Gender and Borrowing: A Comparative Analysis of English Loanword Use by Male and Female Hosts in Urdu Talk Shows

Malaika Saleem [1]   Ali Ahmad [2]

Abstract: This paper explores the gender aspect of the occurrence of English loanwords in the Urdu political talk shows with respect to the language used by male and female presenters. Based on the theory of gender performativity proposed by Butler (1990), focusing on the Conversation Analysis (Sacks et al., 1974), the research focuses on the issue of how loanwords are used as the markers of power, identity, and professional positioning in the Pakistani press. Ten talk-show episodes (Five male-hosted and Five female-hosted) were transcribed using purposive sampling and analysed concerning lexical borrowing patterns, turn taking, interruptions and interactional behavior patterns. The results show evident gendered differences: male hosts use English loanwords to show power, to occupy more space than the interlocutor, and to strengthen the confrontational style of interviews, but female hosts strategically use it to demonstrate professionalism, sophistication, and modernity and to observe the culture-specific politeness and cooperative speech. This research combines sociolinguistics, gender studies and media discourse and thereby bridges a major gap in the knowledge about how linguistic borrowing creates gendered identities and is also a duplication of power structures within Pakistani broadcast journalism.

Key Words: English Loanwords, Urdu Political Talk Shows, Gender Performativity, Conversation Analysis, Media Discourse

Introduction

Language is an important component of human social interaction as it defines social affiliations, cultural affiliation, and knowledge exchange. Language patterns are manifested in any given society and are oriented towards gender biasness, social classes' differences, educational levels and power imbalance within the society. The sociolinguistics is the science of interaction between the language and the culture and studies these variations revealing that men and women tend to apply different linguistic styles in their speech. Language plays a significant part in the formation of social norms, particularly in the society where the gender expectations are strong. In Pakistani society, gender roles play a great role in everyday interrelations and in interactions in the workplace, even in the sphere of media interactions. Along with the language, the media platform plays a major role in the creation of gender (Akram & Yasmin, 2023; Akram & Yasmin, 2025). It serves as not exactly a place of political discussions and commentary alone; it is also very powerful in terms of mirroring the norms and the discourse of the masses. According to Crystal (2003), the most elaborate and effective means of communication that human beings possess is a language (p. 10). It does not only help us to relate to other people but lets us arrange and find words to express our inner self. Through spoken and written words, human beings have established societies, recorded the history and present and have been the pillars of learning and development. In our daily lives, language helps in forming relationships among the people, decision-making, conflict resolution and creativity. It is a rather common process that includes the contact of the languages and the influence of one language on the other.

[1] MS Scholar (English), Humanities Department, COMSATS University Islamabad, Vehari Campus, Punjab, Pakistan.
Email: malaikasaleem352@gmail.com
[2] Assistant Professor (English), Humanities Department, COMSATS University Islamabad, Vehari Campus, Punjab, Pakistan.
Email: aliahmad@cuivehari.edu.pk

The English language and Urdu language have the tradition of borrowing other words. English is generally regarded as the most powerful international language in the contemporary world that is known as a global lingua franca. The influence of English on Urdu has been experienced in historical, social, and linguistic meaning particularly due to the rule of the British colonialists under which English was the language of power and learning (Rahman, 2002). Urdu has been borrowing much English loanwords in other fields like law, science, media, and government (Baumgardner, 1993). Additionally, in a way that defines the language of the urban and educated speakers, code-switching, as well as code-mixing are also a means of signaling (Mahboob, 2004). English has become the lingua franca of the internet and multinationals along with the academic journals (Seidlhofer, 2013; Kachru et al., 2021). Linguistic diversity has historically made the Indian subcontinent a central point of migration, conquest and trade. Urdu was created under the long history of interaction of the local Indo-Aryan dialects on the one hand with the foreign languages (Persian, Arabic and Turkish) in the period of the Delhi Sultanate and the Mughal reign (Rahman, 2010). Dominance and power are linked to prestige of the society and culture; therefore languages/s of the culture also gain power and prestige respectively. In this manner, English language has begun drawing its meaning in the 16th century as a result of the creation of the English culture. English is a respectable language where there are high understanding levels in Pakistan, and its influences are also well depicted in the Urdu talk shows where English loan words are prevalent.

The other form of linguistic phenomenon that has led to the use of English loanwords in Pakistani Urdu talk shows is the terms adoption depending on the various socio-cultural and communicative factors. English is being perceived as a language of civilized learning, prestige and elevated positioning in the society. It is therefore natural that the talk show hosts and the show guests would use English words in a bid to convey the image of erudition, westernization and enlightenment. These programs are morphologically a mirror of the modern time language use in urban Pakistan whereby Urdu usually gets intertwined with English loan words. The talk show hosts and their guests, predominantly journalists, use English words in a bid to appear authoritative, modern, and world conscious. Borrowing is what unites two languages in terms of borrowing words and as we borrow the words in a different language, the lexical item that is reused during the process is loanword (Hudson, 1996). Lexical Borrowing is the interchange of the words between the two languages (Capuz, 1997). Digital media, education and international dialogue are the processes of globalisation, which leads to a change of language practices of both male and female speakers. In a case in point, the dominant language is used by men to demonstrate authority and assertiveness. The language used by men is considered powerful. Set on the other hand, women are expected to employ courteous language (Saleem et al., 2021). The understandings and ideologies are defined by normative ideas regarding gender. It is a process of breaking the rules of the fixed language. Linguistic deviation comes at various levels. The deviations may occur on the level of syntax, semantics, phonology, and discourse (Egamnazarova, 2023). There are various ways of carrying conversations by men and Women. In her book, *You Just don't Understand*: Women and Men in Conversation, Tannen (1990) has elaborated the misunderstanding of linguistic deviations by both men and women, and how their deviation is construed many times over, perpetuating the gender norms in society. The use of the gender-neutral words has been quite prevalent over the past few decades. Individuals are marketing gender-neutral words in order to make gender more inclusive. The subject of the influence of gender in the discourse and how males and female conform or break the stereotypes of their genders is greatly addressed in this paper.

