



Published by
*Centre for Languages and
Translational Studies*

Pakistan Journal of Languages and Translation Studies

ISSN (Print) 2410-1230
ISSN (Online) 2519-5042
Volume 10 Issue 1 2022
Pages 186-207

Open Access

Audiovisual Translation of Cartoons to Improve Lexical Reception and Ethnolinguistic Identity of Punjabi Speech Community

Publication Details Ayesha Saddiqa

Paper Received: PhD Scholar, Department of Linguistics and Communications,
May 14, 2022 University of Management and Technology, Lahore-Pakistan

Paper Accepted: Muhammad Shaban Rafi
May 20, 2022

Paper Published: Professor and Chairperson, Department of English Linguistics and
June 30, 2022 Literature, Riphah International University, Islamabad-Pakistan

Abstract

This study emerges in the absence of literature on the audiovisual translation of cartoons to improve the lexical reception and ethnolinguistic identity of the Punjabi language in Pakistani Punjab. The data was collected from generation Z (7-10 years young children). Giles and Johnson's ethnolinguistic identity theory (1987) was employed to determine whether this cohort demonstrates ethnolinguistic belongingness to the Punjabi language. Two episodes of cartoons were translated, adapted, and dubbed through the lens of the audiovisual translation model proposed by Valeria Giordano (2016). A sample of 40 Urdu/English bilingual children was purposively drawn to investigate their lexical reception for ethnolinguistic identity construction of Punjabi audiovisual translation of cartoons. Wilcoxon Signed Ranks Test was conducted to find the statistically significant difference between the pre-and post-test lexical reception of the participants. Findings revealed an increasing interest of the Participants in the audiovisual translation of cartoons to know more about the Punjabi language. Moreover, there was a significant



Published by Licensee CeLTS. Copyright: © the author(s). This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

difference between the pre and post-test lexical reception and ethnolinguistic identity ($p < .001$). This study is an attempt to revitalize the Punjabi language.

Keywords: Punjabi audiovisual translation, ethnolinguistic identity, lexical knowledge, linguistic revitalization

1. Introduction

Many scholars have expressed their concerns that Punjabi speech community in Pakistani Punjab has been shifting towards the most prestigious national and official languages i.e., English and Urdu. This linguistic shift has relegated the Punjabi language to the periphery (Abbas, Jalil & Rehman, 2019; Abbas, Jalil, Zaki & Irfan, 2020; Alizai, 2021; Arshad & Malik, 2016; Ghufraan, 2016; Gillani & Mahmood, 2014; Hafeez, 2021; Haidar et al., 2021; John, 2015; Khokhlova, 2014; Mansoor, 1993, 2004; Naqvi et al., 2021; Nazir et al., 2013; Riaz, 2011; Shafi, 2013; Zaidi, 2001, 2010, 2014). The national census reports that in 1951, 57.08% of the total population of Pakistan belonged to the Punjabi speech community, which gradually declined to 56.39% in 1961, 56.11% in 1972, 48.17% in 1981, and 44.15% in 1998 (Population by mother tongue, 2022). According to an estimate the percentage of Punjabi speakers has further declined. The usage of Punjabi seems to be depleting in the major domain e.g., education, employment, national print or screen media, which is heading toward 'intellectual death' (Khokhlova, 2014).

Language shift is considered a sign of linguistic and cultural assimilation into a major language that may perpetuate attitudinal shift and displaced identity (Haidar et al., 2021; Naqvi et al., 2021). The attitudinal shift has further led to no sense of belongingness to the Punjabi language (Shafi, 2013), which once was the language of their forefathers. As a result of this, Punjabi is thought to be an inferior language. Haider et al (2021) have found an increasing resistance to the usage of Punjabi language and relating it as an identity marker. Adding insult to injury, Punjabi parents do not encourage their children to communicate their first language. Various stereotypes e.g., *paindu* (illiterate) are associated with Punjabi speakers that is causing the intergenerational transmission of the Punjabi language.

Recently the scholars are making efforts to revitalize the past glory of Punjabi language usage. Shafi (2013) suggests the use of media to change the public opinion about Punjabi, introducing it as a subject in institutions and as an official language, and, stresses upon the official patronage for the promotion of the Punjabi language. Rabbani and Lohat (2020) recommend encouraging the Punjabi language learning and the commencement of remedial projects for revitalizing Punjabi. Naqvi et al. (2021) emphasized translating Punjabi literature into other languages or vice versa, elaborating many other suggestions for promoting Punjabi. Casanova (2005) advocated the use of

translation in reviving languages. The focus of this study is to contribute in the revitalization efforts proposed by erstwhile researchers. The present study utilized Audiovisual Translation of Cartoons (AVT) to improve the lexical reception and ethnolinguistic identity of Punjabi.

