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Preface

We are delighted to present, with great pleasure, the **Volume-2, Issue-10, October 2026** of the **Journal of Creative Research in English Literature & Culture (JCRELC)** — a peer-reviewed international journal devoted to the exploration and advancement of literary and cultural scholarship.

JCRELC is part of the **SPARC Institute of Technical Research** publication series and was envisioned to meet the growing global demand for an academic platform that unites critical thinking, creative inquiry, and interdisciplinary research in the field of **English Literature and Cultural Studies**. The journal aims to serve as a bridge between scholars, educators, and practitioners, providing an inclusive space for diverse voices and perspectives.

The mission of JCRELC is to foster intellectual exchange, innovation, and academic excellence by publishing original and thought-provoking research in areas such as:

English Literature:

Literary theory and criticism, comparative literature, postcolonial studies, modern and contemporary literature, diaspora studies, gender and identity, eco-criticism, digital humanities, narrative and stylistic studies, and creative writing.

Cultural Studies:

Media and popular culture, film and performance studies, cultural theory, identity politics, globalization and culture, heritage and memory studies, translation and intercultural communication, visual arts, and linguistic representation in literature and media.

Each article published in this inaugural issue exemplifies the journal's commitment to promoting meaningful scholarship and fostering dialogue that connects literature and culture with the evolving dynamics of society.

We extend our heartfelt gratitude to all **Editorial, Reviewer, and Advisory Board Members** who have contributed their expertise, as well as to the **authors** whose valuable research enriches this publication. Our appreciation also goes to the **editorial team of the SPARC Institute of Technical Research** for their consistent guidance and support in bringing JCRELC to life.

We hope that this inaugural issue of JCRELC will serve as a valuable resource for scholars and readers alike, inspiring continued exploration and critical engagement in the vibrant domains of **English Literature and Cultural Studies**.

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Exploring Lecturers' and Students' Perspectives on the Use of AI for Grammar, Vocabulary, and Pragmatic Development in Namibian Universities

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Abstract— *This study examines the viewpoints of lecturers and students on the utilisation of Artificial Intelligence (AI) tools to enhance grammar, vocabulary, and pragmatic skills in English and Applied Linguistics at Namibian universities. The research is based on the growing use of AI-powered writing tools such as ChatGPT, Grammarly, and QuillBot in higher education. Data were gathered via a qualitative interpretivist methodology through semi-structured interviews conducted with lecturers and undergraduate students at the Namibia University of Science and Technology (NUST) and the International University of Management (IUM). The study indicates that AI tools are seen as beneficial for augmenting grammatical correctness, broadening vocabulary, and strengthening pragmatic understanding in academic writing. Nonetheless, apprehensions pertaining to excessive dependence, academic integrity, and insufficient institutional guidance were also recognised. The study indicates that although AI possesses considerable educational potential, its implementation requires organised support, policy frameworks, and active participation to ensure effective learning outcomes.*

Keywords— Artificial Intelligence, Grammar Development, Pragmatic Competence, Vocabulary, Higher Education.

I. INTRODUCTION

The incorporation of Artificial Intelligence (AI) into higher education has profoundly altered pedagogy and the acquisition of academic writing, especially in English and Applied Linguistics. AI-driven applications like ChatGPT, Grammarly, and QuillBot are increasingly utilised to assist students in enhancing grammatical precision, vocabulary expansion, and pragmatic proficiency. These tools offer prompt feedback, tailored recommendations, and engaging learning experiences, rendering them essential assets in contemporary language instruction. Notwithstanding these gains, students at Namibian universities continue to encounter issues in academic writing, including grammatical inaccuracies, limited vocabulary, and difficulties maintaining a suitable tone and coherence.

Prior studies demonstrate that numerous students commence university with insufficient writing skills, primarily because English is their second or third language. Research in Namibia indicates that students encounter difficulties in structuring ideas, utilising proper syntax, and generating coherent academic texts. Research indicates that AI technologies can improve writing skills by providing real-time corrections and modelling proper language use (Younas et al., 2025; Mulford, 2025). In African contexts, researchers have emphasised AI's capacity to function as a "digital writing assistant," aiding students in enhancing linguistic proficiency while mitigating issues such as restricted access to feedback (Modiba et al., 2023).

Nonetheless, despite the increasing utilisation of AI technologies, there is a paucity of empirical research in Namibia examining how lecturers and students assess the efficacy of AI in enhancing grammar, vocabulary, and pragmatic ability. Moreover, apprehensions about excessive reliance on AI, academic integrity, and the absence of institutional rules persist, raising

questions about the pedagogical incorporation of these technologies. This signifies a disparity between AI's theoretical capabilities and its practical application in writing education.

This research aims to examine the viewpoints of lecturers and students on the utilisation of AI technologies for the advancement of grammar, vocabulary, and pragmatics in English and Applied Linguistics at Namibian universities. The study aims to understand how AI enhances writing proficiency and to identify the challenges associated with its application.

This research offers empirical insights into AI-mediated writing habits in Namibian higher education. The findings aim to inform lecturers, institutions, and policymakers about the optimal integration of AI into writing instruction to improve communicative competence while preserving academic integrity. Moreover, the study contributes to the broader dialogue on integrating theory and practice in language instruction through AI-driven innovations.

II. METHODOLOGY

This study employed a qualitative interpretivist research approach to investigate participants' experiences and views of Artificial Intelligence (AI) in writing development. The interpretivist paradigm is suitable for this study, as it emphasises understanding how individuals derive meaning from their experiences within specific social and educational contexts (Ryan, 2021; Tight, 2023). A qualitative methodology facilitates a comprehensive examination of participants' perspectives, especially in intricate and evolving domains like the integration of AI in education (Ravitch & Carl, 2021; Tracy, 2020). The study was carried out at the Namibia University of Science and Technology (NUST) and the International University of Management (IUM), as these institutions are actively involved with AI technology in education.

2.1 Participants

Participants comprised instructors and undergraduate students enrolled in English and Applied Linguistics programmes. The English and Applied Linguistics programme at both institutions is designed to develop students' proficiency in English language use, with a focus on applied linguistics, language teaching, and communication skills; students in this programme are required to produce academic writing in English across a range of genres. There were initially 30 participants from NUST and IUM, but data from only 15 were included in the analysis. These included both lecturers and students; the breakdown between the two groups was not specified. The participants were chosen for their active involvement in academic writing practices and their greater likelihood of utilising AI-driven writing tools. Purposive sampling was utilised to select people with substantial knowledge who could provide comprehensive insights into the issue under study (Palinkas et al., 2023). This sampling approach is commonly employed in qualitative research to guarantee the relevance and depth of data (Creswell & Poth, 2018).

2.2 Data Collection

Data were gathered through semi-structured interviews, enabling participants to articulate their experiences, perceptions, and attitudes on the utilisation of AI tools in writing activities. Semi-structured interviews are appropriate for qualitative research since they offer flexibility while ensuring the coverage of essential themes (Tracy, 2020). This approach enabled the researcher to investigate participants' responses more thoroughly and to obtain detailed, descriptive data on grammar, vocabulary, and pragmatic development through the application of AI.

Interviews lasted between 30 and 60 minutes and were conducted in English. All interviews were audio-recorded with participants' consent and transcribed verbatim. Ethical clearance was obtained from the Namibia University of Science and Technology (NUST) and the International University of Management (IUM).

The AI tools mentioned by participants included Grammarly (an AI-powered writing assistant that checks grammar, punctuation, and style), QuillBot (a paraphrasing and grammar-checking tool), and ChatGPT (a generative AI chatbot developed by OpenAI). Participants used these tools in various contexts, including drafting essays, revising assignments, and checking grammar before submission. The study did not prescribe specific tools or versions, allowing participants to report on their own usage patterns.

2.3 Data Analysis

Thematic analysis was utilised to discern patterns and themes within the data. This approach entails systematic categorisation and analysis of qualitative data to produce significant interpretations (Braun & Clarke, 2021). The six-phase methodology for

thematic analysis—familiarisation, coding, theme development, theme review, theme definition, and reporting—was employed to guarantee a thorough analysis. Thematic analysis is particularly well-suited to interpretivist investigations, as it enables researchers to interpret participants' experiences and develop themes that encapsulate shared meanings (Nowell et al., 2017).

III. FINDINGS AND DISCUSSION

3.1 AI and Grammatical Development

Participants indicated that AI tools markedly enhanced grammatical precision in academic writing. Students emphasised that tools like Grammarly facilitated the identification of problems pertaining to sentence structure, punctuation, and grammar. Instructors remarked that AI offers prompt corrective input, a feat that is frequently challenging in large courses with limited personalised attention. This immediacy enables students to engage in ongoing self-correction and revision, thus enhancing their grammatical proficiency.

These findings align with international research indicating that AI-driven writing tools improve grammatical proficiency via automated feedback and real-time correction mechanisms (Younas et al., 2025; Al-Khresheh, 2023). Research indicates that AI operates as a "digital tutor," helping learners improve sentence-level correctness and linguistic precision in writing assignments (Modiba et al., 2023). In Namibia, where students frequently struggle with grammatical precision because English is a second or third language, AI tools offer essential support in addressing these deficiencies.

AI tools provided different types of feedback, including grammar correction (e.g., Grammarly's grammar and punctuation checks), style suggestions (e.g., recommendations for clearer or more concise phrasing), vocabulary recommendations (e.g., synonym suggestions or paraphrasing), and structural feedback (e.g., suggestions for improving paragraph organisation or argument flow).

