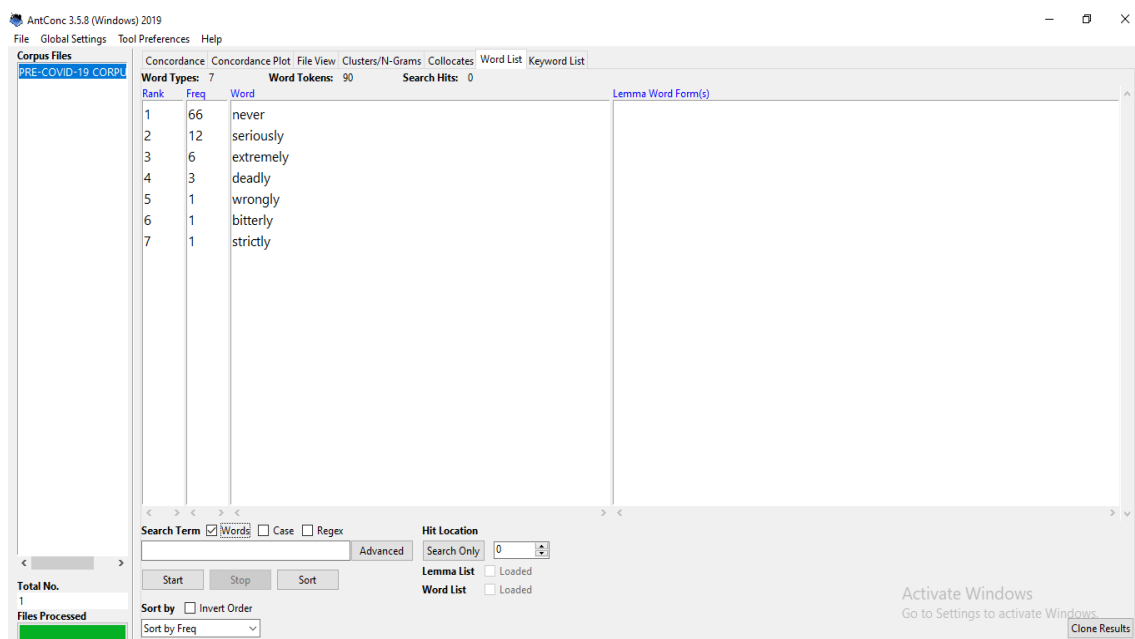
Figure 2. Use of Negative Intensifiers in Pre-COVID Corpus

4.3 Analysis of the COVID-19 corpus:

After the analysis of the COVID-19 corpus, the researchers found out that the positive intensifiers, as well as, the negative intensifiers were used in the whole data, but mostly these types of words were used in an unpleasant and negative manner. The language and choices of the words that were used in this study mostly create a gloomy and unpleasant scenario. The details of both types will be discussed below.

4.3.1 Use of Positive intensifiers:

The data revealed that the most frequently used intensifier among the positive category was "so". This word was used 188 times in the whole corpus. The word "so" was mostly conjoined with the word "far" with a frequency of 93 times where it, most of the time, informs about the intensity of Coronavirus in the whole world. The second more frequent word in this study was "very" with an occurrence rate of 75 times. It mostly occurred with words like "much" and "difficult" respectively five and six times. This word is mostly used to inform about the intensity of the pandemic for example, "very high mortality rate", "very dangerous", and "very malignant disease" etc. Thirdly, the intensifier "highly" was used after them with a frequency rate of 17 times. Regarding clusters, this intensifier occurred with the word "contagious" five times.

The positive intensifier "really" occurred 16 times and it was found as the fourth most used positive intensifier in the corpus. The most frequent cluster of this word was "been infected", which also gave a bad impression to the readers. In the list, among these intensifiers, on the fifth number, the word with respect to occurrences was "completely". It was repeated 12 times and mostly collocated with the word "parallelized".