The target population of the present study is Generation Z (the cohort born between the late 1990s and the early 2010s: Oxford Learner's Dictionary) that exhibits primary the language shift. Not unsurprisingly, Punjabi children from Generation Z do not even know that Punjabi is a language, nor do they identify them with the Punjabi speech community. The reason is that Punjabi is not spoken in their close interpersonal communication networks. They learn Urdu from their parents and siblings as their home language and English from schools as it is the language of instruction in most schools in Punjab, Pakistan. They are not taught Punjabi and have fewer domains to use it.

Nazir et al (2013) argue that Punjabi lacks prestige and eventually may not afford its speakers any educational, social, or economic benefits. This situation calls for a need to learn/teach the Punjabi language to create a positive image of Punjabi. Shah and Brenziger (2018) assert that ‘the formal or informal teaching of ancestral languages is at the core of language revival and language revitalization movements’ (p. 201) as supported by Hinton (2011). Hence, choosing one of the best and tested mediums for promoting the Punjabi language for the ‘digital natives’ (what Turner, 2015 calls Generation Z) is fundamental may help to restore the usage of Punjabi.

The paramount role of cartoons in language learning has been established by a number of studies (Alghonaim, 2020; Bahrani & Sim, 2014; Bahrani & Soltani, 2011; Enayati & Kakarash, 2017; Hassan & Daniyal, 2013; Karakas, 2012; Kokla, 2016; Munir, 2016; Paron, 2022; Poštič, 2015; Rawan et al., 2018; Saddiqa & Rafi, 2019; Ulfa et al., 2017). Researchers posit the positive role of cartoons in foreign/second/English language learning (Alghonaim, 2020; Perween & Hasan, 2020; Sajana, 2018; Singer, 2022). Cartoons are also credited for glorifying a language, linguistic style, culture, and traditions in a way that leaves a profound impact on children's personality, behavior, and identity (Islam & Biswas, 2012). Cartoons, through their characters, incorporate and shape the ideas of self, culture, and the all-embracing perception of the world (Batkin, 2017). The children imitate cartoon characters’ words (Munir, 2016), accents (Postic, 2015), interactions, and dressing styles (Raza et al., 2016). Highlighting the need for Punjabi language learning in Generation Z and the explicit role of cartoons in language learning and language identity, we have introduced the AVT of cartoons in Punjabi as a way forward. Ferguson (2020) and Silwa (2018) have found that Generation Z spends more time on screen for edutainment. Cartoons appear as an extraordinary tool to enhance the learning environment through experiential, adventure, collaboration, and primarily learning by doing (Bates, 2015).

Audiovisual Translation (AVT) is a burgeoning practice area that offers subtitle and voicing as the most used methods for screen translation (Chaume, 2014; Pérez-González, 2014; Romero-Fresco, 2020). Many scholars have emphasized that AVT aids language learning by offering both independent and shared learning experiences involving fascinating multi-modes. AVT, through dubbing and subtitling, has the potential to present context-based linguistic and cultural aspects of communication (Baños & Sokoli, 2015; Bravo, 2008; Chiu, 2012; Danan, 2010; Díaz-Cintas, 2003; Díaz-Cintas & Anderman, 2009; Incalcaterra Mcloughlin & Lertola, 2015; Sánchez-Requena, 2016; Talaván & Lertola, 2016).

The Pakistani media has adversely contributed to the negative image of the Punjabi language by displaying it to create humor in theaters and stage dramas, with vulgar and abusive lexical choices and implicit tonal twists. This inappropriate and uncouth use of Punjabi is also one of the reasons that educated parents avoid speaking it with their children (Abbas et al., 2019). Our study is an attempt to portray a positive image of the language through a standard dialect, i.e., Majhi, with such a formal lexical representation that is acceptable to parents, who consider Punjabi a less 'sophisticated and cultured' language (Rahman, 1996), as well as any educated person of the community. Keeping this in view, we have translated, adapted, and dubbed [three stages of the AVT process as proposed by Valeria Giordano (2016) in her model of AVT] two popular cartoon episodes among children into the standard Punjabi language.

After developing a standard Punjabi AVT, we evaluated its impact on lexical reception and ethnolinguistic identity (EI) construction of Urdu/English bilingual children (7-10 years old) from the Punjabi speech community. Lexical knowledge of a language lies at the heart of language learning (Caro & Mendiñeta, 2017; Lessard-Clouston, 2013). According to Munir (2016), the vocabulary of any field is unique, 'as unique as fingerprints to a human being' (p.14). It is significant in letting speakers express themselves and understand others. Rich lexicon boosting the other language skills contributes to effective language acquisition (Alqahtani, 2015). Research acclaims that vocabulary is indispensable for any language learning and crucial to language proficiency and comprehension, even more, important than learning grammar (Thornbury, 2007; Al-Qutaiti, 2019). Therefore, we have focused on the lexical learning of the children through Punjabi AVT of cartoons and the exploration of the lexical impact of cartoons on children.