3.2 AI and Vocabulary Development

Students reported that AI technologies enhance vocabulary acquisition by proposing synonyms, rephrasing sentences, and presenting more sophisticated academic terminology. These qualities enabled students to diversify their linguistic expression and to produce more advanced academic writing. AI tools were very effective at helping students avoid redundancy and improve lexical diversity.

Instructors recognised that AI significantly enhances students' vocabulary; however, they stressed the need for pedagogical guidance to help students understand the contextual appropriateness of recommended terms. In the absence of such instruction, students may misapply or misuse complicated vocabulary.

These findings correspond with the existing literature, which emphasises that AI-powered technologies facilitate vocabulary acquisition by presenting learners with diverse lexical options and contextualised language usage (Zhai & Wibowo, 2023; Ji et al., 2023). Moreover, research in African higher education settings demonstrates that AI facilitates language development, especially for second-language learners who require greater exposure to academic terminology (Rangara-Omol et al., 2025).

3.3 AI and Pragmatic Competence

Pragmatic competence refers to the ability to use language appropriately in social and academic contexts, including tone, formality, and audience awareness. AI tools were identified as facilitators in enhancing pragmatic competence, aiding students in modulating tone, formality, and audience awareness in academic writing. Participants indicated that AI technologies facilitated more effective argument structuring and the maintenance of an appropriate academic register. This was especially advantageous in promoting coherence and clarity in written communication.

Nevertheless, some lecturers expressed concern that students might not adequately cultivate pragmatic awareness if they rely unduly on AI-generated recommendations. Students may accept AI products without properly assessing their suitability for academic situations. These findings are corroborated by prior studies indicating that AI tools can improve pragmatic competence by exemplifying suitable language usage and discourse conventions (Younas et al., 2025; Hult, 2022). Scholars warn that excessive reliance on AI may hinder learners' capacity to make independent pragmatic decisions, thereby affecting

their communicative competence (Wardani et al., 2024). Figure 1 illustrates the association between AI tools and writing competence.

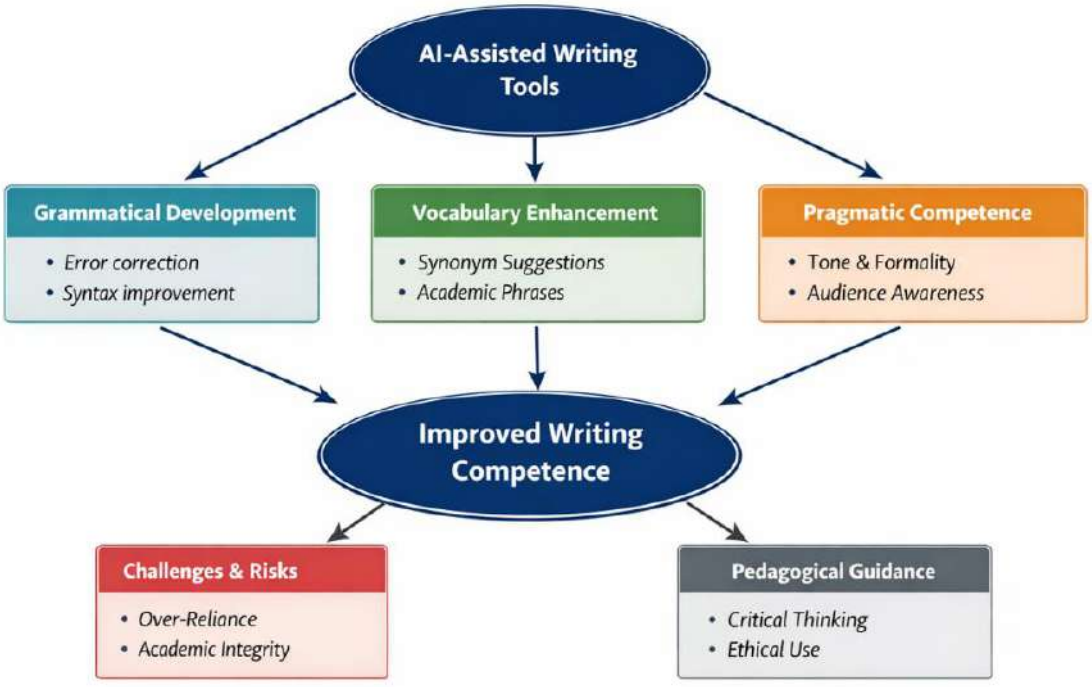

FIGURE 1: AI-driven writing development in grammatical, vocabulary, and pragmatic competence

The incorporation of AI tools enhances various aspects of writing proficiency, encompassing grammar, vocabulary, and pragmatic application. This link is depicted in Figure 1.

3.4 Challenges Identified

Notwithstanding the advantages of AI use, numerous obstacles emerged from the findings. These encompass:

- Excessive dependence on AI tools
- Concerns regarding academic integrity
- Absence of institutional policies
- Inadequate digital literacy among certain users

Participants expressed concern that overreliance on AI could diminish students' critical-thinking and autonomous writing skills. Moreover, instructors emphasised the difficulties associated with academic dishonesty, particularly when students submit AI-generated material without appropriate attribution. The lack of explicit institutional policies exacerbates the regulation and ethical use of AI in academic environments.

These challenges signify overarching issues in higher education regarding the integration of AI technologies. Research demonstrates that although AI improves educational outcomes, its improper application may lead to dependency, reduced creativity, and ethical challenges (UNESCO, 2025; Mulford, 2025). In African environments, infrastructural deficiencies and insufficient digital literacy intensify these issues (Modiba et al., 2023).

The multilingual context of Namibian higher education—where students often speak Oshiwambo, Afrikaans, Otjiherero, or other languages alongside English—also shapes how AI tools are used. Students may draw on their multilingual repertoires when engaging with AI, using translation features or comparing AI suggestions with their own linguistic intuitions. Future research could examine how multilingual learners navigate AI-mediated writing in ways that differ from monolingual users.

Table 1 summarises the principal findings of the study, emphasising the perceived advantages and obstacles associated with the utilisation of AI in writing development.

TABLE 1
SUMMARY OF PARTICIPANTS' PERSPECTIVES ON AI USE IN WRITING DEVELOPMENT

Theme	Key Findings	Student Perspectives	Lecturer Perspectives
Grammatical Development	Artificial intelligence enhances sentence structure, punctuation, and grammar via instantaneous feedback.	Documented a reduction in grammatical errors and enhanced self-editing skills	Observed less grading workload and enhanced student precision
Vocabulary Development	Artificial intelligence augments lexical diversity via synonyms and paraphrases.	Documented heightened utilisation of academic vocabulary	Stressed the necessity for contextual comprehension of vocabulary
Pragmatic Competence	Artificial intelligence facilitates tone, formality, and audience awareness.	Enhanced scholarly tone and consistency in composition	Apprehensive over a cursory comprehension of linguistic application
Feedback and Learning Support	Artificial intelligence provides instantaneous, tailored feedback.	Perceived AI as a "writing assistant" accessible at all times	Acknowledged AI as an ancillary educational instrument
Challenges	Excessive dependence, concerns over academic integrity, and the absence of a policy	Partial reliance on artificial intelligence for writing assignments	Emphasised the necessity for regulation and ethical standards
Digital Literacy and Access	Divergences in proficiency in the appropriate utilisation of AI tools	Several students encountered difficulties with appropriate AI utilisation	Recognised necessity for training and organisational assistance

IV. LIMITATIONS OF THE STUDY

This study has several limitations. First, the research was conducted at two institutions in Namibia, and the findings may not be generalisable to other African higher education contexts. Second, the study relies on self-reported data from interviews, which may be subject to social desirability bias. Third, the analysis did not include student writing samples produced with AI assistance, which could have provided more direct evidence of AI's impact on writing development. Fourth, the study did not examine how digital literacy differences among participants shaped their experiences. Future research could address these limitations by adopting mixed-methods designs, including analysis of student writing, and conducting comparative studies across multiple African countries.

V. CONCLUSION

This study's findings indicate that AI-driven tools significantly enhance students' grammatical accuracy, vocabulary development, and pragmatic competence at Namibian universities. Both educators and learners acknowledge AI as a beneficial educational tool that enhances writing proficiency through fast, tailored, and accessible feedback. These findings align with international studies indicating that AI technologies enhance writing quality and communication ability in higher education (Younas et al., 2025; Al-Khresheh, 2023; Zhai & Wibowo, 2023). In multilingual environments like Namibia, where English is often a second or third language, AI systems serve as crucial intermediaries to address linguistic proficiency gaps.

The study emphasises that the successful integration of AI into writing pedagogy requires robust institutional support, explicit policy frameworks, and thoughtfully crafted pedagogical practices. In the absence of these frameworks, the utilisation of AI may lead to excessive dependence, diminished critical thinking, and issues with academic integrity. The literature broadly recognises these problems, underscoring the necessity for the ethical and coordinated use of AI in educational contexts (UNESCO, 2025; Wardani et al., 2024).

Consequently, AI should be regarded as an auxiliary educational tool that augments, rather than supplants, students' autonomous learning, analytical reasoning, and writing skills. Instructors are essential in this process, directing students to critically analyse AI-generated feedback and cultivate a deeper understanding of language use. The effective incorporation of AI in Namibian higher education relies on harmonising technological advancement with pedagogical accountability, guaranteeing that AI enhances the cultivation of communicative skills.