Then, the word "absolutely" came on number six with the frequency of occurrences of 4 times. On numbers seven, eight, and nine words such as "greatly", "pretty", and "fairly" occurred with the ratio of three times respectively in the whole data. Lastly, the less

frequent intensifier was "utterly" that was identified once in the whole corpus. The analysis revealed that the positive sounded intensifiers in the COVID-19 corpus were used, most of the time, to talk about the negative and unpleasant scenario.
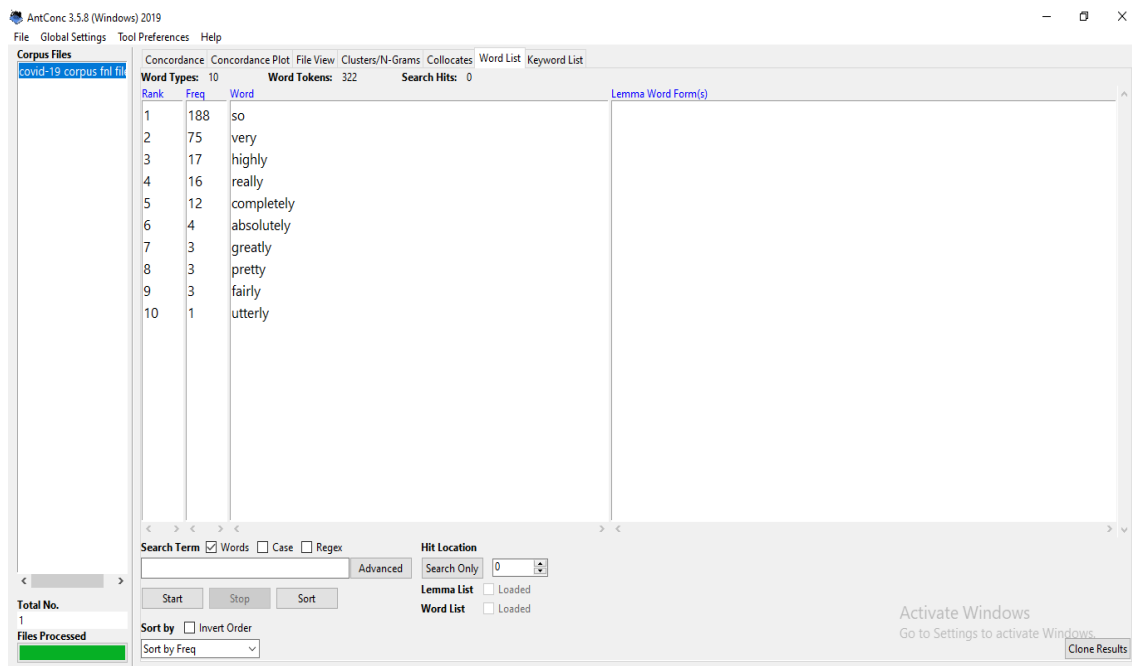

Figure 3. Use of Positive Intensifiers in COVID-19 Corpus

4.3.2 The use of Negative Intensifiers:

In the COVID-19 corpus, the most frequent negative and unpleasant sounded intensifier is "deadly". It expressed the severe intensity of the pandemic scenario. This word occurred 116 times in this corpus data. It was usually clustered with words like "deadly virus", "deadly Coronavirus", and "deadly disease" with the number of frequencies of 27, 25, and 18 respectively. These intensifiers were used to highlight the severity of the virus and its serious impact on people's mental and physical wellbeing.

The second most frequent intensifier of this category was "never" and it was mentioned 16 times. On the third number, the word "seriously" occurred 12 times. This word, most of the time, was associated with words like "ill", "damage", and "infections" in this corpus data. Fourthly, the next frequent word is "critically" and it occurred 7 times in the whole data. This intensifier is mostly clustered with the word "ill" 6 times totally. The fifth most frequent word among this list is "wrongly". It occurred 4 times in total. Similarly, ranked as the sixth and seventh mostly used intensifiers, "terribly", and "strictly" were detected four times in the data corpus.