As far as the EI is concerned, Noels (2017) defines it as "a personal experience of belongingness to a social group that is distinctive in terms of member's shared ethnic ancestry and native language" (p. 1). Though EI is subjective, it can be construed in several ways, including self-identification, language affiliation, the sense of belongingness to the speech community, shared meanings and knowledge, ingroup ties, the importance of ingroup identity, etc. (Noels, 2017, p.1-2). Ethnolinguistic identity is

considered the third vertex of the ethnolinguistic orientation of any speech community; language vitality and attitudes are the first two (Noels et al., 2014).

Ethnolinguistic vitality of Punjabi (Zaidi, 2016; Abbas et al., 2019) and the language attitudes of the Punjabi speech community have been the subject of many studies (Abbas, Jalil, Zaki & Irfan, 2020; Alizai, 2021; Arshad & Malik, 2016; Ghufuran, 2016; Gillani & Mahmood, 2014; Hafeez, 2021; Haidar et al., 2021; John, 2015; Mansoor, 1993, 2004; Naqvi et al., 2021; Nazir et al., 2013; Riaz, 2011; Shafi, 2013). The Punjabi AVT of cartoons will also add to the vitality and promotion of language through media efforts, and it is also presumed to influence language attitudes. However, the EI of the Punjabi speech community is the least explored area. Grounded in Ethnolinguistic identity theory (EIT), the study also aims to explore the participants' sense of belongingness to the Punjabi language and the languages of their surroundings: Urdu-national language and English-the most esteemed language. This investigation is carried out by adopting an EI questionnaire designed to gauge participants' language affiliation in terms of self-identification, language attitudes, and language use. Engaging the participants' responses for all three languages is necessary as EIT is interested in exploring the ethnolinguistic belongingness, whether strong or weak, to all the languages present in one's surroundings in situations where two or more languages and/or cultures are in continuous contact. We also intend to look for the patterns of assimilation, integration, separation, and deculturation (see: Acculturation Model, Berry & Sam, 2016).

Despite the significance of cartoons in the lives of children and the much-acclaimed role of cartoons in language learning, there is a dearth of local cartoons in national or local languages. This calls for the need to develop new Punjabi cartoons. The current study opts for a comparatively low cost and resources approach to developing the Punjabi AVT (dubbing) of cartoons. The previous studies exhibit the use of cartoons for foreign/second or/and mainly for English language learning (Alghonaim, 2020; Enayati, 2016; Sajana. 2018; Singer, 2022). This demands proper planning for producing cartoons to facilitate language learning for EI construction. The idea of interlinking language development and use with identity for Punjabi revitalization was inspired by Noels (2017), who states that 'there is a reciprocal relationship between language development and use and identity that has implications for extensive language maintenance and change (p. 8). AVT is also the least worked and under-explored area of formal practice in Pakistan. It may be utilized in many ways for language teaching, learning, industry, and profession if given proper attention. This study explores whether or not there will be any statistically significant difference in Punjabi lexical reception and EI scores of the participants (Generation Z: 7-10 years old located in Lahore, Punjab, Pakistan) pre-and post-watching cartoons.

2. Theoretical Underpinning

Ethnolinguistic Identity Theory (EIT) – initially developed by Giles & Johnson (1987) – served as the theoretical framework. The theory deals with the socio-psychological aspects related to ethnicity and the language use of the speech community. It inquires “under what conditions an understanding of one’s individual self intersects with language use” (Burns, 2010, p. 261). EIT is concerned with the individual’s inclination and affiliation to his language, which entails a shift from previous research that focused on the group’s preferences. (Noels) 2017) explains that EIT was further elaborated to investigate peoples’ belongingness to their language /language group and other language/s of their surroundings. EIT targets the individual’s belongingness to the heritage group, whereas the referent group is often the society’s mainstream ethnolinguistic group. This theory provides a befitting framework to our study as the participants are ethnically Punjabis and the research focuses on their identification with their language and ethnolinguistic group. On the other hand, the referent languages Urdu and Punjabi are the mainstream languages of education and employment (John, 2015).