Future research could extend this study in several directions. First, longitudinal studies could examine how students' writing development changes over time with sustained AI use. Second, comparative studies across multiple African countries could identify contextual factors that shape AI adoption and effectiveness. Third, mixed-methods designs incorporating analysis of student writing samples could provide more direct evidence of AI's impact on writing quality. Fourth, research could examine the effectiveness of specific pedagogical interventions designed to promote critical and ethical AI use. Finally, studies could explore how AI tools might be adapted to better serve the needs of second-language learners in multilingual African contexts.

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CONFLICT OF INTEREST

The author declares no conflict of interest.

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Deconstructing the Myth of the Civilized Nation and the Emergence of the Pragmatic Freedom Fighter: A Critical Discourse Analysis of Nelson Mandela's *Long Walk to Freedom*

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Abstract— *Long Walk to Freedom is an important text because it shows how a person retains the ability to build a future and reclaim the dignity lost through mass oppression. This research paper does not look at Nelson Mandela simply as a rising leader; instead, it focuses on moving away from the old myths of leadership toward understanding him as a practical man. Drawing on Critical Discourse Analysis, this study examines how a leader is born in the worst circumstances and whether a freedom fighter is a godly figure with perfect actions, or an ordinary person who makes mistakes yet still brings change to entrenched patterns. It also considers Mandela's understanding of racism, observed in his own writing, where he states that "no one is born hating another person because of the color of his skin" (Mandela, 1994, p. 542). Overall, this paper analyzes the discursive choices that trace an apartheid chain-bound man's transformation into a real freedom fighter.*

Keywords— Apartheid; Leadership; Romanticized Leadership; Linguistic Analysis; Identity Construction; Critical Discourse Analysis.

I. INTRODUCTION

For decades, the colonizing world sought to colonize the rest of the globe simply to extract the treasures of nations by any means necessary. This is the underlying idea confronted in Nelson Mandela's *Long Walk to Freedom*: that the history of civilization is, in fact, a history of mass oppression directed at already-civilized peoples, and that it is a myth that the colonizer arrived to bring "light" and shape "advancement" in self-sufficient lands. This literary work challenges the prevailing notion of the African land and, beyond telling a heroic story, Nelson Mandela took a very unusual road—one that everyone wishes to travel but few are willing to accept the bitterness of. This analysis traces Mandela's journey through his nonfictional account of that bitter road, beginning from an unspoken acceptance and moving toward active resistance against every form of systemic harm.

This study examines the discourse used in explaining the historical apartheid system and closely analyzes the discursive choices that construct not a mythical, powerful leader, but an ordinary man with extraordinary courage to challenge systemic oppression. It focuses on the tone and behavioral patterns used to voice injustice in a humanistic form rather than through the lens of a mythical hero.

This paper has three goals: (1) to show how Mandela's story challenges the colonial idea of the "civilizing mission"; (2) to explain how the book presents Mandela as a grounded, practical freedom fighter rather than a heroic figure; and (3) to explore how Mandela's account presents African communal beliefs—particularly about land and human relationships—as evidence of a civilization that existed long before, and in many ways surpassed, Western ideas of progress. This paper also applies Michel Foucault's concept of governmentality and its systemic mechanisms to examine how discursive choices help dismantle the system through the emergence of true consciousness.

II. LITERATURE REVIEW

Discourse studies without understanding the structure of knowledge and power is incomplete. Discourse is generated through knowledge of power, and power is generated through discourse and knowledge. According to Michel Foucault, power and knowledge are mutually constitutive—power produces knowledge, and knowledge reinforces power (Foucault, 1978). Here, in *Long Walk to Freedom*, we can observe that it is not just high-standard commanded knowledge that creates power, but the choice of discourse in common language that is very powerful.

The difference between political agenda power and the power that is reflected in *Long Walk to Freedom* is that it does not talk about power in specific hands; rather, it speaks of *Amandla Ngawethu*, which means "Power to the People." This is an African term for distributing and accepting that power does not belong to certain hands, but rather to all who belong to one nation—unity, power is for all of them.

Zhou (2020), in "An Analysis of *A Long Walk to Freedom* from the Perspective of Transitivity System," argues that in *Long Walk to Freedom*, Nelson Mandela is not telling his people to fight for freedom, but rather showing that the condition in which they are already living has, in effect, already begun the walk toward achieving it. For Mandela, freedom is not a rigid action tied to a specific moment to be achieved, but a journey—one that every freedom fighter, and humanity as a whole, continually progresses toward freedom.

Felekidou (2014), in her thesis dissertation "The Use of Metaphors in Nelson Mandela's Autobiography and Their Relation to His Social Roles," says that the speech and written discourse expression of a person is always reflected through his social status, which shows that the discourse used in the autobiography and the real life of Nelson Mandela outside the textual writer are no different from each other—what is reflected in the text is what he is. Looking at the aftermath interview of Nelson Mandela after his release from Robben Island reflects what his discourse choices and beliefs about life are, and they are very much alike—what he said and what he believes.

This existing literature shows that *Long Walk to Freedom* is an example of how mass oppression is exposed through simple non-acceptance, and this research also looks at the discourse and power relation, but in terms of linguistic pattern understanding and discourse analysis of specific themes and ideologies taken from the book itself.

III. METHODOLOGY

This research is based on a close reading of Mandela's autobiography *Long Walk to Freedom*, in which selected discourse passages are analyzed thematically to examine how language shapes the power of resistance, and how ordinary language plays a crucial role in understanding and resisting apartheid oppression in South Africa. It also considers how this same linguistic expression extends beyond South Africa to resonate globally. This research takes the form of a textual analysis of selected chapters from the complete book, with direct quotations drawn from the text and analyzed accordingly.

The analysis draws on Critical Discourse Analysis (CDA) as its methodological framework, following Fairclough's (1995) three-dimensional model, which examines texts at the levels of description (linguistic features), interpretation (discursive practices), and explanation (social practices). Selected passages were coded for lexical choice, transitivity patterns, modality, and metaphor, and then interpreted in relation to the socio-political context of apartheid South Africa. The analysis is qualitative and interpretive, and no claim is made to statistical generalizability.

IV. DATA ANALYSIS

This research draws on anecdotes of lived experience across different situational contexts to examine how new forms of resistance are framed. Looking at the event descriptions and major grounding principles in the autobiography, the text appears to convey objectively what is unacceptable, rather than simply narrating the joys and hardships of life. *Long Walk to Freedom* is not merely a sequence of life events; it is an emerging account of the end of oppression, unfolding in unexpected ways. This research focuses mainly on the following parts of the book:

Part One, "A Country Childhood," where expressions and vocabulary related to Xhosa culture and a child's upbringing in a traditional setting are explored. Part Three, "The Birth of a Freedom Fighter," shows that the rising anger and resistance are not born of inspiration but of necessity—a forced action that must be taken so that a peaceful land can reclaim its dignity. Each chapter is thoroughly examined in this study, and a theoretical framework of power and discourse is applied to build a complete understanding of power, discourse, struggle, and persistence under apartheid oppression.

In Part Three, the opening paragraph clearly states how a freedom fighter is born in South Africa, because being an African in South Africa meant being confined to a few areas of one's own land:

> "I cannot pinpoint a moment when I became politicized, when I knew that I would spend my life in the liberation struggle. To be an African in South Africa means that one is politicized from the moment of one's birth, whether one acknowledges it or not. An African child is born in a hospital reserved for Africans, taken home in an ambulance for Africans, lives in a location for Africans, and attends a school for Africans, if he attends a school at all." (Mandela, 1994, p. 109)

Part Four, "The Struggle Is My Life," followed by his time on Robben Island and, finally, freedom, are all thoroughly incorporated into this study. Every chapter carries its own discourse markers signaling the preexistence and acknowledgment of mass oppression, and each marker is closely examined to reveal how the treacherous nature of the apartheid system is invoked to build a meaningful bridge between struggle and resistance.

This analysis also focuses on how ordinary words shape the act of struggle, examining how language and discourse produce and distribute power. As Foucault argues, power is not held by a ruling elite; rather, power is diffused everywhere and embodied in discourse, knowledge, and regimes of truth (Foucault, 1978, p. 93).

V. DISCUSSION

Nelson Mandela's story begins at the very beginning, from when he was born and given his father's name, Rolihlahla. He was a child set on an unusual path.

In this chapter, the reader encounters a boy within the tribal system, following the rituals and customs expected of him as part of a rich heritage. Mandela explains the core beliefs of the Xhosa people and the founding understanding of man and woman as conceived within his tribe. Notably, he does not speak in a romanticized tone, nor as a great warrior destined to complete a task only he can accomplish. Rather, the tone of each expression is deliberately ordinary, which allows the reader to feel that taking the right action—and acknowledging what has gone unacknowledged—is always possible. As he writes:

> "My life, and that of most Xhosa at the time, was shaped by custom, ritual, and taboo. This was the alpha and omega of our existence, and went unquestioned." (Mandela, 1994, p. 11)

These beliefs eventually turned him into a rebel—though not against his own tribe. As he studied his culture more deeply, he came to understand that a nation is not built on the power of a governing hand, but on cultural evolution and the struggle of a land-owning people to establish their roots. He learned that Africa and his people had never imposed one ruling regime over another. He recounts what Chief Joyi once said, in Chapter Three:

> "The African lived in peace until the coming of the abelungu, the white people, who arrived from across the sea with fire-breathing weapons. Once, he said, the Thembu, the Pondo, the Xhosa, and the Zulu were all children of one father, and lived as brothers. The white man shattered the abantu, the fellowship of the tribes." (Mandela, 1994, p. 27)

This passage shows how Western powers destabilized the land—not only through the seizure of territory but also through the destruction of the land's core values. What the colonizers brought never benefited the land's original inhabitants; rather, what the Western regime considered "civilizing," African peoples had already achieved thousands of years earlier. This statement suggests that the colonial project was never about civilizing a people through weaponized power, but about dismantling an already civilized society and reducing it to the very image the colonizer projected onto it. Mandela continues:

"The white man was hungry and greedy for land, and the black man shared the land with him as they shared the air and water; land was not for man to possess. The white man took the land as you might seize another man's horse." (Mandela, 1994, p. 27)

The deeper analytical point here is not simply about the apartheid system or the colonizers' looting of African land, but about the core African belief that land is not a human possession. Humans, in this worldview, are not the center of attraction in the way Western philosophy tends to assume; rather, all beings share resources with one another. This belief in shared natural resources echoes similar principles found in Eastern philosophy. In the Indus Valley civilization, for instance, archaeologists have found little evidence of weapons or coercive tools used to possess or capture territory, suggesting that this culture, too, was rooted in harmony and collective possession. The same appears true of pre-colonial Africa: a largely unrecorded history of confrontation-free coexistence.