Background of Study

English is widely referred to as a generous giver language, and it is one of the most popular sources of loanwords in majority of other languages across the world and Urdu is not an exception. Urdu has also borrowed many words, phrases and expressions in English which have played a major role in shaping and the status that it has acquired today. It is one of the simplest forms of influence of languages on each other, as it is such a kind of interaction, which involves the borrowing of separate words and word groups. Urdu is an Indo-Aryan language that is predominantly spoken in South Asia, and it is native to both Pakistan and India. It is both the national language in Pakistan, where 7.08 per cent of the population speaks it as their mother tongue, and most people can understand it (Population Census, 2017). The process of borrowing comes out as one of the primary elements of lexical study of the contacting languages. The effects

of language contact can be classified into four main areas, which include phonological, lexical, morphological and syntactical, and semantic. It is due to the special symbolic connotation that English possesses that power and success are attributed to English language (Myers-Scotton, 1993).

Gender in the Pakistan Media

Media institutions in Pakistan are the refractors as well as creators of gender norms and are very strong socialisation agents. The image of men and women in the television programmes, advertisements and talk shows supports the cultural constructs of gender roles and how viewers perceive what men and women ought to be. As an example, Adil and Malik (2021) conducted research on Pakistani TV advertisements and discovered that traditionally men were shown as the decision-makers and women were presented as dependent and domestic ones even though some of the advertisements suggested a reversal, the patriarchal tradition of representation continued. Media language is also important. Such language selections as lexical, syntactical, discursive have gendered connotations. When talk shows are concerned, in which the hosts direct the discussion and participate in interpersonal communication, gender is sensitive in the way the hosts introduce themselves, treat the guests, and use words. The style, register and even the choice of lexicon (some loanwords) of males and females as hosts might be shaped by gendered expectations.

Professional Space of Gendering

Pakistani media have a different expectation and limitations on women and men. As an example, despite the increased visibility, female journalists continue to be denied a voice or reduced in numbers. This situation can influence the language preferences of female hosts (e.g., more careful, more code-switching) than male hosts.

Language as identity and marker of power. The use of English loanwords in Urdu talk shows can be regarded as an indicator of education, modernity, prestige or belonging to a globalised elite. Since social status overlaps with gender in Pakistan, male hosts may have greater licence to use English borrowings (as a marker of professionalism) and female hosts may adjust their code-switching according to expectation by the audience, social respectability or language register.

The use of Conversational Analysis in the Media

Conversational Analysis is a research strategy and theoretical approach that involves the study of talk-in-interactions. The basis of this model was explained by Sacks (1974) and they describe the Conversational Analysis (CA) as an essential characteristic of conversation, which demonstrates how the conversation is structured into various sequences such as turn taking, adjacency pairs, overlapping and repair etc. It demonstrates the way in which that participants get involved in turning turn taking to engage in a conversation in a specific and systematic fashion.

Turn-taking Mechanisms

The distribution of turns by the speakers, the selection of speakers, the handling of speaking rights by hosts/guests. An example is that self-selection or selection by the existing speaker can be used between the interlocutors (Sacks, 1974).

Adjacency Pairs

Adjacency pairs refer to two adjacent sections of a conversation that typically follow each other, e.g. a question and its answer or an offer and its acceptance. As an illustration, in a talk show, when a question is posed by the host, the guest normally provides an answer which is one complete pair. These pairs are used to make the conversation flowing.

Interruption, Overlap and Lexical Switching

The interruption or overlaps can lead to quick lexical decisions; maybe hosts use loanwords in order to recapture floor or indicate competence.

The Gender Effect in the Dynamics of Talk Shows

The gender of the host is the essential aspect of determining the general dynamics of talk shows. It has strong influence on power relations and interactional patterns that are created during conversations. Male hosts are generally more dominant and controlling and will take up more turns, interrupt the guests, and will direct the discussion on issues that are deemed serious or assertive. Conversely, females tend to play a more supportive and enabling role, they tend to backchannel (e.g. nodding or short spoken phrases) to keep the speaker going. They also tend to employ hedges and polite terms, and the tone becomes softer and more accommodating. In addition, male and female hosts manipulate the interviewing in different ways, male hosts are more inquisitive or confrontational in their interviewing, pushing the guest to present his/her point of view, whereas female hosts are less confrontational and rather empathetic and accommodating, and this approach contributes to a less stressed attitude of the guest speaker.

Gender and Communication

It is a very intimate connection between gender and language because the gender identity of a person largely determines the manner in which he/she speaks and communicates. This relation is traceable in various ways including; a language use (varying in politeness, hedging and taking a turn), socialization (where girls are usually admonished to be soft and nurturing whereas boys are taught to be dominating), and identity formation (as learned in the performance theory), power and dominance (where gender influences who has conversational control) and media representation (where the media discourse is seen to reflect societal gender norms).

Gender and language were initially worked out in a systematic manner by Robin Lakoff in her book *Language and Women Place* published in1975, but first as an essay in 1973. Lakoff also came up with the Deficit Theory whereby, women language is perceived to be weaker as compared to male language (Lakoff, 1975). She pointed to the linguistic features that are stereotypically found in woman speech like tag questions, hedges and empty adjectives, among other features according to her, rendered women speech as uncertain or powerless. Nevertheless, in her book *Feminism and Linguistics*, Cameron (1992) criticized the Deficit Theory proposed by Lakoff.

Statement of the Problem

There are many studies conducted on the language difference between men and women and the gender manifestation in Pakistani media. Nevertheless, there is very little research done on the influence of gender on the use of English words in Urdu talk shows. The multilingual environment of Pakistani media is normally perceived as the source of education, authority, and new life. Nevertheless, English loanwords can be utilized differently by male and female talk show hosts due to the social norms and the division of roles. The purpose of this paper is to seal this gap by comparing the frequency and the patterns of using English loanwords by male and female hosts in Urdu talk shows. It further discusses how this borrowing of language is the manifestation of gender-based power relation and the style of communication in the Pakistani media.

Research Questions

1. What is the effect of gender on the application of English loanwords by males and females who host the Urdu talk shows?
2. What role does the use of English loanwords play in power relations and the construction of male and female roles of hosts in the Pakistani media?

Objectives

3. To examine the effect of gender on the usage of English loanwords by the male and female hosts in the Urdu talk shows.
4. To analyze the extent to which the usage of English loanwords is an indication of power and the construction of identities among male and female Pakistani media hosts.