Punjabi is the language of the majority of the population in Pakistan. Urdu is the national language of Pakistan despite a very few ethnically Urdu-speaking population. Nevertheless, in the linguistic hierarchy, English is the superior language of the country (Rafi, 2013), as it is widely used in the power circles of bureaucracy, military, academia, corporate sector, and media (Manan, 2018). It does not belong to any majority ethnolinguistic group in Pakistan but rather a self-imposed language considered being of high esteem and power. This has a far-reaching impact on the young generation’s identity formation. Earlier, languages and cultures were threatened when they came into contact due to immigration. However, due to the technological turns, languages and cultures are in 24 hours of contact with the outer world, dismantling the national barriers and the limitations of time and space. EIT has been used extensively to study the EI of immigrants (Altman et al., 2010; Armon-Lotem et al., 2011; Armon-Lotem et al., 2014, Bourgeois et al., 2009; Kang, 2004; Karamanian, 2015; Walters et al., 2014) and in the contexts of minority language speaker regarding language vitalization efforts (Leonard, 2011; Davis, 2016). However, the use of EIT in the current instance where Punjabi is the language of a majority in terms of ethnic population but given the status of "minority language" (Zaidi, 2014) by its speakers is unique. It has helped to explore the language affiliation of Punjabi speakers with not only their language but also with the other languages in contact. This framework has helped us investigate the participants' social and ethnolinguistic identity and language use in their interpersonal communication networks in a scenario where previous research talks about the language attitudes of the Punjabi speech community. However, it does not shed light on the subjective feelings of language members regarding EI. It also contributed to measuring the participants' language development, use, and identity post viewing cartoons and establishing the role

of Punjabi AVT in cartoons for the same in the broader perspective of language maintenance and revitalization.

3. The Data

The study's research design encompasses the production of AVT of cartoons in Punjabi at the very first stage. This was complete research and a process-based in-depth study starting from getting acquainted with AVT techniques and the means and mediums used for each sub-phases of AVT-translation, adaptation, and dubbing. Aiming at the purpose of the study, i.e., AVT for children, into a moribund language, for language learning, and lastly, for dubbing purposes, the suitable techniques were selected to attain a skopos-oriented standardized AVT.

The study's target population was 7-10 years young Urdu/ English bilingual children (male & female) from the Punjabi speech community in Lahore, Punjab, Pakistan. As the main focus of the research was on the considerable task of developing standardized Punjabi AVT of cartoons, the data was collected from only forty participants to see the cartoons' reception in the second phase of the research through purposive sampling. The decision regarding the number of participants was made keeping in mind the research design, time, and finances (in line with the suggestions given by Christensen et al., 2015). It appears an appropriate number to delineate the lexical influence of the Punjabi dubbed cartoons and the ethnolinguistic identity construction of the participants. Through the inclusion criterion in-line with the purpose of the study, it was ensured from the parents and the participant before the data collection that Punjabi was not spoken in the participants' homes and their parents were educated (minimum graduation) and ethnically Punjabi and the child was studying in an English medium private school. We also obtained parents' written consent prior to the study. The investigation regarding cartoon reception revolved around lexical reception and four variables of ethnolinguistic identity. The study participants belonged to Punjab, Pakistan only; therefore, the results cannot be generalized to the Punjabi speakers of other provinces.

The lexical reception data was collected through the picture naming task (PNT) and the translation task (TT). The participants were asked to name 18 pictures based on the words from both cartoon episodes in Punjabi in PNT, and their responses were recorded. In TT, the participants were presented with 24 words to translate to clarify their meaning. A total of 42 Punjabi everyday usage lexemes based on two episodes of Punjabi dubbed cartoons were involved in the lexical reception task.

The EI measure consisted of 14 questions utilizing a 5-point Likert scale questionnaire adapted from Ben-Oved and Armon-Lotem (2016). They used this questionnaire to collect EI data from bilingual preschool children from Amharic-speaking families. The questionnaire focused on the participants' self and linguistic identities, attitudes towards

and preference for Amharic and Hebrew language in their social networks, language use, and proficiency in both languages. Earlier studies have also used this questionnaire to explore the EIs of over 280 children (Walters et al., 2014 examined the ethnolinguistic identities of Russian-Hebrew and Russian-German preschool children; Armon-Lotem et al., 2014 investigated the EI of English-Hebrew preschool children). In our case, we adapted the questionnaire to investigate the EI of Urdu/English bilingual participants for Punjabi, Urdu, and English. The questions targeted the participants' self-categorization (ethnic and ethnolinguistic identity), preferred language use in interpersonal communication networks (with family, friends, and house helpers), and language competence in Punjab/Urdu/English.

The participants were invited to a language lab equipped with multimedia in the form of groups of 2-3 participants only. The pre-test was conducted initially with the lexical tasks, and the participants scored on a 1-18 scale for picture naming and 1-24 for translation tasks. Afterward, a little warm-up exercise was done with the participants to familiarize them with the Likert scale, and they were measured on an EI questionnaire. After the pre-test, the participants watched the Punjabi dubbed cartoons in the language lab. Refreshments and a fun-filled coloring activity made the session more entertaining. Successively, the participants were shown the same episodes following the post-test with a similar lexical task and EI questionnaire. The children enjoyed watching the cartoons, questioned about, and showed amazement at little things. They found the tasks easy to perform and offered to bring their fellows/friends/cousins for the activity. There was no need for further guidance on the procedures beyond the warm-up process. Post-activity, each participant was given a small token of gratitude in the form of board games or books.