The linguistic choices that trace Mandela's progression through life also reveal a distinct thematic pattern: a man who does not speak directly against higher authorities is not, for that reason, failing to challenge them. Examining the psychological patterns

embedded in his language use reveals a striking harmony between thought and utterance—what one thinks and how one speaks play an equally important role in resistance. Felekidou (2014), in "The Use of Metaphors in Nelson Mandela's Autobiography and Their Relation to His Social Roles," writes:

> "It can be argued that language has both social and psychological consequences for people, and this is examined by the science of social psychology, with a further specialization in language, which indeed studies language in both social and psychological contexts." (Felekidou, 2014, p. 17)

This suggests that language choice and psychological pattern are essential, interconnected elements in Mandela's journey.

VI. CONCLUSION

Overall, this research has focused on the linguistic patterns and discursive choices Mandela uses to explain his journey of freedom fighting—not merely as a role to perform, but as something to be lived through. Close analysis of specific chapters from *Long Walk to Freedom* shows that Mandela frames freedom as a natural, universal entitlement rather than a privilege to be granted, and demonstrates how the colonial chains are broken by refusing to accept anything as given. His account further suggests that this journey did not need to begin at some fixed point for the South African people, because it had already begun long ago; what remains is simply to carry it forward.

Ultimately, this research has examined how the freedom fighter is portrayed in *Long Walk to Freedom*, and what a pragmatic freedom fighter looks like when he follows the will of ordinary people and works to reclaim the lost identity of the South African people—as revealed through close attention to the discourse and linguistic patterns used throughout the autobiography.

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I declare that the ideas presented in this paper are solely my own and that I have every right to claim this as my work. I also wish to clarify that English is my second language and that I used an AI tool (Claude) solely for language improvement, including sentence restructuring and grammar correction. No ideas were generated by AI; all intellectual content is my own.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

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The Transmission of Arabic Science in the Middle Ages: Translation, Expansion, and Legacy

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Abstract— *The Arabs have written one of the most golden pages of the history of science, for being the transmitters and preservers of the thought and knowledge of Antiquity, especially of the Greeks, to the Europe of the Renaissance across three phases. This article approaches these stages and provides an overview of the key authors in each of them. It argues that the standard tripartite periodization—translation, expansion, transmission—while heuristically useful, obscures the extent to which original contributions and translation activities were intertwined from the outset, and underestimates the distinctive role of Andalusian scholars in shaping the pharmacological tradition that reached Christian Europe*.

Keywords— Medieval Arabic Science, Medieval Islamic Pharmacy, Scientific Heritage by Arabs.

I. INTRODUCTION

The Arabs have written one of the most golden pages of the history of science, for being the transmitters and preservers of the thought and knowledge of Antiquity, especially of the Greeks, to the Europe of the Renaissance across three phases or stages.

With the patronage of the Abbasid caliphs, the labour of translation of the principal works of the ancient cultures in the fields of philosophy, astronomy, mathematics, medicine, pharmacopoeia, botany, and so on, begins around the middle of the 8th century of the Christian era, under the patronage of the famous House of Wisdom (*Bayt al-Hikma*) of Baghdad, a mixture of library, academy, and translation centre. The translation movement was not a spontaneous affair but a state-sponsored enterprise, and its scale was unprecedented: Greek, Persian, and Indian works were rendered into Arabic on a scale that had no parallel in the ancient world. In the middle of the 9th century, approximately, the Arabs—who had already assimilated and adapted the ancient knowledge from India and Persia as well as the classical inheritance from Greece—began extending this legacy with their important findings and contributions, in a period of creative activity without precedent that would last approximately until the end of the 12th century, though there are later exceptions. Finally, all this scientific knowledge was transmitted to Christian Europe through the translations made from Arabic to Latin in Spain, at the famous Translators' School of Toledo, and in Sicily, at the School of Salerno, during the 12th and 13th centuries.

Arab-Islamic medieval medicine is highly influenced by Galen and closely linked with pharmacopoeia. All the relevant works of medicine written in the Arabic language in the Middle Ages contain pharmacological treatises on simple and compound remedies and on the preparation of these remedies, with allusion to the diseases that they treat and cure. Medicine and pharmacy became independent disciplines from the 12th century; and, even then, books continued to emphasize the importance of remedies and drugs in the treatment of diseases and contained chapters on pharmacopoeia. In addition, the Arabs practised Hippocratic medicine and considered pharmacopoeia to be a basis of therapeutics together with dietetics and, later, surgery. Under their influence, pharmacy reached a high level of mathematical precision, calculating the degrees of action of medicines and the relation between the degrees of the qualities of medicines and the degrees of their therapeutic action. The Arabs were responsible for establishing the pharmaceutical profession in their domains, independent from medicine. They also introduced apothecary shops and the places for dispensing drugs.

In this paper, I use the term "Arabic science" to refer to scientific work written in Arabic, regardless of the religious affiliation of the author, while recognizing that this tradition is often described as "Islamic science" in the scholarly literature. This survey, while wide-ranging, has necessarily been selective. It has concentrated on medicine and pharmacology, to the neglect of other fields such as astronomy, mathematics, and optics, in which Arabic scholars also made significant contributions. It has also focused on the transmission of Greek knowledge, without giving adequate attention to the contributions of Indian and Persian traditions to Arabic science. These limitations should be addressed in future research.

II. RESULTS

2.1 The Three Stages of Arabic Science

2.1.1 The First Stage

In relation to the first stage of the three indicated, in the field of pharmacology it is necessary to emphasize the figure of Hunayn b. Ishaq, known as Johannitius (808–873), who, besides his translations of Hippocrates, Galen, Oribasius, Paul of Aegina, Plato, and Aristotle's works, among others, as well as his own writings, carried out the revision of the Arabic translations of the five treatises of Dioscorides's *De materia medica*, which had been made by Istifan b. Basil. This book was studied by students of medicine and pharmacy at this time and was of obligatory consultation for later Arabic authors, being the foundation of the Arabic medieval pharmacopoeia. The Arabic physicians and pharmacists built on this solid base and added personal observations on drugs and remedies. His work entitled *Masa'il fi-l-tibb* (Questions on Medicine) contains diverse passages of interest for the history of pharmacy, which were incorporated into the plan of education of this science. The author gives recommendations on simple and compound remedies, techniques and ways of preparing drugs, and rules and manners of experimentation of these drugs as a result of determining their physical properties and the pharmacological effects that they exercise on man. The original writings of Hunayn and his translations constitute the foundation of medical education in the Islamic world [1].

It is worth noting that Hunayn's activity exemplifies the point made above about the permeability of the boundary between translation and original contribution. His work was not merely linguistic: in revising existing translations, he was also correcting pharmacological knowledge, adjudicating between competing versions, and thereby producing new knowledge in the act of transmitting it. The distinction between "translator" and "contributor," in other words, is one that the historical record itself resists.

In relation to alchemy, so closely linked with the history of pharmacy, we must mention Jabir ibn Hayyan, known as Geber, who lived in Iraq in the 8th century. His name, after that of Al-Razi, is the greatest in the field of medieval chemical science and had a very important influence on later Muslim and Christian authors as well as on the development and evolution of medieval chemical, medical, and pharmaceutical science [2]. Jabir's work on substances, apparatus, and processes—though much of the corpus attributed to him is of contested authorship—provided a vocabulary and a set of techniques that later pharmacological writers would draw upon.

The line of demarcation between the first period and the second is not always clearly drawn because many of the translators were also contributors. Such was the case with Yuhanna Ibn Masawayh and the aforementioned Hunayn b. Ishaq.

2.1.2 The Second Stage

In relation to the second stage, in the field of pharmacology, in the East we must highlight three Persian authors who wrote in Arabic: Al-Razi, Al-Majusi, and Ibn Sina.

Al-Razi (865–925) wrote, among other works, a treatise of medicine entitled *Kitab al-tibb al-mansuri*, translated into Latin as *Liber Almansoris*, which was first published in Milan at the end of the 15th century and some of whose parts were translated into French and German at the same time. Likewise, he wrote an encyclopedic book called *al-Hawi*, his most important work, which was translated into Latin under the name *Continens* by Faraj b. Salim in 1279. Both are also heavily influenced by Galen and treat the preparation of remedies and medicines, and contain recipes and descriptions of drugs and chemical compounds used in pharmacy, such as saltpetre, iron and copper sulfates, and mercury chloride. He was the first great figure of Islamic medicine and undoubtedly its finest clinician. He took a particular interest in pharmaceutical methods, recommending pills as an agreeable and effective way of administering medicines.