Significance of Research

This research has a specific significance in the sociolinguistics study because it offers a beneficial understanding of the role of gender in the way language is used in Urdu talk shows, particularly with references to English loanwords. It fronts the conventional notion of men and women engaging in patterned languages due to gender. Instead, it shows us that male as well as female hosts go to the lengths of using and employing English loanwords strategically as a means to project their professional identity, enforce authority, or demonstrate politeness when addressing the social and conversation setting. The research is also indicative of the changes in communication caused by globalization and cultural shift in Pakistani media where the context, expectations of the audience, and professional identity play a major role in language selection than the inflexibility of the gender norms. In addition to its scholarly value, the study can be used in the analysis of media discourse, studies of gender and communication, and training of speaking in publics to provide a better insight into the interaction of language borrowing and gender in the context of the development of media communication in Pakistan.

Research Gap

Extensive research has been done on the gendered language usage, media discourse, as well as language borrowing in Pakistan, and little research has been done regarding how these factors interplay in the particular context of Urdu talk shows. Previous studies have been largely interested in the general speaking styles of men and women (Lakoff, 1975; Tannen, 1990) or have looked at the effects of English on Urdu in terms of borrowing and code-switching (Rahman, 2002; Baumgardner, 1993; Mahboob, 2004). Equally, the Pakistani media have been studied in terms of gender representation (Adil & Malik, 2021; Naveed et al., 2025) but not the linguistic aspect of the use of English loanwords by male and female hosts. This research bridges that gap since it integrates gender, media discourse, and linguistic borrowing into one conceptualization. It pays particular attention to the difference between the use of English loanwords, by the male and female talk show hosts, in regard to frequency, intent, and context to convey power and courtesy.

Literature Review

The language has also tended to be hybridized which has recently been a common phenomenon in the much globalized world. Since English language takes over every corner of the world as lingua franca, the native words are absorbed by the English language spoken in every corner of the globe. Globalization in this age has resulted in greater than ever before, the hybridization of language. It is quite common and normal where there are two or more languages that are closely used. This in turn causes the languages to leave an imprint on each other as there is a majority of linguistic elements of a language which are transferred onto the other language. It is either phonological, vocabulary or syntactic (Anwar, et al. 2024). Urdu and English interrelationship takes more than four centuries, and these two languages borrowed a lot of words between the two worlds. The process of borrowing is one which includes two languages in relation to each other by borrowing of words and when we borrow words we are borrowing of a lexical object which in turn is a loan word when used in an action (Hudson, 1996).

Loanwords and Borrowing

Borrowing is the process of hegemony in studying lexical aspects in the contact of languages. Mainstream borrowing- A borrowing occurs as it is between the languages of wider communication into the smaller language. Bynon (1977) provides that every aspect of language can be borrowed in a foreign tongue. Among the theories that Van Coetsem (1988) developed on the premise of the concepts of the source language and the recipient language was that of phonological borrowing, agency being significant factor in this case as well. The most visible of processes that are making the Pakistani English dictionary rich in case of Pakistani English is borrowing.

Historical Background

Initial Interaction between English and Urdu

The English-Urdu interaction started during British colonial rule, when English was made the language of government and educational opportunities as well as prestige. This interaction saw Urdu borrow a lot of the English terms including

office, report, college and *station*. According to scholars such as Baumgardner (1993) or Rahman (2002), such borrowing was an indication of need as well as social standing.

Borrowing and Code-Mixing Studies Pakistan

As demonstrated by Mahboob (2004), the two languages are alternated by people depending on education and social status. The social mobility and elite identity were also associated with English. Seidlhofer (2013) and Kachru et al. (2021) also noted that English may be discussed as a global lingua franca and the influence of the language on Urdu and its culture.

Development of Gender and Language Studies

The study of gender in language and the role of language in expressing gender started with the works by Robin Lakoff including her study, Language and Woman's Place (1975), where she believes that language expresses gender inequality in all women. The article *You Just Don't Understand* (1990) by Deborah Tannen also discussed the language differences in assertiveness, politeness, and interruption between men and women. The result of these studies was the increased research on the influence of gender on communication.

Borrowing and Gender of Language in Media Communication

Whereas the lexical borrowing between English into the Urdu language has been widely researched, there is a gap in the study of the interaction between gender and borrowing as a phenomenon in the media discourse. The initial studies on the topic of talk show discourse by Ilie (2001) discussed the gender aspect of conversational control and inclusivity. The English loanwords in the Urdu talk shows serve as an identity of power, modernity and professionalism but the extent and mode of use can be gender determined. Male hosts can also employ English loanwords in an assertive manner and that female hosts can employ it in a tactical way as a way of negotiating the respectability and competence in a patriarchal media setting.

Gendering Access to Language Policy

Sabiha Mansoor (2004) has spoken about the superiority of English in education, opposing Urdu, and supporting inequality by gender. She observed that English education and knowledge is usually more accessible to men and they have language advantage in their places of work.

Media Discourse of Gender Construction

Kiani et al. (2023) examined the construction of gender roles in television news programs and talk shows, using the linguistic approach. Their results were that male hosts tend to hold dominance in a discursive position whereas female hosts tend to employ the more polite or mitigated forms of language. The contribution of this work to your study is the inclusion of an important gender factor, and it is the connection between language formality and lexical choice such as the use of loanwords to the gendered performance of identity on the screen.

The Use of English Borrowing in the Pakistani Urdu Language

Malik et al. (2020) explored the trends in the lexical borrowing of English in the Urdu print and broadcast media. Their findings indicated that technology words, education words as well as political words were the most common words borrowed and that these borrowings could be used as a status symbol.

Pakistani Media Linguistic Hybridization

Awan et al. (2025) discussed the rising tendency of linguistic hybridization in Pakistani television and online versions. In his research, Urdu-English code-mixing was found to be calculatedly employed by the broadcasting industry to attract people in the city and to mark modernity.

Previous Research

Onysko and Winter-Froemel (2011) makes a distinction between necessary loans (loanwords that have been added since this is necessary due to the fact that there is no similar word in Urdu) and luxury loans (loanwords added deliberately with the aim to establish prestige or style).

Qureshi and Muhammad (2023) falls into the category of the borrowing of English words into the Urdu language by the young representatives of the social media, who are engaged in the process of online communication. Even though the relationship with code-mixing is also present in the study, it is more particular to lexical borrowing as a long-term effect of such contact.

Haider (2019) studied about the functioning of the English linguistic in Pakistan on both formal and informal levels as well as in specific reference to the socio-political roles of English was conducted. He claimed that the English language is a very good articulation of high-end privilege as well as social mobility and that elite deliberately upholds its supremacy so that it can defend social and economic advantages.

Riaz (2019) examined code-mixing tendencies among Pakistani youth and media writing in which the incorporation of English words into Urdu speech is a purposeful identity-making activity. His argument was that code-mixing is a way through which speakers can show off a cosmopolitan and educated image.