The data were analyzed using the Wilcoxon Signed Ranks Test to find the statistically significant difference between pre-test and post-test scores of the Punjabi lexical reception tasks and EI measure.

4. Results

This section presents findings based on pre-and post-test data outlining the lexical reception of the cartoons and the patterns of ethnolinguistic identity construction pre-and post-viewing the Punjabi dubbed cartoons.

4.1. Lexical Reception by Urdu/English Bilingual Children

Lexical reception of Punjabi dubbed cartoons based on both tasks (PNT & TT) is detailed in the following table.

Table 4.1: Means, SDs of Pre-test, Post-test scores of participants based on Lexical Reception

Lexical Reception Tasks	Pre-test		Post-test		Wilcoxon Signed Ranks Test	
	Mean	SD	Mean	SD	Z	p
Picture Naming Task	2.20	1.36	10.38	2.95	-5.53	<.001
Translation Task	3.00	0.93	16.13	4.01	-5.52	<.001
Lexical Reception (Total Score)	5.20	1.90	26.50	6.16	-5.51	<.001

Overall pre-test and post-test scores of participants are statistically significant ($Z=-5.51$, $p<.001$), as presented in Table 4.1. The mean score of the pre-test ($M=5.20$, $SD=1.90$) was less than the mean score of the post-test ($M=26.50$, $SD=6.16$). It validates that children have better Punjabi lexical competence after watching Punjabi dubbed cartoons. The results endorse the previous research on the positive role of cartoons in children's lexical development (Alghonaim, 2020; Ayar & Kiziltan, 2020; Özkurkudis & Bumen, 2021; Perween & Hasan, 2020; Sajana, 2018). The results also establish that learning through cartoons proved a simple, fun, and entertaining approach through which children were consciously or subconsciously exposed to language data realistically and naturally.

4.2. Ethnolinguistic Identity Construction by English/Urdu Bilingual Children

This section presents data analysis based on four variables of EI, namely ethnic identity, ethnolinguistic identity, reported Punjabi/ Urdu/ English use, and self-rated proficiency in Punjabi, Urdu, and English languages.

4.2.1. Ethnic Identity

Table 4.2 exhibits pre-and post-test scores of participants based on ethnic identity through the Wilcoxon Signed Ranks Test. English/Urdu bilingual participants who are ethnically Punjabi indicated a substantial degree of identification with Urdu and English identity. Their self-identification with the Punjabi language is not as strong compared to the other two languages. However, after watching the Punjabi dubbed cartoons, there is an improvement in their post-intervention scores ($Z=-5.04$, $p<.001$), and the results are statistically significant.

Table 4.2: Means, SDs of Pre-test, Post-test scores of participants based on ethnic identity

Sr.#	Ethnic Identity	Pre-test		Post-test		Wilcoxon Signed Ranks Test	
		Mean	SD	Mean	SD	Z	P
1.1	Punjabi Ethnic Identity	1.45	0.85	2.44	1.06	-5.04	<.001
1.2	Urdu Ethnic Identity	4.63	0.49	4.25	0.70	-4.04	<.001
1.3	English Ethnic Identity	4.33	0.81	4.09	0.91	-3.62	<.001

There was a statistically significant difference in scores of Punjabi ethnic identity of pre- and post-test of participants ($Z=-5.04, p<.001$). The mean score of the pre-test ($M=1.45, SD=0.85$) was less than the mean score of the post-test ($M=2.44, SD=1.06$). There was a statistically significant difference in scores of Urdu ethnic identity of pre-test and post-test participants ($Z= -4.04, p<.001$). The mean score of the pre-test ($M=4.63, SD=0.49$) was greater than the mean score of the post-test ($M=4.25, SD=0.70$). There was a statistically significant difference in scores of English ethnic identity of pre- and post-test of participants ($Z= -3.62, p<.001$). The mean score of the pre-test ($M=4.33, SD=0.81$) was greater than the mean score of the post-test ($M=4.09, SD=0.91$).

4.2.2. Ethnolinguistic Identity

The participants’ attitude/affiliation towards all three languages was measured through the ethnolinguistic identity variable. Table 4.3 shows pre- and post-test scores of participants based on EI of participants outlining their linguistic affiliation towards Punjabi, Urdu, and English languages.