Al-Majusi (d. 994) wrote, among other works, a book entitled *Kamil al-sina'a al-tibbiyya* (Compendium of Medicine), which is a wide treatise on the science and practice of medicine. In this work, the author includes several chapters emphasizing

dietetics and *materia medica*. Al-Majusi's systematic arrangement of medical knowledge in this work would influence the encyclopedic format adopted by later compilers.

Ibn Sina (980–1037), philosopher, physician, and poet, is one of the most relevant figures of medieval times. Among his scientific writings, *al-Qanun fi-l-tibb* (Canon on Medicine) stands out, which was translated into Latin in the 12th century by Gerard of Cremona under the name *Canon*. In this work, the influence of Dioscorides and especially of Galen is observed, as well as that of Indian medicine. Two of the Canon's five volumes are devoted to the work of the pharmacist: the second, to simple medicines; and the fourth, to compounds, and both contain a wide relation of remedies, procedures for preparing these remedies, and a treatise on poisons. The *materia medica* of the Canon contains 760 drugs. Ibn Sina names medicines of Persian, Indian, and Greek origin and introduces, for example, the gilding and silvering of pills. Among the simples, he names kamala and coffee. The Latin version of Ibn Sina's Canon became a fundamental text for pharmacists up to the 18th century [3]. Its systematic structure—organizing simples alphabetically and compounds by therapeutic category—provided a model for European pharmacopoeias for centuries.

In the Western Islamic world, among others, it is necessary to highlight, in chronological order, Ibn Juljul (943–982) from Cordova, physician, botanist, and historian, who wrote a commentary on Dioscorides's *De materia medica*, whose Arabic translation was introduced to Al-Andalus in the time of Abd al-Rahman III, and which was revised by the Monk Nicholas in 951, with the collaboration of the Jewish physician Hasday ben Shaprut and others. In addition, he authored a treatise on Andalusian medicinal plants, which were not included in the work of Dioscorides. This treatise is significant because it represents an explicit attempt to add to the classical pharmacological corpus on the basis of local observation—a gesture that would become characteristic of Andalusian pharmacological writing.

In the 10th century we have the famous physician and surgeon from Cordova, Al-Zahrawi (circa 936–circa 1013), whose *Kitab al-tasrif* (Book of the Medical Disposition) contains several treatises of important pharmacological value. In the 11th century we have Ibn Wafid (1008–1074) from Toledo, expert in the works of Dioscorides and Galen. He wrote, among other works, a treatise on simple remedies (*Kitab al-adwiya al-mufrada*). In Toledo, at the order of al-Ma'mun, he planted a botanical garden, the Garden of the King, where he experimented on acclimatization and artificial fertilization. This garden is often cited as one of the earliest experimental botanical gardens of the medieval world, and it reflects a shift from the compilation of inherited pharmacological knowledge toward its empirical extension through cultivation and observation.

Later, we must mention Ibn Zuhr (1073–1161/1162) from Seville, who treated in his book *Taysir fi-l-mudawa wa-l-tadbir* (Facilitation on Therapeutics and Diet) very important therapeutic and dietetic questions, very important from a pharmaceutical point of view. We must also mention the Andalusian physician and botanist Abu Ja'far Al-Ghafiqi (d. 1166), who wrote the encyclopedic book entitled *Kitab al-adwiya al-mufrada* (Book of the Simple Remedies), one of the most important medieval manuals on Arabic pharmacology, which had a great influence later. Islamic pharmacology is summarized in Al-Ghafiqi's work, which, starting from Dioscorides and Galen through Hunayn ibn Ishaq, comes to Al-Andalus with the writings of the Jews Hasdai ibn Shaprut and Ibn Buqlaris. According to Meyerhof, he is the greatest of the scholars of pharmacology and botany of the Islamic Middle Ages. Al-Ghafiqi's work is particularly valuable because it combines inherited Greek material with Andalusian and North African plant knowledge, producing a synthesis that reflects the distinctively composite character of Andalusian pharmacology.

Above all, we must mention Ibn Al-Baytar (d. 1248) from Malaga, known as the "Arabian Dioscorides," who is the most famous and relevant botanist and pharmacologist of medieval Islam. Among his works, we have *al-Mughni fi-l-adwiya al-mufrada* (Compendium on Simple Remedies), about *materia medica*; and *Kitab al-Jami' li-mufradat al-adwiya wa-l-aghdhiya* (Compendium of Simple Remedies and Foods), a collection of simple remedies of the mineral, vegetable, and animal world that incorporates Greek and Arabic information and is complemented with the fruits of his own experiments and research. It is the largest compendium of pharmaceutical materials in the Arabic world and the best medieval treatise of its kind. It describes 1500 drugs of vegetable origin and 150 of animal origin with their therapeutic application. The number of authors mentioned is about 150, and 50 of them are Greek [4]. By this time, the first botanical gardens dedicated to the study of medicinal plants had already been established. The Arabs introduced to Spain the cultivation of rice, alfalfa, and the carob tree. They also used precious stones and, as relevant alchemists, sought the philosopher's stone capable of turning metals into gold, and the elixir of eternal youth. Part of the Latin version of the *Simplicia* of Ibn Al-Baytar was published in Cremona in 1758 [5].

For the 13th century, the Arabic manuals on *materia medica*—I refer to the herbals based on Dioscorides's *De materia medica*—as well as the therapeutic and pharmacological effects of the drugs and remedies contained in the work of these authors and others, such as Al-Sharif Al-Idrisi and Ibn Al-Suri, reached their fullest expression and greatest influence.

2.1.3 The Third Stage

In the Christian West, the seeds of Arab-Islamic culture germinated in an intellectual effort that culminated in the high development of the schools of Salerno and Montpellier. In fact, all that scientific knowledge came to Europe, as already indicated, thanks to the translations into Latin of these works written in Arabic in Salerno and Toledo during the 12th and 13th centuries, influencing European higher scientific knowledge—for example, the famous School of Montpellier—and imposed in the Christian West until the 16th and 17th centuries and part of the 18th. In this third stage, it is necessary to highlight Constantine the African (d. 1087), Gerard of Cremona (d. 1187), and Fararius (Faragut) (d. 1279). Constantine the African's translations, produced at Monte Cassino, were among the first to make Arabic medical learning available in Latin, and they shaped the curriculum of the Salernitan school. Gerard of Cremona's vast output at Toledo, meanwhile, made available in Latin not only Ibn Sina's Canon but also works of Al-Razi and a wide range of astronomical and mathematical texts. And as testimony of this influence of the Islamic legacy over Europe, many European scientific terms are of Arabic origin; examples in the field of pharmacy are alcohol, julep, syrup, and so on.

Meanwhile, Christian Europe was surviving as best it could and, impoverished by wars and epidemics, it had no other remedy than to recognize the supremacy of Islamic science and to draw from it. In the early Middle Ages, in Christian Europe, science was exercised in the monasteries by the monks [6]. Medicine and pharmacy developed through the transmission and interpretation of the works of Galen, known through the commentators—because Greek was no longer known at that time—and through the Arabic writings [7]. The texts of monastic medicine, written in Latin, were mainly simplified fragments or summaries of the most important Greek works, primarily from Galen, Dioscorides, Hippocrates, Oribasius, and Alexander of Tralles, and had a practical character. And in the late Middle Ages and early Renaissance, the influence of Arab-Islamic science and the teachings of Muslim academics over the most outstanding Christian European authors of the field of pharmacy, alchemy, and botany is evident, such as Albertus Magnus (1193–1280), Roger Bacon (1214–1294), Arnaldus de Villa Nova (d. 1235), Ramon Llull (d. 1232), Pietro d'Abano (1250–1316), Nicholas Flamel (1330–1418), Saladino de Ascoli (15th century), Pedro Benedicto Mateo (15th century), and Paracelsus (1493–1541), among others. The Islamic legacy remained in the most prestigious universities in Europe, influencing the teaching of science even until the beginning of the 18th century [8].

III. CONCLUSION

This article has surveyed the three principal phases of Arabic scientific activity in the Middle Ages, with particular attention to medicine and pharmacology. Several conclusions emerge from this survey.

First, the tripartite periodization—translation, expansion, transmission—while heuristically useful, should not be applied too rigidly: many of the translators were also original contributors, and translation activities continued well into the period of creative expansion. Hunayn b. Ishaq, as noted above, was at once a translator and a producer of new pharmacological knowledge, and his case is emblematic rather than exceptional.

Second, the contributions of Andalusian scholars, particularly in pharmacology and botany, deserve greater recognition than they have sometimes received in surveys focused on the Eastern Islamic world. The work of Ibn Wafid, Al-Ghafiqi, and Ibn Al-Baytar represents a significant and distinctive tradition of pharmacological scholarship that shaped both Arabic and European medicine. The Andalusian tradition is distinctive for its empirical orientation—its botanical gardens, its attention to local flora, and its willingness to add to the inherited classical corpus on the basis of observation.

Third, the transmission of Arabic science to Christian Europe was not a simple one-way process but a complex mediation that shaped European science for centuries. The legacy of this transmission is visible not only in the content of European medicine and pharmacology but also in the vocabulary of European science, where terms such as alcohol, julep, and syrup remain as linguistic traces of this debt.