Baumgardner (1993) was one of the first researchers who studied English influence in Pakistani Urdu and found that English words were used especially in academic, political and even media spheres.

Rahman (2002) examined the socio-political meaning of the English language in Pakistan and defined it as a language of the elite and a socio-economic upward ladder.

Mansoor (2004) discovered that regional languages are very minimal in higher education in Pakistan with Urdu and English being predominant mediums of instruction like Punjabi, Sindhi, Pashto and Balochi. Thirdly, the paper also pointed out the insufficiency of teaching resources and support of institutional resources in teaching the regional languages, which led to the process of cultural assimilation and a gradual move to Urdu and English..

Anwar and Talaat (2011) did corpus study of Urdu newspapers and television programs revealed that there is a high rate of English interpersion in political and entertainment language. All these studies have come to the conclusion that lexical borrowing in the Urdu language is a deliberate sociolinguistic process that is influenced by educational, urbanization, and modernity.

Saleem et al. (2021) discussed linguistic differences based on the gender in the context of professional communication, and they conclude that women tend to use polite linguistic patterns because of the cultural norms of femininity.

Saleem et al. (2021) also explored politeness and indirectness in the speech of female journalists, according to which they contrast it with the direct and competitive speakers of male journalists. These works emphasize the fact that gender identity has a strong impact on language preferences, which represent a larger social hierarchy and cultural beliefs.

Akram and Yasmin (2023) in Pakistani television talk shows and the researchers discovered that female hosts tend to use more mitigating language to show that they are not assertive, but males tend to use commanding tones to express their dominance through language.

Mansoor (2004) noted that English words are widely applied in the media to reach the educated urban audience, as a result of social-economic gap between the Urdu and English speakers. The works together affirm the fact that the Pakistani media have more than convenience as their motive under such borrowing as it is image-oriented, power-oriented and perception-oriented by the viewer.

Nadeem et al. (2025) observed that the influences of gendered speech styles can affect the lexical borrowing habits because a female host, to negotiate approvals of respectability, can use English to achieve this aim, whereas male hosts, to maintain power, use it to negotiate.

Baumgardner (1995) who stated that speakers who use English identify themselves with modern, educated, and urban identities. To the media hosts, particularly, this habit exudes authority, credibility and cosmopolitanism. Therefore, the process of borrowing English language words in the Urdu talk shows can be understood as an action of linguistic identity building and not linguistic deficiency.

Mushtaq and Zahra (2012) They studied the scope and effect of code-mixing, and particularly mixing English words with mainly Urdu commercials, was examined by them by gathering TV advertisements on the main channels in Pakistan (i.e. Geo, ARY digital, Hum TV, etc.) during three days and then providing a survey to the respondents in the form of a questionnaire. The research revealed that code-mixing is very high in the Pakistani TV ads where English is often interpolated even in cases where Urdu is available.

Yahya et al. (2022) investigated the gender representation in Pakistani talk shows and political debates. They were able to discover that discussions are dominated by male hosts and that they constantly interrupt the female participants showing a deep-rooted gender hierarchy. Male hosts were more flexible in mixing between English and Urdu.

Dildar and Batool (2025) examined the use of language by male and female television presenters in asserting or bargaining power. Their findings showed that the speech acts of male anchors are more straightforward and direct and those of female are based on the markers of politeness and lower tones to retain the audience engagement.

Riaz (2019) studied Urdu-English code-mixing in the large Pakistani news stations and concluded that English injections were employed to sound authoritative, technical, and internationally pertinent. They observed that anchors willingly confuse English to ensure that they retain a modern broadcast style.

Kanwal et al. (2017) explored gender-based communication styles among Pakistani news presenters. They found that male anchors spoke more assertively, while female anchors were cautious and audience oriented. Although their research didn't focus on loanwords, it demonstrates that gender norms shape linguistic behavior in professional media environments.

Dildar and Batool (2025) have employed a discourse analysis of Pakistani television talk shows to compare the modes of communication of male and female talk show hosts. They found out that female hosts are likely to employ cooperative markers of discourse and fewer interruptions, whereas male hosts speak assertively and have more airtime.

Zarif et al. (2025) studied the Semantic shift in English loanwords used by the Pakistani Urdu-speaking community on social media. They explored English loanwords are used as an identity tag among Pakistani educated people, especially on social and electronic media. They noted that men express more English insertions to indicate confidence and dominance, and women use them to indicate sophistication and professionality.

Methodology

Research Design

The research adopted a qualitative method since it examines the meaning of English loanwords in the discourse of Urdu speakers and also determine the difference in gender pattern between male and female host in Urdu talk shows. The research uses the conversational analyses to understand the speech pattern of male and female host in talk shows. This is a comparative study where male and female host's transcription are compared to one another. Through the Conversational Analysis technique utilized to understand the data selected and by utilizing this technique it will understand the way in which gender stereotypes are contested or affirmed by the various linguistic choices that are made. To some degree, such pragmatic aspects as turn-taking, assertiveness, question types, interruptions, strategies of politeness entered the limelight. This analytical approach can provide a deep understanding of the subject matter and presents to trace the change in conventional gender norms since one can suppose that performance of the gender cannot be analyzed in the quantitative terms of the study.

Theoretical Framework

This research relies on the ideas of sociolinguistics and gender research. Sociolinguistics offers a view on the functioning of language in a social situation and gender studies offers an insight into the way language reproduces or impacts gender

roles. To collect the data, the research utilizes Qualitative research method, which involves using conversational analysis Sacks et al. (1974) and the theory of performance by Judith Butler (1990). Judith Butler (1990) proposed that gender is not given, but rather it is socially constructed by a group of activities and behaviours, it is something that one does, not possesses. Butler (1990) argues that gender is not fixed and static and that it can be reconstituted in the context it is being discussed in. He also contributed to the performativity theory that gender is manifested in behavior and attitudes and relies on the social interactions (Butler, 1990).

Conversational Analysis

Conversation Analysis (CA) is a strict sociolinguistic and ethno-methodological practice that involves a systematic study of how talk-in-interaction is organized, how participants create meanings together and how they manage to preserve social order by means of the everyday communication. Developed out of the groundbreaking research of Harvey Sack, Emanuel Schegloff, and Gail Jefferson (1974), CA has studied the finer processes in the management of turn-taking, sequence organization, repair, and topic management in natural conversation. It does not see spoken interaction as a random and chaotic process, but as a highly organized social process that is regulated by implicit rules and common norms.