Table 4.3: Means, SDs of Pre-test, Post-test scores of participants based on ethnolinguistic identity

Sr#	Ethnolinguistic Identity	Pre-test		Post-test		Wilcoxon Signed Ranks Test	
		Mean	SD	Mean	SD	Z	P
2.1	Punjabi Ethnolinguistic Identity	1.50	0.73	2.52	0.82	-5.28	<.001
2.2	Urdu Ethnolinguistic Identity	4.61	0.48	4.52	0.50	-2.11	0.035

2.3	English Ethnolinguistic Identity	4.58	0.55	4.63	0.57	- 1.15	0.252
-----	----------------------------------	------	------	------	------	--------	-------

There was a statistically significant difference in scores of Punjabi EI of pre-and post-test of participants ($Z=-5.28$, $p<.001$). The mean score of the pre-test ($M=1.50$, $SD=0.73$) was less than the mean score of the post-test ($M=2.52$, $SD=0.82$). There was a statistically significant difference between the scores of Urdu ethnolinguistic identity of pre-test and post-test participants ($Z= -2.11$, $p<.035$). The mean pre-test score ($M=4.61$, $SD=0.48$) was greater than the mean score of the post-test ($M=4.52$, $SD=0.50$). The pre-and post-test scores of participants in terms of English ethnolinguistic identity are not statistically significant ($Z= -1.15$, $p>.252$). The mean score of the pre-test ($M=4.58$, $SD=0.55$) was less than the mean score of the post-test ($M=4.63$, $SD=0.57$).

Pre-test scores display a strong affiliation of participants towards Urdu (pre-test $M=4.61$) and English language (pre-test $M=4.58$) if compared to the Punjabi language is even below average (pre-test $M=1.50$). However, the post-test scores identify that after watching the Punjabi dubbed cartoons, the participants showed more affiliation towards the Punjabi language (post-test $M=2.52$), although it is still incomparable with their attitude towards English and Urdu languages, a marked difference in the Post-viewing Punjabi cartoons is evident.

Despite minimal contact with the Punjabi dubbed cartoons, a significant difference in the participants' attitudes towards the Punjabi language is evident. We do not presume that cartoons can influence the participants' EI overnight. Nonetheless, the results attest that if the children are shown their heritage language cartoons time and again or as a matter of routine, it will help them develop a positive attitude towards their heritage language, i.e., Punjabi. It is noteworthy that Punjabi dubbed cartoon viewing has not considerably influenced their attitude towards Urdu and English languages. We admit that we live in a multilingual world, where command of more than one language is a much-needed skill but certainly not at the stake of one's heritage language. In the contemporary globalized world, we should not offer our generations English "or" Urdu "or" Punjabi; rather, there should be English as it is the need of the hour, 'and' Urdu as it is our national language, 'and' Punjabi as it is the participants' native language. Therefore, we endorse additive multilingualism with equal proficiency in one's native language.

4.2.3. Reported Punjabi/Urdu/English Use

Table 4.4 outlines the participants’ reported Punjabi/Urdu/English use in their communication networks, especially with their family members, friends, and house help.

Table 4.4: Means, SDs of Pre-test, Post-test scores of participants based on Reported Use

Sr#	Reported Punjabi/Urdu/English Use	Pre-test		Post-test		Wilcoxon Signed Ranks Test	
		Mean	SD	Mean	SD	Z	P
3.1	Punjabi Reported Use	1.34	0.42	1.99	0.72	-4.90	<.001
3.2	Urdu Reported Use	4.79	0.23	4.73	0.41	-0.59	0.554
3.3	English Reported Use	2.93	0.65	3.91	0.82	-5.35	<.001

The pre-test scores are based on their use of certain language, while post-test data reveals their desire to use that language in their communication language. The pre-test results reveal that the participants used Urdu mostly in their social lives. The results were statistically significant for both Punjabi and English in the post-test. The participants had slightly increased scores in the post-test when they were asked how much they would like to use the Punjabi language while talking to their family members, friends, and house help. It asserts that Punjabi dubbed cartoons positively influence their attitude towards Punjabi language use. There was a statistically significant difference in the scores of English reported usage of pre-test and post-test of participants ($Z= -5.35$, $p<.001$). The mean score of the pre-test ($M=2.93$, $SD=0.65$) was less than the mean score of the post-test ($M=3.91$, $SD=0.82$).

Interestingly enough, the participants' wish to use English with their family members increased significantly too, which exhibits their preference for English. This desire to use the English language reflects their awareness of the language hierarchy prevalent in their surroundings and the esteem associated with English. There is no statistically significant difference in the Urdu reported use pre-and post-test scores of participants

($Z = -0.59, p < .554$). The mean score of the pre-test ($M = 4.79, SD = 0.23$) was negligibly more than the mean score of the post-test ($M = 4.73, SD = 0.41$).

4.2.4. Self-Rated Proficiency

Table 4.5 presents participants' self-rating on their proficiency in Punjabi, Urdu, and English.