The Arabs were the heirs of the Greeks and, with their contributions, scientific knowledge reached the highest levels of quality thanks to the important work made by distinguished thinkers, scholars, and doctors. The legacy of Islam to the history of both pharmacy and medicine is very rich. Future research might productively examine the specific mechanisms of this transmission and the ways in which Arabic scientific texts were adapted and transformed in their European contexts.

CONFLICT OF INTEREST

The author declares no conflict of interest.

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Language Attitudes and Intergenerational Transmission among Sindhi Speakers: An Exploratory Ethnolinguistic Interview Study

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Abstract— *Language plays a vital role in preserving linguistic diversity and fostering a sense of belonging, both of which are essential to the continuity of cultural heritage. This exploratory qualitative study examines the attitudes of Sindhi speakers in Sindh, Pakistan, toward their mother tongue: how they perceive Sindhi not only as a mode of communication but as a carrier of cultural identity across the domains of life. According to the 2023 national census, Sindh is home to more than 55.7 million people, of whom approximately 60 percent report Sindhi as their mother tongue, making it the province's largest first language alongside large Urdu-, Pashto-, Punjabi- and Balochi-speaking communities (Pakistan Bureau of Statistics, 2023). Using semi-structured interviews with three native Sindhi speakers of different generations (two adult schoolteachers and one female university student), this study examines how Sindhi speakers perceive their language, what they envision for its future across different domains of life, and how they intend to preserve their heritage through the survival of their mother tongue. Participants held strongly positive attitudes and framed Sindhi as a living cultural identity, while the youngest participant reported declining institutional support and increasing code-mixing. Because the sample is small and drawn from a single rural district, the findings are indicative rather than generalisable; their value lies in generating hypotheses for larger studies of language attitudes in Sindh.*

Keywords— language attitudes, identity construction, linguistic diversity, intergenerational transmission, cultural heritage, Sindh.

I. INTRODUCTION

The aim of this study is to understand the attitude of Sindhi speakers in Sindh toward their mother language. The focus is on how inhabitants of a region with one of the oldest urban civilisations in South Asia view their own language today, and how contemporary social and educational changes—including the dominance of English-medium instruction, urbanisation, and digital communication—shape their perspective on their culturally rooted linguistic identity. This research was conducted through recorded interviews, using transcription as a mode to analyse linguistic patterns.

The transcription is based on interviews conducted with three native Sindhi speakers from different generations. The participants include two adult schoolteachers, one male and one female, and one young female university student. The interviews explored their attitudes toward the Sindhi language, how they perceive Sindhi as a tool of cultural production and transformation, and their views on the future of the language and its role in society. The main focus of this research is to understand how linguistic diversity is maintained by native speakers and what their attitudes are toward the future of that diversity. This research specifically focuses on the Sindhi language spoken in the Sindh province of Pakistan.

The main objectives of this study are: first, to explore Sindhi as an icon of generational identity; second, to examine the role speakers believe the Sindhi language plays in their future; and lastly, to explain why speakers consider this linguistic heritage

worth preserving, and what actions they identify as essential to preserving Sindhi as a means of cultural expression and emotional connection among the people of Sindh.

II. METHODOLOGY

This research adopts a qualitative, exploratory approach, using semi-structured interviews with native speakers of the Sindhi language as the primary data-collection method. Three participants were recruited through the researcher's personal and professional network in a rural district of Sindh; the relationship between the researcher and one participant is disclosed in the ethics statement. The sample size of three was determined by the exploratory nature of the study and by the depth of the interviews conducted; the aim was to generate hypotheses and identify themes for future research rather than to achieve representativeness. The three participants were selected purposively to represent different generations and professional positions (two teachers and one student), allowing for comparison across age and occupation. All identifying information has been anonymised, and participants are referred to as P1, P2 and P3 throughout.

TABLE 1
PARTICIPANT PROFILE

Participant	Gender	Age Group	Occupation
P1	Female	Adult	Schoolteacher (English and Sindhi)
P2	Male	Adult	Schoolteacher (English and Sindhi); literary scholar
P3	Female	Young adult	University student

The collected data were analysed in two stages. First, each interview was described as a communicative event using Dell Hymes' SPEAKING model, a framework that examines communicative events through eight components: Setting/Scene, Participants, Ends, Act Sequence, Key, Instrumentality, Norms, and Genre. Second, the content of participants' answers was examined thematically, with codes assigned inductively to recurring topics such as cultural identity, education, code-mixing, and preservation. The two frameworks are complementary: the SPEAKING model addresses the "how" of the interviews (their context, structure, and tone), while thematic analysis addresses the "what" (the content of participants' attitudes and beliefs).

The interviews were conducted primarily in Sindhi, with occasional code-mixing into English and Urdu, reflecting participants' natural speech patterns. Interview questions were designed around the historical and colonial context of the Sindhi-speaking region, with particular attention to participants' beliefs about the ancient roots of Sindhi cultural and linguistic identity. The same set of questions was administered to all three participants to ensure consistency and comparability. Participants' responses were interpreted both as evidence of language attitudes and as instances of local historical consciousness, including popular beliefs that connect the Sindhi language to the Indus Valley Civilisation. It should be noted that the script of the Indus Valley Civilisation remains undeciphered, so claims of linguistic descent from it cannot currently be established by scholarship; in this study, such claims are treated as participant beliefs and analysed as part of identity discourse rather than as linguistic fact.

III. LITERATURE REVIEW

Rahman (1996), in his study of people and languages in the pre-Islamic Indus Valley, describes the long history of languages, invasions and linguistic layering in the region, which provides the historical context within which contemporary Sindhi identity is constructed. His work concerns the documented linguistic history of the region; the language of the Indus Valley Civilisation itself remains undeciphered, and popular claims that Sindhi directly descends from it are matters of local belief rather than established linguistic fact.

Language survival depends on its users. Maya Khemlani David, in her article "Sindhi in Malaysia: Language Maintenance or Language Shift?", states that: "In the shift from one language to another, some of the functions of the ancestral language are retained even as its communicative role is replaced by the new language. Examination of the conversation of Sindhis across the generations disclosed that in the process of language shift, the ethnic language has varying roles across the generations." David's study is based on Malaysian Sindhis who left Sindh after independence, but the cultural heritage, including linguistic teaching, helped them preserve the language in a different environment. However, if the generations lose control over the language altogether, the survival of the Sindhi language becomes hard; David's research suggests that Sindhi in Malaysia is

undergoing significant language shift, with the ethnic language taking on varying roles across generations and its communicative functions increasingly replaced by the dominant language.

Theoretical work on language and society frames this study. As Blommaert (2005) argues, language is not only a means of communication but culture in practice. Heller (1999) observes that local languages are often symbolically valued but practically marginalised, a tension relevant to Sindhi, which is culturally respected yet under-prioritised in education. Fishman (1991) argues that the emotional weight of the mother tongue often resists replacement, and Gee (2014) notes that language change reflects social change.

IV. DATA COLLECTION

The interviews were conducted online. The first participant (P1) is a female teacher of English and Sindhi at a public school in a rural district of Sindh. The second participant (P2) is a male teacher of English and Sindhi at a public school in the same district and a scholar of Sindhi literature. The third participant (P3) is a young female university student at a public-sector university in Pakistan. All three participants come from multilingual backgrounds and were recruited through the researcher's personal network in the same rural area, which should be kept in mind when reading the findings.

4.1 Data Analysis: The Interviews as Communicative Events (SPEAKING Model)

Setting and Scene. The interviews were conducted online, through WhatsApp voice recordings, with participants located in a rural district of Sindh where the Sindhi language holds strong cultural roots. The interviews with the adult participants took place in the afternoon, and the interview with the university student at night. The scene was reflective and emotional, as participants discussed the Sindhi language with pride, affection, and sensitivity. The online setting did not limit their emotional connection, showing their deep attachment to the topic.

Participants. There were three participants: P1, a female adult Sindhi and English teacher with deep linguistic knowledge and cultural pride; P2, a male adult teacher with linguistic command, passionate about Sindhi identity and preservation; and P3, a female university student representing the younger generation, influenced by technology yet positive and respectful toward the Sindhi language. Their roles as speakers were shaped by culture, education, age and exposure, influencing how they articulated their attitudes.

Ends. The researcher's purpose (the official goal) was to explore attitudes toward the Sindhi language, particularly its cultural, emotional and future significance. Participants' purposes (the communal goals) included expressing their attachment to the language, asserting its historical depth and cultural value, and reflecting on its future. The outcome was a clear consensus that Sindhi is not just a language but a living cultural identity. The emotional end was to reinforce their pride and belonging within Sindhi heritage.

Act Sequence. The conversation followed a natural flow: (1) introduction of participants and their background; (2) discussion of their connection to the Sindhi language and culture; (3) reflection on the future and preservation of Sindhi; and (4) emotional and logical expressions of language pride. The act sequence revealed how each participant's speech shifted from informative to emotional and reflective, showing the language's deep personal meaning.

Key. The tone and manner of speaking were both emotional and logical. The key was identified through attention to paralinguistic cues reported by the researcher (e.g., pauses, emphasis, laughter) and through the content of participants' statements (e.g., expressions of pride, concern, or affection). The female adult spoke with pride and warmth, emphasising historical richness. The male teacher used a rational yet passionate tone, highlighting logical arguments about linguistic preservation. The young student showed a balanced tone, rational, modern and realistic, acknowledging technological influence without rejecting her language. Overall, the key of speech was respectful, serious and heartfelt, with moments of pride and sensitivity.