Butler's Theory (1990)

The theory offered by Butler (1990) provides a good understanding of how gender is constructed into performance which in itself questions the old-fashioned concept of gender being binary. This theory gives some insight into this research to identify how female and male hosts (male and female) challenge or support gender stereotypes. This theory is resonant with this study since under this theory it can be readily investigated in detail regarding the socialization of gender in Pakistani Political talk shows since the female or male host may defy or enforce the stereotypes by their acts in the talk shows.

Population and Sampling

The population of this research consist of Urdu-language political talk shows, and interview programs. These are normal news sources of political, economic and social news and they are good places to observe language being used in common. The sampling involves the purposive method; the sampled episodes are of famous Pakistani news channels, Geo News, ARY News, Dunya News, SAMA TV HUM News, Bol News and Aaj News. Ten episodes are chosen (Five from Male hosts and other five from Female hosts) to ensure that the research can depict the speech patterns of both the male and the female host.

Research Instrument

The primary research tool is an observation checklist which is created with the characteristics of the Conversational Analysis theory (Sacks et al., 1974) and Judith Butterler (1990) theory. The instrument is aimed at gathering actual verbal data as opposed to focusing on the numbers because the research is pursued within a qualitative design. Transcriptions assist in the close examination of the way, in which the male and female hosts apply the English loanwords in their speech and how their selections are representative of the style and identity of their communication. Not only the spoken words are recorded in each transcription, but also pauses, overlaps, interruptions, and tone, which are valuable to comprehend the way people naturally speak.

Data Collection Procedure

The data of this research is obtained by the use of purposive sampling approach, and this implies that only the most relevant talk shows are sampled in accordance with the objectives of the research. The sample of the research encompasses Urdu-language political and informative talk shows that are broadcasted by famous Pakistani news channels, including Geo News, ARY News, Dunya News, SAMA TV, HUM News, Aaj News, and Bol News. Out of this population, a sample has been chosen, 5 empires of talk shows which are presented by male anchors and 5 by

female anchors are selected to maintain a balance in gender. Depending on the availability of free audio, regular broadcasting, and participation of hosts in discussions, the choice is made. The episodes have been downloaded or watched via official YouTube platform or have been kept in archival of the specific TV networks to ensure that the data remains authentic.

Data Analysis Technique

Conversational Analysis (CA) is the primary method of data analysis used in this research. CA is a sociolinguistic methodology that examines the way individuals control conversation in terms of turn taking, sequencing, and interaction. It assists in the realization that hosts create meaning and make statements about identity by use of ordinary talk. The research uses this approach to identify the presence of English loanwords in the speech of both male and female hosts as well as the social or communicative meaning of these words. Dominance, politeness, or professional image are the themes that arise and are associated with the larger gender norms and performances of identity, in Pakistani media. In this analytical process, the study demonstrates how the use of English loanwords is an expression of not only language borrowing but also social functions and gendered modes of conversation of media hosts.

Data Analysis

1. Male Host "ARY" news Talk-show "Off the Record"

The following transcription is a conversation between a very popular hosts **"Kashif Abbasi"** with the guest **"Junaid Akbar"** in the show **"Off the Record".** In this show the host "Kashif Abbasi" raised some questions to the guest "Junaid Akbar Shb" regarding Imran Khan's political party and their acts. The host conversation is based on some English language words which shows Lexical Borrowing and strongly represents host's behavior "Authoritative and Confronting". The talk-show is available on YouTube as well.

1.   **KA:** Ali Amin ko Kyun Hataya Gaya PTI party se?

JA: Sobai sadar tabdeel hony ki Wajah se kisi or ko unh ki jagah de di gyi.

2.   **KA:** Mein aap ki baat se ikhtilaf karta hun, meri **"Information"** apki Party ko le kar aisi ni hai, Jo log Imran Khan Shb se Jail mn milnay jatay hain, aap inh se ni puchty k Aaj k liye kia **"Instructions"** hain.

In this conversation the host "Kashif abbasi" seems to show very direct and confrontational behavior to the guest while overlapping his responses over his asked questions regarding Imran Khan and his party. In this transcription it is very obvious that the male host preferred to control the conversation by borrowing some English words like **"Instructions and Information"** while not accepting the responses of guest.

1.   SAMAA TV Talk show " Samaa Debate with Iftikhar Ahmad"

This transcription is a conversation between the host **"Iftikhar Ahmad"** and the guest **"Khalid Chishti"** about Pakistan-India war updates. The host asked "Khalid Chishti" regarding the effects of war and what really make it happened. "Iftikhar Ahmad" seems like very investigative throughout the whole conversation with the guest "Khalid Chishti". He doesn't just ask surface-level political questions; instead, he cross-examines his guests like an investigator or lawyer.

1.   **IA:** Sir, Pakistan ki **"Airforce"** ki jis tarah ap bat kar rahe hain, Jo hareef hain **"Indian Airforce"** pe bartari hasil hai kya us main haqiqat hai k **"Near Real training"** hai?

   KC: Absolutely, Hindustan abhi tak Soviet Union wali philosophy ko follow karta h mere mutabiq.

2.   **IA:** Aap kehtay hain k **"Resilience and Energy to bounce back"** bari **"Important"** hai?

In the whole conversation, the host "Iftikhar Ahmad" seems to behave very polite yet investigative towards "Khalid Chishti shb". He interrupted the guest between the conversation many times by asking question regarding war and Airforce. His tone remains serious, confident, and challenging throughout the whole conversation while he rarely softens questions to please the guest. He used some words from English language i.e. **"Airforce", "Resilience and Energy to bounce back", "Near Real Training"** etc. in his conversation to build the better understanding towards guest while showing the power of Indian Airforce and aftereffects of war.

3. Duniya News Talk-Show "On the Front" with Kamran Shahid"

This transcription is a conversation between the well-known hosts **"Kamran Shahid"** with the guest **"Faisal Vawda"** in the show **"On the Front"** on the title **27th Amendment Shock! Ban on PTI in Making?** The hosts asked questions about 27th amendment in a very analytical way.

1. **KS:** Yeh tarmeem "**Smoothly**" pass ho jae gi?

FV: Logical cheez jo bhe ho gi us pe kisi ko koi problem nhi ho gi.