Lastly, the less frequently repeated word from the mentioned list was "extremely". It appeared 2 times only; and it was classified at the end of the list.
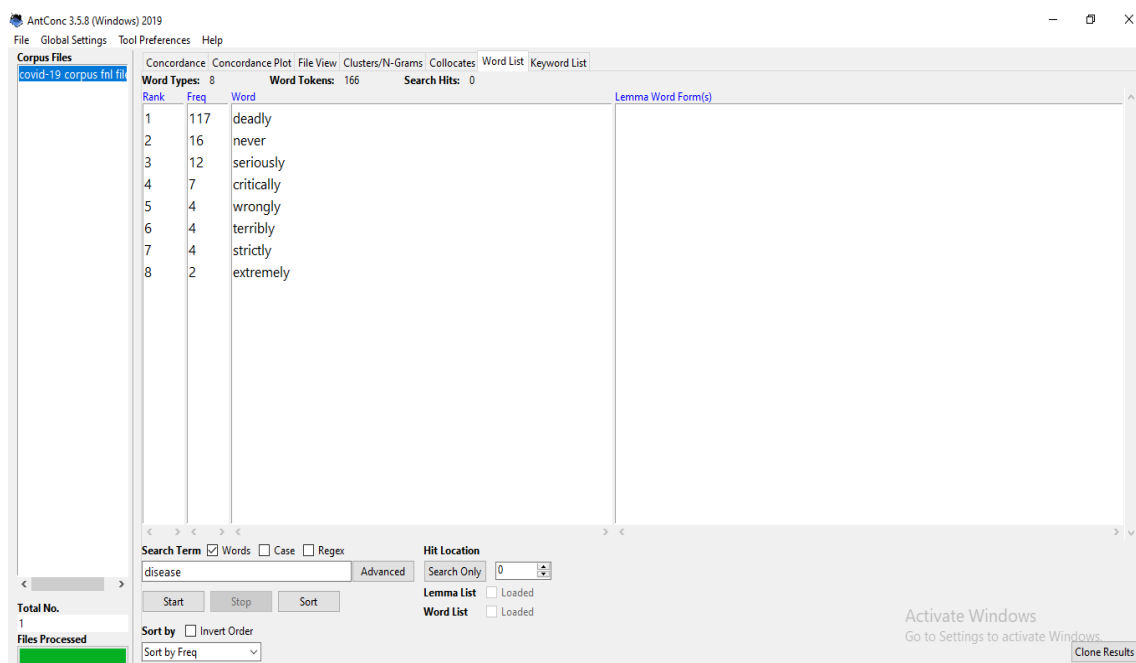
Figure 4. Use of Negative Intensifiers in COVID-19 Corpus

4.4 Comparison between pre-COVID-19 corpus and COVID-19 corpus:
After analyzing both corpus data, the researchers came to the point that in the pre-COVID corpus data, they discussed positive sounded intensifiers were more used than the negative sounded intensifiers. Moreover, these positive intensifiers were also applied in a positive context. Whereas, the findings of the COVID-19 corpus indicated that, with respect to the number of occurrences, the positive intensifiers were mentioned more than the negative intensifiers. However, the deep analysis showed that the positive intensifiers such as "so", "very", and "really" that conveyed pleasant meaning in the pre-COVID data list, showed negative and unpleasant meaning in the COVID corpus.

Furthermore, the number of occurrences of positive intensifiers was less in the COVID-19 data as compared to the pre-COVID data. Whereas, the frequency of occurrences of the negative intensifiers were higher in the COVID data as compared to the pre-COVID data. For example, the most frequent negative intensifier "deadly" occurred 117 times in the COVID-19 corpus, but it occurred only three times in pre-COVID-19 corpus. This revealed that during the pandemic scenario, the negative intensifiers were more frequently used than in the pre-pandemic scenario.