Table 4.5: Means, SDs of Pre-test, Post-test scores of participants on Self-Rated Proficiency

Sr#	Self-Rated Punjabi/ Urdu/ English Proficiency	Pre-test		Post-test		Wilcoxon Signed Ranks Test	
		Mean	SD	Mean	SD	Z	P
4.1	Punjabi Self-Rated Proficiency	1.34	0.49	3.00	0.83	-5.33	<.001
4.2	Urdu Self-Rated Proficiency	4.80	0.42	4.78	0.44	-1.00	0.317
4.3	English Self-Rated Proficiency	4.64	0.49	4.65	0.48	-1.00	0.317

The findings exhibit that the participants are proficient in both Urdu and English languages equally well, with negligible differences in their pre-and post-test scores. However, there was a statistically significant difference in scores of Punjabi self-rated proficiency in the pre-test and post-test of participants ($Z = -5.33, p < .001$). The mean score of the pre-test ($M = 1.34, SD = 0.49$) was relatively less than the mean score of the post-test ($M = 3.00, SD = 0.83$). It shows the participants' self-assessment post-viewing the Punjabi cartoons declaring that cartoon viewing has helped them a lot in their language speaking and comprehension skills.

Overall results expose that the participants of the study displayed bilingual identities, and they exhibited a greater preference for and use of Urdu and English in contrast to Punjabi. Their affiliation in ELI is most robust with Urdu and then with English.

4.2.5. Punjabi Ethnolinguistic Identity (PEI) Pre/Post Intervention

Let us look at the collective Punjabi ethnolinguistic identity construction of Urdu/English bilingual participants of the study pre and post-viewing cartoons, which

is the study's primary objective. All four variables are statistically strongly significant, with a p-value less than 0.001.

Table 4.6: Means, SDs of Pre-test, Post-test scores of participants on Punjabi Ethnolinguistic Identity

Sr#	Punjabi Ethnolinguistic Identity	Pre-test		Post-test		Wilcoxon Signed Ranks Test	
		Mean	SD	Mean	SD	Z	P
1.1	Punjabi Ethnic Identity	1.45	0.85	2.44	1.06	-5.04	<.001
2.1	Punjabi Ethnolinguistic Identity	1.50	0.73	2.52	0.82	-5.28	<.001
3.1	Punjabi Reported Use	1.34	0.42	1.99	0.72	-4.90	<.001
4.1	Punjabi Self-Rated Proficiency	1.34	0.49	3.00	0.83	-5.33	<.001

We do not claim that the Punjabi cartoon viewing experience has overwhelmingly changed the participants. Nevertheless, the results are encouraging, showing a transition from their pre-test ethnolinguistic identity patterns to post-intervention ethnolinguistic identity construction. Apart from EI, the participants rated an increase in their proficiency in the Punjabi language post watching cartoons (see 4.1 in the above table). It validates that cartoon can act as an edutainment tool for navigating language attitudes, behavior, affiliations, and patterns of ethnolinguistic identity construction.

5. Conclusion

Keeping in mind the prevalent language shift, this study accentuates the need to revitalize, preserve, develop and promote the Punjabi language. Punjabi AVTs of cartoons can play an instrumental role for children in this regard. The participants' demonstrated interest in Punjabi lexicons constructs their ethnolinguistic identity. Encouraging young children to learn and speak the Punjabi language helps to sustain and promote it. In doing so, we may help create a culture that promotes the teaching and learning indigenous and regional languages. Increased lexical knowledge will enable the Punjabi speech community to access, grasp and understand the messages disseminated in the Punjabi language and locate their spiritual ties with their ancestral culture. In terms of future directions, more audiovisual translations of different programs,

cartoons, or rhymes can be carried out in Punjabi for children. Movies can also be dubbed to revitalize Punjabi, aiming at adolescent speakers of the Punjabi speech community. Similar projects can also be introduced for the promotion of other regional languages.

References

- Abbas, F., Jalil, M. K., & Rehman, Z. (2019). The status of Punjabi language in the province of Punjab, Pakistan. *Dialogue (1819-6462)*, 14(2), 254-264.
- Abbas, F., Jalil, M. K., Zaki, H. N., & Irfan, F. (2020). Implicit measure of language attitude: Study of Punjabi native speakers by using matched guise technique. *International Journal of Innovation, Creativity and Change*, 13(1), 194-206.
- Alghonaim, A. S. (2020). Impact of watching cartoons on pronunciation of a child in an EFL setting: A comparative study with problematic sounds of EFL learners. *Arab World English Journal*, 11(1), 52-68.
- Alizai, K. (2021). A case study of Punjabi language diglossia and language shift in Baluchistan province. *Pedagogika Społeczna Nova*, 1(2), 163-181.
- Alqahtani, M. (2015). The importance of vocabulary in language learning and how to be taught. *International Journal of Teaching and Education*, 3(3), 21-34.
- Al-Qutaiti, Y. O. (2019). Teaching and learning lexical items. *International Journal of Research in Humanities, Arts and Literature*, 7 (5), 271-276.
- Altman, A. N., Inman, A. G., Fine, S. G., Ritter, H. A., & Howard, E. E. (2010). Exploration of Jewish ethnic identity. *Journal of Counseling & Development*, 88(2), 163-173.
- Armon-Lotem, S., Walters, J., & Gagarina, N. (2011). The impact of internal and external factors on linguistic performance in the home language and in L2 among Russian-Hebrew and Russian-German preschool children. *Linguistic Approaches to Bilingualism*, 1(3), 291-317.
- Armon-Lotem, S., Joffe, S., Abutbul-Oz, H., Altman, C., & Walters, J. (2014). Ethnolinguistic identity, language exposure and language acquisition in bilingual preschool children from English and Russian-speaking backgrounds. In T. Gruter & J. Paradis (Eds.), *Input and Experience in Bilingual Development*. TILAR series, Amsterdam: John Benjamins.