2. **KS:** Tarmeem per na he **Lawyers** ko aitraz h na **Judges** ko na **Public** ko, main ne phle bhi bola tha **Who are you?** Ap ko lagta hai k "Imran Khan" shb k liye koi **Relief** aye ga is tarmeem k bad?

In the whole conversation of this talk-show the hosts seem to behave like more dramatic. He tried to overlap the guest responses while questioning between the reply of guest. He seems to connect current events with historical context. He alternates between calm explanation and energetic emphasis. He used English borrowings like **Relief, Smooth, lawyers, judges** etc. to make the understanding of his point of view towards guest.

4. HUM News Talk-show "Hum Dekhen Ge"

This conversation is between the hosts **"Mansoor Ali Khan"** with senior political analyst **"Muzammil Shah"** on the show **"Hum Dekhen ge"**. The transcription is about the host's conversation on the title **"Tough Question From Muzamil Shah About PTI".**

1. **MAK:** Aap k ek tweet ne bari "**Controversy**" paida kar di, aap ne naye wazeeray aala ko "**Clown Declare**" kr diya.

   MS: Uski wajah yeh hai k Inaugural speech mn apko agar yeh kehna paray k ni maru ga kisi jung mn, ab ki bar mn ishq e Imran mn mara jaounga tou Its mean that your loyality is to a personality.

2. **MAK:** Ek minute rukiye ga "**Give me an example, which is actually contrite to this**" matlab jo "**Loyal**" na ho Leader k ehkamat na manay lekin is k bawajood leader usy kahy k yeh meri bat ni manta par phir bhi mn isko bara auhda dunga.

The above conversation shows that the host tried to become assertive and confrontational while interrupting the guest between his responses. He used words such as **"Clown"** or **"Controversy"** and some English language sentences in Urdu talk-show to show more sustainability in his questions about PTI. Although the host became calm yet energetic throughout the whole show and was properly confident about his questions.

5. Geo News Talk-show "Shahzaib Khanzada k saath"

This transcription is taken from the talk-show **"Shahzaib Khanzada k saath"** hosted by **"Shahzaib Khanzada"** on the title **"Constitutional Court Judges' Retirement age to 68"** with guest "Barrister Aqeel Malik ". The conversation is about 243 Amendment of People's Party.

1. **SK:** Jo "**Constitutional court**" hai us mein bhi wo is bat per manay k aap "**Charted Democracy**" ki deegar cheezon pe bat kren, tou jo baten dusri thi k NFC mn jo "**Provincial share**" hai us mein bhi "**protection**" ko "**remove**" kr diya jaye.

   BAM: Is k contours ap k samny hain, Bilawal shb ne apni tweet k through bhi or even otherwise dusri meeting k bad jo express kia hai aap k samny hai.

2. **SK:** Agar yehi karna hai k judge se bhi puchna hai, chief justice ko bhi bula kar member bana len, agar zrurat ho tou judge ko bhi bula kr puch len tou phir "**Existing Mechanism**" he rehne dijye us mein bhi yehi hai k koi araha hai ya ja raha hai judge ki "**consent**" li jaye gi.

This transcription demonstrates the host as extremely vigorous, though powerful in his actions towards the guest. He made pauses in listening attentively to the views of guest. The hosts resorted to English borrowings like **Charted Democracy, Protection,** and **Existing Mechanism** etc. to ensure the nature of his questions are stronger by dwelling on evidence.

1. Female Hosts HUM News Talk-show

This transcription is taken from the talk-show **"Question Hour With Mona Alam"** hosted by **"Mona Alam"** on the title **"Will Mehmood Khan can free Imran Khan".** The host seems very calm and polite with the guest **"Mehmood Khan Achakzai"** while asking him about "27th Amandment" and "Tahreek e Tahafuz Aain Pakistan".

1. **MA:** 27th tarmeem k bad aap bhi usko apni taraf se ek "**Starting point consider**" kar rahe hain?

   MKA: Bilqul. Mein mashkoor hun sainat ka, unho ne koi mudakhlat ni ki.

2. **MA:** Achakzai shb ek tou zahir hai gam o gussay ka izhar bhi hai aapki guftagu mn or aap bara **"Passionately"** mehsus krte hain ap k assool.

In the overall conversation the host "Mona Alam" seems very polite yet questionative towards Mehmood Khan Achakzai. She took pauses and focuses on complete responses of guest. She seems to blend journalistic sharpness with a confident, outspoken, and somewhat dramatic presentation style. The host used some English words such as **"Passionately"** to give more strength into her questions.

2. SAMAA TV Talk-Show "News Beat"

This transcription is taken form the talk-show **"News Beat"** hosted by **"Paras Jahazaib".** The conversation was based on **"Law enforcement and public safety issue".** This show included a very famous guest **"Shireen Mazari"** (Former Federal Minister for Human Rights).

1. **PJ:** Aaj hum ek bohat **"sensitive issue" "discuss"** kar rahe hain, law enforcement aur public safety ke hawaly se.
   SM: Bilkul, ye governance aur accountability ka matter hai.
2. **PJ:** Kya aap samajhti hain ke is **"system"** mein koi effective **"mechanism"** hai **"accountability"** ka?

Paras Jahanzeb's speech reveals a refined balance between authority and politeness. Her lexical borrowing of English terms such as **"sensitive issue," "system,"** and **"mechanism"** functions to elevate the intellectual register of her discourse while maintaining cultural modesty. Unlike male hosts, Paras avoids interruptions and instead employs backchanneling to create a supportive environment. This reflects what Butler (1990) terms the **"performance of femininity"** a socially constructed form of cooperation rather than confrontation.

3. ARY News Talk-Show "Naya Pakistan"

This conversation is taken from the talk-show **"Naya Pakistan"** hosted by **"Maria Memon".** The segment was based on **"Economy and Governance".** The guest of this show was a well-known personality **"Ahsan Iqbal"** (Senior Politician, PML-N). Maria asked some questions regarding economic reforms to the guest in a very calm yet analytical way.

1. **MM:** Ahsan Sahib, aap kehta hain ke **"economic reforms"** zaruri hain, lekin ground reality kuch aur hai.
   AI: Ji, reforms time lete hain, lekin hum new direction correct ki hai.
2. **MM:** Lekin aapki party ke **"governance model"** par bhi **"criticism"** aa raha hai, **"especially"** from **"youth segment".**

Maria Memon's use of English loanwords like **"economic reforms," "ground reality,"** and **"governance model"** represents her globalized media persona. Her calm, analytical questioning pattern exhibits confidence without aggression. Unlike the male hosts, she rarely interrupts and instead frames follow-up questions with precision and restraint, signaling both control and respect. Her linguistic borrowing serves as an image-building tool, aligning her with modern, well-educated professionals in the media landscape.