Instrumentalities. The medium of communication was an online interview, using Sindhi with English code-mixing. The style was semi-formal, combining personal reflection with academic reasoning. The digital platform allowed a smooth exchange of views, showing how traditional attachment to language can exist within a modern communicative medium.

Norms. The conversational norms were respectful turn-taking and non-interruptive listening. Each participant respected the others' viewpoints and emphasised collective identity over individual differences. Their norms of expression followed the cultural politeness typical in Sindhi discourse: indirect, respectful and emotionally expressive.

Genre. The genre of this communication was a semi-structured interview, combining narrative reflection, cultural commentary and personal testimony. It drew on elements of oral storytelling and cultural pride discourse. The participants' responses form a genre of ethnolinguistic reflection, showing how language attitudes are interwoven with identity, culture and history.

V. RESULTS (THEMATIC ANALYSIS)

Sindhi as a symbol of cultural identity. Both teachers and the student regard Sindhi as an essential marker of their cultural heritage. The adults stress maintaining linguistic purity, while the student connects Sindhi to emotional belonging yet often blends it with Urdu and English in daily life. This pattern shows that Sindhi serves as both a cultural and emotional identity symbol, deeply tied to heritage and self-expression. Even with modernisation, speakers retain a strong attachment to their mother tongue.

Generational differences in language use. The older participants (both teachers) prefer pure Sindhi in personal and professional settings, whereas the younger participant frequently code-switches between Sindhi, Urdu and English, especially in academic or online contexts. This difference across generations reflects adaptation rather than loss; Sindhi is evolving to fit modern social realities while preserving its cultural function, a pattern consistent with Gee's (2014) observation that language change reflects social change. With only three participants, this contrast is indicative and requires confirmation in a larger sample.

Sindhi in education. Both teachers agreed that Sindhi is included in the curriculum but not prioritised. English dominates as the medium of instruction, and the student reported that Sindhi feels less useful for academic advancement, and that Sindhi is no longer taught seriously in many schools and universities.

Preservation versus transformation. The adult participants advocated preserving the traditional form of Sindhi, while the university student views code-mixing as a normal and creative part of communication. This contrast reveals a generational divide: older speakers prioritise linguistic purity, while younger speakers embrace flexibility and change, indicating cultural continuity through transformation.

Emotional and social connection. All participants reported using Sindhi at home and in close relationships. It remains the language of warmth, emotion and community bonding. Sindhi's emotional role supports its survival as a language of the heart even if its formal use decreases, strengthening social cohesion and cultural belonging. This supports Fishman's (1991) claim that the emotional weight of one's mother tongue often resists replacement.

Historical consciousness and preservation. Participants invoked a deep historical narrative for Sindhi. Some elements of this narrative—such as the claim that inscriptions from Mohenjo-daro evidence the language's antiquity—are matters of popular belief rather than established fact, since the Indus script remains undeciphered. Other elements—such as the observation that successive rulers (Arab, Soomra, Samma, Arghun, Kalhora, Talpur, and British) left their mark on the language—are consistent with documented linguistic history, though participants' interpretations of these influences may differ from scholarly accounts. Two teacher participants suggested that colonial rule ultimately contributed to the standardisation and promotion of Sindhi rather than its suppression. These are participants' own historical claims and beliefs, reported here as data on identity construction; where they involve the undeciphered Indus script, they are treated as popular belief, not established fact. The findings suggest, in participants' view, that no language reaches an "ending point" unless its own speakers abandon it, often out of a perceived inferiority toward it.

VI. CONCLUSION

Language should not be understood merely as an emotional analogue of biodiversity; rather, it is a living entity that requires sustained cultivation across generations to survive. This is reflected in the accounts of the native Sindhi speakers interviewed here, who continue to inhabit a region with one of the oldest urban civilisations in South Asia. This research concludes that language cultivates identity and reflects the personality and deeply rooted culture of a people.

The participants in this exploratory study demonstrated a strongly positive attitude toward their language. However, the youngest participant's account points to a potential gap in the younger generation, whose members often have limited exposure to Sindhi-medium education and reduced opportunities to use the language formally. As one teacher-participant noted, if left unaddressed, this gap could contribute to the long-term weakening of the Sindhi language. In light of these findings, this study concludes that, in the view of its speakers, the preservation of Sindhi depends not on external threats but on the continued

engagement, awareness and pride of its own younger generation. These conclusions are drawn from three participants in one district and are offered as hypotheses for larger, systematic studies of language attitudes across Sindh.

This study contributes to the sociolinguistics of lesser-studied languages by documenting the attitudes of Sindhi speakers toward their mother tongue and by identifying a potential generational gap in institutional support and language use. It should be noted that this study does not directly measure intergenerational transmission; rather, it examines participants' attitudes toward the language and their reports of their own language use, which are relevant to but not identical with transmission. Future research could extend this work in several directions: larger-scale surveys of language attitudes across urban and rural Sindh; comparative studies of Sindhi communities in the diaspora (building on David's work in Malaysia); ethnographic studies of language use in specific domains (home, school, workplace, digital media); direct studies of parent–child interactions and language use in the home; and intervention studies examining the effectiveness of mother-tongue education programmes. Such work would help to establish whether the patterns identified here hold more broadly and to inform language policy in Sindh and beyond.

CONFLICT OF INTEREST

The author declares no conflict of interest.

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APPENDIX A: TRANSCRIPTION CONVENTIONS AND ETHICS

The interviews were conducted in Sindhi (with occasional English and Urdu items) and are presented here in an ad hoc Roman transcription that reflects the researcher's own pronunciation-based rendering; no standard romanisation scheme was used. An ad hoc Roman transcription was used rather than a standard romanisation scheme because the latter would require a level of phonological precision that is not necessary for the purposes of this study. The transcription aims to represent participants' speech as closely as possible while remaining accessible to readers without specialised knowledge of Sindhi phonology. Readers should note that this system does not distinguish all phonemic contrasts and that it reflects the researcher's own pronunciation.

Turns are marked I (interviewer) and P1/P2/P3 (participants). The translations were produced by the researcher and are offered as working approximations rather than as definitive translations. They aim to convey the content and tone of participants' answers for readers unfamiliar with Sindhi, while acknowledging the inevitable losses involved in translation. Names, exact villages, and institution names have been removed or generalised to protect participant anonymity.

APPENDIX B: INTERVIEW TRANSCRIPTS (ANONYMISED) WITH WORKING ENGLISH TRANSLATIONS

1) Participant P1 (female adult, schoolteacher)

I: cha haal ahy tawha jo

P1: khair taha budhayo?

I: Khair Mashallah

I: [asks permission to ask questions about the Sindhi language]

I: Mujho Pehro sawal tawha khaa eho ahe ta tawha Sindh boli khe kehre nazre sa diso that, hik boli jeka pehra tawha budhi jih g tareekh panj hazar saal purani aa.

P1: Sindhi boli khe emm hin nazre sa diso tha ta hee boli duniya g qadeemmm boliyun ma hik aa. Byo hee boli pore lok adab dahap g waris ahe ae moenn ja dare kha wathi ujj taee hin khe biudho waje tho galahyo waje tho parhyo waje tho ae perhae wajo tho.

I: Sindhi boli khe ahmiyat diyar cho lkazmi ahe?

P1: Sindhi boli khe ahmiyat in kare diyar ahe jea qomun khe aaaa jorir thaher jo kam safaqat kandi ahe ihri trah asee zindah reher khe boli kam eedi ahe jesi boli khe ahmiyat nahe tesi taee boli ahmiyat nathi rakhe.

I: Sindhi adab kea tho role ada kare duniya j adab m?

P1: Duniya j adab m sindhi adabi kitab english m ya biyan boliyun m tarjma kaya waya ahin ae aalmi sitah ty jeka sindhi shyari novel prhya wajan tha uhe behtreen sindhi adab m role ada kan tha duniya j jeko aa so adab m.

I: Her dour m jeke hukmran aya duniya m sindh g tareekh diusandie sindhi boli klhe kea influence kayo?

P1: sindhi jeka boli jeka ahe sa qadeem boli aa ae iha moen j dare kha wartal ahe muhran ty jeka likhat ahe uha jeka unhan g likhat uha boli j roop m mojod aahe ujj b mojod ahe ae un kha po jeko hin khe hukmran ditho arban jo dour ayo soomrarn jo dour ayo saman jo dour ayo ae argonan jo dour aya un kha po kalhoran jo jeko dour ayo kalhoran j dour m wari shah abdul latif khe jeka shayari wadi ahmiyat dini waee un kha po warii talpur ihri khas ahmiyat n mili un kha po Angrez j dour m unme hin sindhi zaba khe wadi ahmiyat dinin waee ae boli khe tamam wadi tarqi wathraee.

I: Tawha Sindhi noli jo mustaqbil cha tha diso?

P1: ma samjha thi ta sindhi boli jo jeko mustaqibil aa sindhi boli jeka mithi boli ahe shahokar boli ahe ae tareekh j feethe ty roker kih j was m nahe in jo mutsqibil roshan ahe ae hamesha rehri aa aaaa hamesha rehdi.

Working translation (approximate). P1 described Sindhi as one of the most ancient languages of the world and as heir to a rich literary and oral tradition passed down through generations. She said a language deserves importance because it binds a nation together and keeps its people alive as a community. She noted that Sindhi literary works and poetry have been translated into English and other languages and are read internationally, which she sees as Sindhi literature's contribution to world literature. Reviewing successive rulers of Sindh (the Arab period, Soomra, Samma, Arghun, Kalhora, Talpur and British eras),

she said the language survived them all and that in the British period it received great importance and progressed considerably. She described the future of Sindhi as bright: an ancient, dignified language with deep historical roots that will always remain.