Moreover, the positive intensifiers were less frequent in the pandemic scenario than before the outbreak of the pandemic. The sudden change in the use of the negative intensifier "deadly" was alarming as it indicates a big change in language choices as a result of the impact of the current social emergency. For example, according to the British National Corpus (BNC), the intensifier "deadly" was used in the written data only 8.73 times per million words. If we compare BNC results with the COVID-19 corpus results, we can conclude that use of "deadly" has changed due to these entire social factors. Similarly, the other negative or unpleasant sounded intensifiers are rapidly used these days.
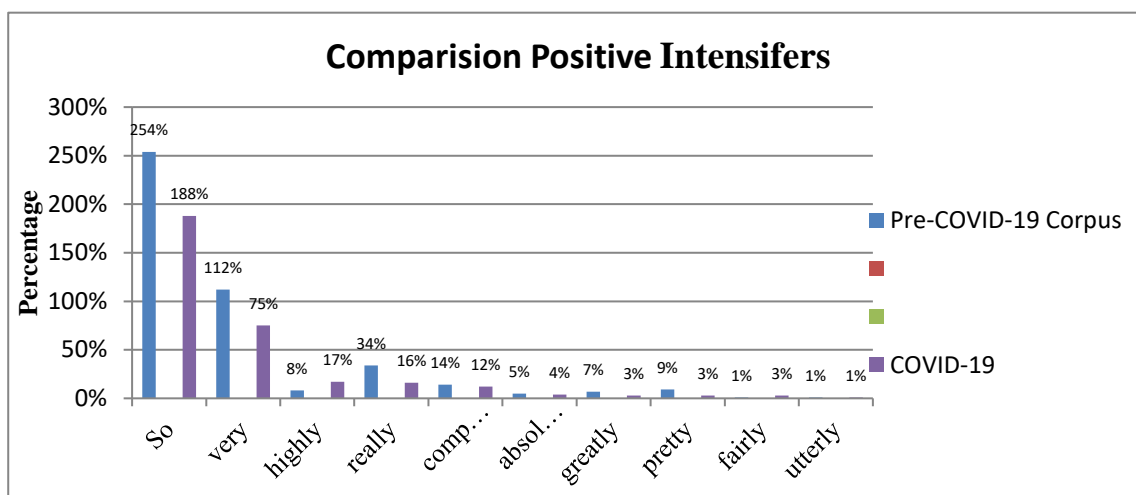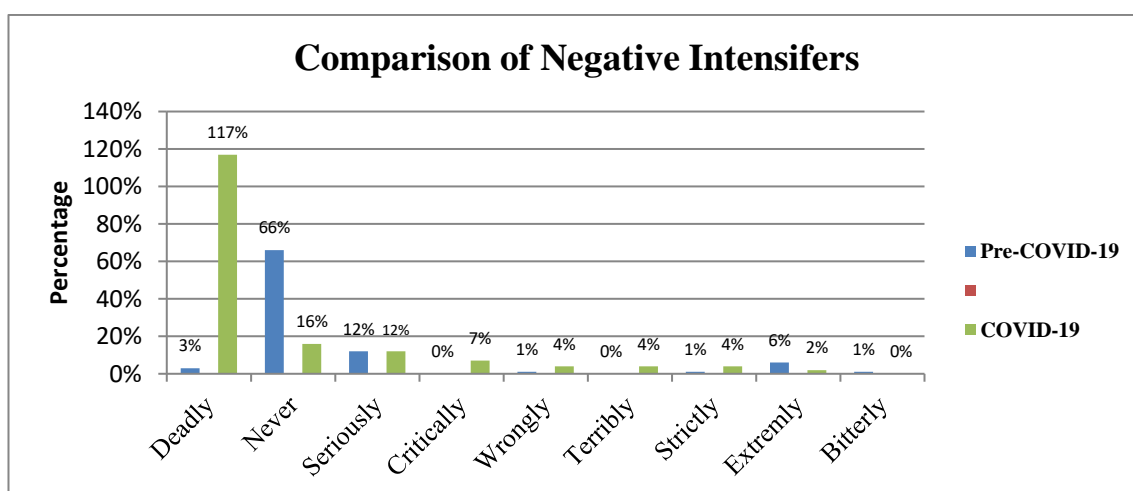
Figure 5. Comparison of Positive Intensifiers

Figure 6. Comparison of Negative Intensifiers

4.5 The use of COVID-19 related words:

After placing the file in the Antconc and using the Cluster/N-gram tool, the researchers found that the use of words related to Coronavirus, such as "COVID-19", "disease", and "infection" are collocated with the most unpleasant words, in a way that can lead a normal person into depression. These words are mentioned below in table 3. The table shows that the newspaper's editors tend to use pejorative terms to spread fear and exacerbate "Coronaphobia". For example, in table number 3, expressions like "Corona wharf", "threatening disease", "lethal disease", "malignant disease", and "indigenous COVID-19" were used to exaggerate and downplay the danger of the coronavirus in the world.

According to Van Dijk (1997), discourse is mainly about the construction and reflection of society. When someone talks, the ideologies are reflected by the use of words; therefore, they also make changes in the existing perspectives of the social actors because discourse always leaves an impact on the listener. If we study the use of the negative intensifiers in the light of Van Dijk's (1997) concept, words like "killer", "exploitation",

and "threatening" etc. can leave a detrimental impact on the psychology of the people. In return, this will inevitably lead to depression and mental illness, rather than informing people about the actual situation. In this section, the researchers concluded that the "COVID-19" was generally presented in an unpleasant and frightful manner. The writers described the virus with the use of a plethora of negative intensifiers just to insist on the seriousness of this emergency situation.