4. Bol News Talk-Show "Tabdeeli"

The transcription is taken from the show **"Tabdeeli"** hosted by **"Irza Khan"** with the very famous personality **"Firdous Ashiq Awan"** (Political Analyst and former Minister of Information) as a guest. The conversation of this show was based on Government performance and government structure.

1. **IK:** Aapko kya lagta hai, government ki **"performance indicators"** itne low kyun ho gaye hain?
   FAA: Policies toh ban rahi hain, lekin **"implementation weak"** hai.
2. **IK:** Lekin agar **"governance structure"** hi unstable hai, toh koi **"progress framework"** kaam kaise karega?

Irza Khan's lexical borrowing of English words like **"performance indicators," "governance structure,"** and **"progress framework"** reflects her intent to create an analytical and professional tone. Her manner of questioning remains firm yet courteous, a blend of authority and empathy. She maintains structured turn-taking and avoids aggressive interruptions, instead rephrasing her question to guide the guest back to the topic. This aligns with Butler's notion of gender as performance: Irza enacts a version of professionalism that balances assertiveness with cultural politeness.

4. AAJ News Talk-Show "Faisla Aap ka"

The following transcription is taken from the talk-show **"Faisla Aap ka"** hosted by **"Asma Shirazi".** This segment was based on government policies with the appearance of guest **"Qamar Zaman Kaira"** (PPP Senior Leader). Asma asked him the questions in a very investigative way and became confident in her behavior.

1. **AS:** Kaira Sahib, opposition ke stance ko log bohat **"confusing"** keh rahe hain, kya koi clear **"policy framework"** hai?
   QZK: Haan, hum ne apni strategy clear ki hai, lekin government response slow hai.

2. **AS:** Toh kya "**opposition**" ke paas koi "**alternative plan**" hai jo public ke liye "**workable**" ho?

Asma Shirazi's conversation exhibits composure and clarity, using English terms like "**confusing**," "**policy framework**," and "**alternative plan**." These words reflect strategic borrowing to sound analytical and politically aware. Her questioning pattern is investigative but not aggressive; she maintains turn-taking norms and allows the guest to elaborate before re-engaging.

Comparative Findings

Table 1

Category	Male Host	Female Host
Overall, Tone	Assertive, authoritative, confrontational, and serious.	Polite, composed, analytical, cooperative, and empathetic
Conversational Style	Frequent interruptions and overlaps; prefer dominating the floor; quick turn-taking; control-oriented.	Structured turn-taking; avoid interruptions; promote guest engagement; facilitative rather than dominating
Behavior Toward Guests	Often investigative and critical; challenge guest responses directly; use confrontation as a persuasive tool.	Respectful and measured; ask probing yet non-confrontational questions; allow full responses before follow-up.
Use of English Loanwords	Used to signal *authority*, *power*, and *expertise* (e.g., "Instructions," "Relief," "Existing Mechanism").	Used to signal *professionalism*, *education*, and *modernity* (e.g., "Passionately," "Governance Model," "Policy Framework").
Purpose of Borrowing	To enhance argumentative strength and intellectual dominance; reinforce masculine authority.	To sound globally aware, articulate, and refined; align with cosmopolitan professionalism while maintaining femininity.
Interactional Power	Maintains control of topic, often interrupts to steer direction; enacts traditional masculine dominance.	Shares interactional power, uses politeness strategies and inclusive language to maintain equality.
Alignment with Conversational Analysis (Sacks et al., 1974)	High frequency of turn-taking violations (interruptions, overlaps); asserts topic control.	Adheres to orderly turn-taking; uses adjacency pairs appropriately; maintains conversational harmony.

Conclusion

The aim of the research was to investigate the role of gender in the use of English loanwords in Urdu talk shows and how the use of English loanwords by men and women hosts relates to the identity formation and power dynamics between the two genders. Through the comparative analysis, it is seen that gender has had a good influence on the rate and functional role of the English loanword usage. Both the male hosts always employed English loanwords to demonstrate power, take charge of discussion and demonstrate dominance, which is the basic masculine acting in media speech. Their borrowing enhanced confrontational styles of questioning and asserted their dominance of the interactional space. Female hosts, on contrast, were more strategic, more context-sensitive, and more image-building in their use of English loanwords. The reason behind their borrowing is an attempt to display professionalism, credibility, and modernity without causing any disrespect, lack of cooperation, and cultural modesty. The language of female hosts is characterized as performance of femininity, which is assertive and is not violative against social norm of courtesy. These results directly relate to the research goals as they prove that the use of English loanwords is not the random mixing of languages but a gendered communicative style. Both the theory of gender performativity by Butler (1990) and the Conversational Analysis by Sacks et al. (1974) can be used to determine why hosts enact gendered identities when they make borrowing decisions. The research has concluded that English loanwords are a source of power, self-identification and social status, which have been influenced by the gender norms in Pakistani media.

References

Adil, F., & Malik, S. (2021). Engender media in gender roles reforms: ethnographic content analysis of Pakistan television advertisements. *Pakistan Perspectives*, *26*(1), 59.

Akram, N., & Yasmin, M. (2023). Sexual violence against women: Global interventions and an evidence from Pakistan. *Women's Studies International Forum*, *97*(102691), 102691. https://doi.org/10.1016/j.wsif.2023.102691

Akram, N., Yasmin, M., & Sohail, A. (2025). Perpetuation of rape myths through news reporting on Intimate partner violence: A Transitivity Analysis of Asma Aziz case. *Women's Studies International Forum*, *109*(103038), 103038. https://doi.org/10.1016/j.wsif.2024.103038

Anwar, B., & Talaat, M. (2011). English in non-native context: Distinctive features of Pakistani journalistic English. *English Language and Literary Forum*, *13*, 11–20.

Anwar, N., Khalid, Z., & Butt, I. R. (2024). *Impact of hybridization of American and British English on local varieties: A case study of Pakistani English. Advance Social Science Archive Journal, 2*(4), 1577–1585. https://www.assajournal.com/index.php/36/article/view/989

Awan, Z. N., Begum, U., & Khan, M. (2025). Code-Switching and Code-Mixing in Pakistani English: A Sociolinguistic Analysis. *Social Science Review Archives, 3*(1), 1448–1456. https://doi.org/10.70670/sra.v3i1.446

Baumgardner, R. J. (1993). *The English language in Pakistan*. Oxford University Press.