2) Participant P2 (male adult, schoolteacher and literary scholar)

I: AoA Cha hal aa?

P2: WS, Khair aa.

I: [introduction and invitation to answer questions about the Sindhi language]

P2: [gives background: resident of a village in a rural district of Sindh, with an interest in Sindhi literature.]

P2: Sindhi hik shahokar boli ahe jeka moen j dare ma muhran ty mojod likhat ma sabit ahe ta hite aagate dour m b ka boli likhat j roop m mojod huee nisaniyat ja mahir mulki tore benul aqwami siteh ty unhee boli khe hik perher ja jatan kare rahya ahin arab sayan ae tareekh dan j tehreer mojub 9 sadi un kha b agy sindhi boli sindh m raj huee.

I: Sindhi boli g ahmiyat cho lazmi ahe?

P2: Sindhi boli khe ahmiyat diyar in kare lazmi ahe ta hik ta qadeemi ae saghari boli ahe hin m boli m biyan boliyun khe par m jazab kerer g salahyat ahe ae sawe saal hazare saal kha wathi hee boli hik ilaeqe hik sobe hik mulk g shahokar boli rahe ahe hin m wada wada shayar adeeb naqad peda thya ahin ae hin boli m tamam gharo mawad mojod ahe jeko kin k ta shayar g shayari shah Abdul latif bhattai ahe aafaqi shayer ahe sheikh ayaz jadeed dour jo wado shayer ahe ae unme adab m mirza qaleech baig ahe jih jo adab ae duniya j adeeban aaspass j mulkan un khe tasleem kayo ahe. Hin boli jo hikro sabab ihyo b ahe ta hin khe pehji pori tareekh ahe pahji pori alphbet ahe ae hee boli jeko wa so qadeem doran kha wathi hin boli ty hamla thya ahin per hee po b nij asli sorat m mojod ahe ae here jadeed computer j dour m hin g transcript istmal kare saghje thi je kadah mahir hin boli khe istermal kan ta.

I: Tawha Sindhi boli jo muistaqbil cha tha diso?

P2: Sindhi boli hik saghari boli ahe jeka waqt b Wqat duniya h jadeed tareqan m un j iota un g rasmul khat internet ty unhan ty b koshish kaee thi waje ta uha sindhi boli agte halee duniya g angrezi boli jiya here b pehji afadiyat ahmiyat hasil kare. Ae sindhi boli jo adab tawha diso un jko adab ae biyan b oliyun m tarjmo b thye tho per un sa gado gud sindhi boli kafi duniya ja daha marho uhe unje sikhar un je iota ty tamam gharo kam kare rahya ahin ae hee jeko waso hin m poro nasar b ahe ae shayari b ahe jeka afaqi shayri ahe ae byo hin ja tarjma biyan boliyan m thyan tha.

I: Sindhi adab kea tho role ada kare duniya j adab m?

P2: Sindhi adab jeke adabi likhryou ahin jeka hin g shayari ahe jea shah bhatti ahe shiekh ayaz ahe tanveer abbasi ahe, ustad bukhari ahe sachal sarmast ahe iho duniya j biyan boliyun khas kare angrezi urdu farsi aee biyan boliyn m aaaa tarjmo thee chuko ahe mana he asa jo adab aetro ta sagharo ahe jih g aalmi siteh ty hikri ahmiyat ya hikri value zahir thye thee cho ta sindhi adab m rugo shayari rugo nasar n per un sa gudo gud hin m biyan bolyun jo par m samaer g salahiyat ahe.

I: Her dour m jeke hukmran aya unhan sindh g tareekh disnade unhe singh g boli khe kea inffluence kayo?

P2: Asa jadah sindh g tareekh parho tha ta sa khe araban jo dour yad ache tho hare araban g jeka rasmul khat huee sindhi boli un triz ty mana thahi waee ahe rasmul khat jeka ahe ta arbi boli g aa jeka asal m sindhi boli par m jazab kare chadi ahe byo ta unhan ja jeka lafz hua Jeke unhan jo tehreero hyo uhe rasmul khat m ae uha lafz sindhi boli ae sindhi adab ty ihyo influence aando ta uhe sindhi jo hiso thee waya kafi hetra lafz ahin jeke sindhi boli un khe pehje jeko aa so boli m jazab kare sindhi boli tor ae sinddhi adab tor uha jeko aa so pesh kay ahin.

Working translation (approximate). P2 described Sindhi as a dignified language whose antiquity is evidenced, in his view, by inscriptions at Mohenjo-daro, and said that experts at national and international levels have struggled to decipher that older writing. Referring to Arab historians, he stated that from before the ninth century the Sindhi language held dominance in Sindh. He argued the language deserves importance because it is ancient and has the capacity to absorb other languages, that it has produced great poets, writers and critics (Shah Abdul Latif Bhattai, Sheikh Ayaz, Mirza Qaleech Baig), and that it possesses its own complete history and alphabet; although invasions affected it, it survives in its original form and can be transcribed in the computer age. On the future, he said the language is progressing, its script is being used on the internet, and it will gain importance like English; its literature is being translated into other languages. He listed Sindhi poets whose work has been

translated into English, Urdu and Persian, and described the Arab-era script and loanwords as influences absorbed into Sindhi language and literature.

3) Participant P3 (female, university student)

I: Aoa

P3: w.salam

I: Kin ahiyo

P3: thik thik, tawhan budhayo?

I: khair aa, munjho hik sawal aahe ta tahan sindhi boli khe kehre nazriye sa tha diso?

P3: mhmm, sindhi boli mujhe la uha boli aahe janh mon khe hin duniya sa sabhni kha pehriya gadhiyo aahe, janh mon khe duniyai nadhiyun nadhiyun shayun sekhariyun aahin, janh mon khe adab sekhariyo aahe. Eha hik ehri boli aa mujhe la janh mon khe biyan boliyun sa gadhiyo aahe. Sindhi boli mujha khalis ahsaasan khe hik ehri jagah diye thi jeka bi ka b boli na thi diye. Sindhi zubaan jo hik hik lafz hik tareekh rakhe tho hin boli khe wisarar diyar pahjun padun katrar j barabar aahe.

I: sindhi zubaan khe ahmiat diyar cho zaruri aahe?

P3: sindhi boli asn j la hik shurwati nukto aahe, jin english boli g "A" un jo shurwati nukto aahe janh kha siwae boli adhuri aahe tin ee singhi boli sindhyun la hik shurwati nukto aahe janh kha siwa sindhi marhun adhura aahin, sindhi boli asn j culture jo hik aham hiso aahe janh kha siwa asn jo culture, asn g rehdi sehdi, adab, ikhlaaq, mazhaab aain asn paar adhura ahiyun.

I: Har door mein sindh ja jeke hukmraan aya, unhan sindhi boli te kehro asar widhi?

P3: na sirf hukmraanan jo asar par, sindhi ehriyun shakhsiyatun janh sindhi boli khe hik aham darje te rakhiyo jin shah abdul latif. Sindhi boli jo shayar shah abdul latif sindhi boli khe hik ahro darjo dino, hin waqat sindhi boli g galh shah abdul latif g shayari kha siwae nahe thindi. Shah abdul latif hik roohani aain shairaana gahraai dini dekharide pyaar, insaaniyat aain sukoon j zariye. Sachal Sarmast janh sindhi, saraiki aain arabi likhi par un sindhi boli khe kainaati aain mystical awaaz dino.

I: [final questions on Sindhi literature and the future of the language]

P3: sindhi boli 4 hazaar saal purari aahe, enhe g tareekh asn khe hathradhu likhiyal mile thi jin biyan tamam boliyun g mile thi. Sindhi boli tamam wadiyun shakhsiyatun peda kayun ahin janh sindhi adab khe hik wado darjo dino aahe.

P3: umm dadho sutho sawal kayo aahe ta, sindhi boli hik written boli aahe janh khe mitair dukhiyo aahe par aj kalh jaa baar sindhi boli khe likhar zaruri natha samjhan cho ta unhan j scoolan aain universities mein sindhi boli nahe janh j kar unhan g boli ta asar pawe tho, biyun boliyun unhan g sindhi boli khe influce kan thiyun janh j kare uhe hik proper way mein boli natha galhae saghan.

Working translation (approximate). P3 described Sindhi as the language through which she first learned about the world, its rivers, lakes and literature, and said it gives her a pure feeling that no other language gives her; every word of it carries history, and forgetting it would be a betrayal like losing one's identity. She called Sindhi the basic point of her identity, like the letter "A" in English: without it, a Sindhi is incomplete, and so is Sindhi culture, manners, religion and values. On external influences, she said that not only rulers but personalities such as Shah Abdul Latif elevated the language, and that in that era nothing was spoken but Shah's poetry; she also mentioned Sachal Sarmast, who wrote in Sindhi, Saraiki and Arabic and gave the language a cosmic, mystical voice. She stated her belief that Sindhi is 4,000 years old and that its speakers' history reaches back to the Harappan period (reported here as a participant belief). On the future, she said Sindhi is a written language now in pain: nowadays people do not consider it necessary to write it, Sindhi is not taught seriously in many schools and universities, other languages are influencing it, and as a result many people cannot speak it properly.



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