Table no 3 Words Related to Coronavirus:

Words	COVID-19	Coronavirus	Disease
1	Indigenous COVID-19	**Killer virus**	Deadly disease
2	Suspected COVID-19	Novel Corona	Contagious disease
3	Death of COVID-19 patients	Diverse Corona	**Threatening disease**
4	Exploited COVID-19	**Corona wharf.**	**Lethal disease**
5	Amidst COVID-19	Chinese virus	**Malignant disease**
6	COVID-19 infection	Combat with virus	Viral disease

5 Discussions and Further Recommendations

5.1 Discussion:

The objective of this study was to find out the linguistic variations caused by the COVID-19 social factors. In this study, the researchers probed the changes by focusing only on the use of intensifiers as it forms the best way to analyze a language because it deals with the description part of the language more clearly, expressively, and even emotionally (Beltrama, 2015).

Secondly, Wolfram (2006) portrays that the social factors always make changes in the lifestyle of the people. Hence, the change in their life means the change in their use of language, because the use of language is part of the social practice. Similarly, the wake COVID-19 has enormously affected every sphere of life in terms of social factors and language use as well.

In a recent study, Tiwari, et al., (2020) revealed that the sudden spread of this fatal disease caused severe psychological and cognitive negative effects, like stress, depression, and mental disorders caused by the immediate changes in the social practices. Thus, the change in the use of language can be seen in the already discussed analysis.

Regarding the pre-COVID corpus, people are using more positive intensifiers than the negative ones. But in the COVID-19 data, the researchers realized that the use of positive intensifiers has become less than before. Whereas, the detailed study showed that these positive sounded intensifiers are used even to emphasize the negative and unpleasant impressions.

Furthermore, the negative category of the intensifiers is less frequent in the pre-pandemic data as compared to the pandemic data. The intensive use of the negative and unpleasant intensifiers proposed that there is a variation in the use of language that is directly related to the COVID-19. In the pandemic data, we found that the intensifier "deadly" was used more frequently than any other intensifier. This rapid change has heavily affected the use of intensifiers. The historical analysis showed, in BNC written data, "deadly" was used only 8.73 times per million words. Whereas this word was used in the pre-COVID data only 3 times, but in the pandemic data, it was used 117 times. So the researchers found that the exaggerated use of the intensifier "deadly", which has an unpleasant sense, reflected the inner fear of the people that was related to the COVID-19 disease.

This article was based on three research questions that are answered below:

1. Does the COVID-19 issue leave an impact on the use of language concerning its intensification?

With the above-mentioned findings, researchers concluded that the COVID-19 issue created a diverse impact on the use of intensifiers. The use of positive intensifiers has become less compared to the way they were used before the pandemic scenario. On the other hand, the negative intensifiers have become more frequently used during the COVID-19 scenario. For example, the negative intensifier "deadly" was used 117 times during COVID-19; whereas it was used 8.73 times per million words in the British National Corpus (BNC) data, and three times in pre-COVID data.

2. Which types of intensifiers are more frequently used after COVID-19 issue?

The findings of the current study showed that, after the COVID-19 issue, the negative intensifiers were more frequently used by the newspapers' editors. The deep analysis showed that some of the mentioned positive intensifiers were also used with the modified words to add a negative discernment.

3. How is the COVID-19 presented by the newspaper language?

The results of this study showed that in the Coronavirus scenario, the language used by the media is quite depressing, negative, and unpleasant. As the above mentioned words, such as "killer", "death", "exploitation", "malignant", and "lethal" disease were used to present the Corona scenario in a way that leads the people towards fear, depression, anxiety, mental disorder, and frustration only. With the main aim of this study, researchers come to know that the use of language always depends upon the social factors, social conditions, and the social context.

Any change in these things can lead to a big change in our lifestyle, which, in turn may affect directly our use of language. This supports the concept of the Linguistic Transformation, especially in the case of the excessive use of the intensifier "deadly" and other intensifiers usage due to the COVID-19. The second more important thing about the present study is that it explains how the use of language always leaves an implicit impact on the cognitive model of the human beings which can affect the present condition of the language users as well. Therefore, the media should convey information rather than creating phobia, fear, and frustration in the mind of people. Moreover, it should inform the audience only about the basic preventions of the COVID-19 in a more generous way to calm and relax their mind.