Baumgardner, R. J. (1995). *Pakistani English: Acceptability and the norm. World Englishes, 14*(2), 261–271.

Butler, J. (1990). *Gender trouble: Feminism and the subversion of identity*. Routledge.

Bynon, T. (1977). *Historical linguistics*. Cambridge University Press.

Cameron, D. (1992). *Feminism and linguistics*. Routledge.

Capuz, J. (1997). Towards a typological classification of linguistic borrowing. *Revista Alicantina de Estudios Ingleses, 10*, 81–94. https://doi.org/10.14198/raei.1997.10.08

Crystal, D. (2003). *The Cambridge encyclopedia of the English language* (2nd ed.). Cambridge University Press.

Dildar, S., & Batool, I. (2025). *Exploring power and ideology in media discourse: A critical discourse analysis of Pakistani selected morning shows. Journal of Applied Linguistics and TESOL, 8*(4). https://doi.org/10.63878/jalt1356

Egamnazarova, D. Sh. (2023). *Unraveling linguistic deviation: Some thoughts on the variances in language patterns. Journal of Language and Linguistics, 6*(4). https://doi.org/10.5281/zenodo.10130742

Haider, S. (2019). *The role of English in developing countries: English is a passport to privilege and needed for survival in Pakistan. English Today, 35*(3), 42–48. https://doi.org/10.1017/S0266078418000469

Hudson, R. A. (1996). *Sociolinguistics* (2nd ed.). Cambridge University Press.

Ilie, C. (2001). Semi-institutional discourse: The case of talk shows. *Journal of Pragmatics, 33*(8), 2091–2119. https://doi.org/10.1016/S0378-2166(99)00133-2

Kachru, B. B., Kachru, Y., & Nelson, C. (2021). The handbook of World Englishes (2nd ed.). Wiley-Blackwell

Kanwal, R., Khan, F. R., & Baloch, S. M. (2017). *Comparative study of linguistic features in gender communication in Pakistani television talk shows. International Journal of English Language and Literature Studies, 6*(2), 54–62. https://doi.org/10.18488/journal.23.2017.62.54.62

Kiani, S., Umar, L., & Sultan, A. (2023). Gendered language: A critical discourse analysis of Pakistani Dramas. Pakistan Journal of Humanities and Social Sciences, 11(4). https://doi.org/10.52131/pjhss.2023.1104.0698

Lakoff, R. (1975). *Language and woman's place*. Harper & Row.

Mahboob, A. (2004). Native or non-native: What do the students think. *Learning and teaching from experience*, 121-147.

Malik, A., Nawaz, M. B., Jabeen, S., & Shahzad, M. (2020). Lexical borrowing in print media: Bilingualism in English newspapers of Pakistan. *Journal of Business and Social Review in Emerging Economies, 6*(2), 597–603. http://doi.org/10.26710/jbsee.v6i2.1189

Mansoor, S. (2004). *Language planning in higher education: A case study of Pakistan*. Oxford University Press.

Mansoor, S. (2004). *The status and role of regional languages in higher education in Pakistan. Journal of Multilingual and Multicultural Development, 25*(4), 333–353. https://doi.org/10.1080/01434630408666536

Mushtaq, H., & Zahra, T. (2012). *An analysis of code-mixing in television commercials in Pakistan. Language in India, 12*(11), 428–439.

Myers-Scotton, C. (1993). *Social motivations for code-switching: Evidence from Africa.* Oxford University Press.

Nadeem, A., Yasmin, M., & Irshad, I. (2025). *Gendered Expectations and Linguistic Deviations: A Comparative Analysis of Male and Female Hosts in Pakistani Talk Shows*. Pakistan Social Sciences Review, *9*(2), 741–754. https://doi.org/10.35484/pssr.2025(9-II)55

Naveed, H., Yasmin, M., & Irshad, I. (2025). *Exploring gender neutrality in Pakistani newspapers: A critical discourse study. Pakistan Social Sciences Review, 9*(3), 775–787. https://doi.org/10.35484/pssr.2025(9-III)59

Onysko, A., & Winter-Froemel, E. (2011). Necessary loans–luxury loans? Exploring the pragmatic dimension of borrowing. *Journal of pragmatics*, *43*(6), 1550-1567. https://doi.org/10.1016/j.pragma.2010.12.004

Qureshi, M., Muhammad, S., & Jadoon, N. K. (2023). Lexis of Pakistani English: A study of lexical borrowing in Pakistani Anglophone literature. *Pakistan Journal of Social Research*, *5*(02), 1017-1026. https://doi.org/10.52567/pjsr.v5i02.1214

Rahman, T. (2002). *Language, ideology and power: Language-learning among the Muslims of Pakistan and North India.* Oxford University Press.

Rahman, T. (2010). *Language and politics in Pakistan.* Oxford University Press.

Riaz, M. (2019). *Language variation: Code-mixing and code-switching in Pakistani commercials. Journal of Language and Linguistic Studies, 15*(2), 411–419. https://doi.org/10.17263/jlls.586085

Sacks, H., Schegloff, E. A., & Jefferson, G. (1974). *A simplest systematics for the organization of turn-taking for conversation.* Language, 50(4), 696–735. http://dx.doi.org/10.2307/412243

Saleem, T., Yasmin, M., & Saleem, A. (2021). *Linguistic politeness of Pakistani English and British English speakers: Culture and gender perspectives. Cogent Arts & Humanities, 8*(1), 1996917. https://doi.org/10.1080/23311983.2021.1996917

Seidlhofer, B. (2013). *Understanding English as a lingua franca.* Oxford University Press.

Tannen, D. (1990). *You just don't understand: Women and men in conversation.* Ballantine Books.

Van Coetsem, F. (1988). *Loan phonology and the two transfer types in language contact.* Foris Publications.

Yahya, U., Anwar, R. H., & Zaki, S. (2022). *The gendering of women in the discourse of politics: A case of political talk shows in Pakistan. Pakistan Social Sciences Review, 6*(2), 380–391. https://ojs.pssr.org.pk/journal/article/view/143

Zarif, I., Hammad, S., & Seemab, S. (2025). *Semantic shift in English loanwords used by the Pakistani Urdu-speaking community on social media. ACADEMIA International Journal for Social Sciences, 4*(1). https://doi.org/10.63056/ACAD.004.01.0138%7C