5.2 Further recommendations:

Future studies should investigate other linguistic aspects that have changed due to the spread of the COVID-19. Moreover, the research can proceed by analyzing other forms of intensifiers and by taking the data from daily life conversations because the use of intensifiers is more concerned with the informal way of presenting social phenomena. As the written data we have taken for the present study is the formal genre of language, this will be a new dimension of studying the Linguistics Transformation linked to the social scenario.

6 Conclusion

This study explored the language variations caused by the new social factors related to the "COVID-19" by using two data sets to analyze the use of intensifiers before and after the pandemic. The current study shows that the use of language with respect to their lexical choices or other aspects can vary on the basis of the social circumstances, needs, and scenario of the social actors. The COVID-19 has not only impacted the life of human beings by disturbing their lifestyles, but also changed the way they use language. Moreover, the presentation of the Coronavirus by the media created a devastating effect on the life of the human beings which can be easily seen by analyzing the use of language. The language and social conditions are interrelated. Therefore, the media should present objective information about Coronavirus rather than fear. Furthermore, from this study, we can conclude that the use of language varies on the social scenario. The social scenario is the mere creation of the humans. The use of language can present and build social identities and ideologies. Additionally, language is always recycled and layered due to its social nature and social factors that have an implicit as well as explicit effect on language use.

References

Bolinger, Dwight.1972. Degree Words. The Hague: Mouton

Beltrama, A. 2015. Intensification and sociolinguistic variation: A corpus study. *Berkeley Linguistics Society* Vol. 41, No. 41).

Calle-Martín, J. 2014. On the History of the Intensifier wonder in English. *Australian Journal of Linguistics*, 34(3), 399-419.

Dor, D. 2003. On newspaper headlines as relevance optimizers. *Journal of Pragmatics*, 35(5), 695-721.

Fuchs, R., and Gut, U. 2016. Register variation in intensifier usage across Asian Englishes. Discourse-pragmatic variation and change: Insights from English, 185-210.

G. K., Rai, P. K., Dwivedi, A., and Ray, B. 2020. The Outbreak of COVID-19: A Narrative Thematic Analysis of the Perceived Psychological and health Outcomes Retrieved on June 26, 2020, from https://www.researchgate.net/deref/https%3A%2F%2Fdoi.org%2F10.22541%2Fau.158955320.05988992

Jamshaid, R. 2016. Lexical Variation among Punjabi Dialects as a Marker of Linguistic Boundaries in Pakistani Punjab. *Linguistics and Literature Review (LLR)*, *2*(2), 117-142.

König, E., and Gast, V.2006. Focused assertion of identity: A typology of intensifiers. *Linguistic Typology*, 10(2), 223-276.

Louw, B. 1993. Irony in the text or insincerity in the writer? The diagnostic potential of semantic prosodies.157– 75.

Martínez, I. M. P. 2016. Negative intensification in the spoken language of British adults and teenagers: A corpus-based study. *Nordic Journal of English Studies*, 15(4), 45-77.

Méndez-Naya, B. 2008. Special issue on English intensifiers. *English Language & Linguistics*, 12(2), 213-219.

Rafi, M. S. 2020. Dialogic Content Analysis of Misinformation about COVID-19 on Social Media in Pakistan. *Linguistics and Literature Review (LLR)*, *6*(Special), 01-11.

Stoffel, C.1901. Intensives and Down-Toners: A Study in English Adverbs. Heidelberg: Carl Winter's Universitätsbuchhandlung.

Stratton, J. M. 2020. Adjective Intensifiers in German. *Journal of Germanic Linguistics*, 32(2), 183-215.

Stoyanova-Georgieva, I. 2017. Use of Intensifiers in British and Bulgarian Newspapers Letters to the Editor. *Съпоставително езикознание/Сопоставительное языкознание*, (3), 5-17.

Tagliamonte, S., and Roberts, C. 2005. So weird; so cool; so innovative: The use of intensifiers in the television series Friends. American speech, 80(3), 280-300.

Techacharoenrungrueang, S. 2019. Positive Appraisals through English Intensifiers in Café Reviews: A Corpus-Based Study. *Journal of Pan-Pacific Association of Applied Linguistics,* 23(2), 37-57.

Van Dijk, T. A. 1997. Opinions and ideologies in the press.

Wolfram, W. 2006. Variation and language, an overview. *Encyclopedia of Language and Linguistics. Oxford: Elsevier.*

Xiao, R., and Tao, H. 2007. A corpus-based sociolinguistic study of amplifiers in British English. *Sociolinguistic studies*, 1(2), 241-273.