- Arshad, N., & Malik, N. A. (2016). Stigmatization and Punjabi language. *International Journal of Research in Education and Social Science*, 1 (1), 45-53.
- Ayar, Z., & Kiziltan, N. (2020). The effects of cartoons on the use of vocabulary learning strategies: A case in Turkish EFL classes. *Educational Policy Analysis and Strategic Research*, 15(2), 188-204.
- Bahrani, T., & Sim, T. S. (2014). The effect of exposure to cartoons on language proficiency. *Pertanika Journal of Social Sciences & Humanities*, 22(1), 137-146
- Bahrani, T. & Soltani, R. (2011). The pedagogical values of cartoons. *Research on Humanities and Social Sciences*, 1(4), 19-22.
- Baños, R., & Sokoli, S. (2015). Learning foreign languages with ClipFlair: using captioning and revoicing activities to increase students' motivation and engagement. In K. Borthwick, E. Corradini & A. Dickens (Eds.), *10 Years of the LLAS e-learning symposium* (pp. 203-213). Dublin, Ireland: Researchpublishing.net
- Bates, A. W. (2015). *Teaching in a digital age*. BC campus: BC Open Textbook Project.
- Batkin, J. (2017). *Identity in animation: a journey into self, difference, culture and the body*. New York: Routledge.
- Ben-Oved, S. H., & Armon-Lotem, S. (2016). Ethnolinguistic identity and lexical knowledge among children from Amharic speaking families. *Israel Studies in Language and Society*, 8(1-2), 238-275.
- Berry, J. W. & Sam, D. L. (2016). Theoretical perspectives. In D. L. Sam & J. W. Berry (Eds.), *Cambridge handbook of acculturation psychology* (2nd ed., pp. 11-29). Cambridge, United Kingdom: Cambridge University Press.
- Bourgeois, D. Y., Busseri, M. A., & Rose-Krasnor, L. (2009). Ethnolinguistic identity and youth activity involvement in a sample of minority Canadian Francophone youth. *Identity: An International Journal of Theory and Research*, 9(2), 116-144.
- Bravo, M. C. (2008). Putting the Reader in the Picture. Screen Translation and Foreign-Language Learning. [Doctoral Thesis, Universitat Rovira I Virgili, Tarragona, Spain].

- Burns, M. (2010). Ethnolinguistic identity theory. *Encyclopedia of identity*, 261-262.
- Caro, K., & Mendinueta, N. R. (2017). Lexis, lexical competence and lexical knowledge: a review. *Journal of Language Teaching & Research*, 8(2), 205-213.
- Casanova, P. (2005). *The world republic of letters*. Cambridge, Harvard University Press.
- Chaume, F. (2014). *Audiovisual translation: dubbing*. London & New York: Routledge.
- Chiu, Y. H. (2012). Can film dubbing projects facilitate EFL learners' acquisition of English pronunciation? *British Journal of Educational Technology*, 43(1): 24-27.
- Danan, M. (2010). Dubbing projects for the language learner: a framework for integrating audiovisual translation into task-based instruction. *Computer Assisted Language Learning*, 23(5), 441-456
- Davis, J. L. (2016). Language affiliation and ethnolinguistic identity in Chickasaw language revitalization. *Language & Communication*, 47, 100-111.
- Díaz-Cintas, J. (2003). Audiovisual translation in the third millennium. *Translation Today: Trends and Perspectives*, 192-204.
- Díaz-Cintas, J., & Anderman, G. (2009). *Audiovisual translation: Language transfer on screen*. UK: Palgrave Macmillan.
- Enayati, D. B., & Kakarash, F. (2017). The effect of watching English cartoons on grammatical accuracy of elementary students in Shahab English Institute of Mahabad, Iran. *Modern Language Studies Journal*, 3(1), 1-9
- Ferguson, D. (February 29, 2020). Children are reading less than ever before, research reveals. *The Guardian*. Retrieved March 14, 2020.
- Giles, H., & Johnson, P. (1981). The role of language in intergroup relations. In J. C. Turner & H. Giles (Eds.), *Intergroup behavior* (pp. 199–243). Oxford, UK: Blackwell.
- Giles, H., & Johnson, P. (1987). Ethnolinguistic identity theory: A social psychological approach to language maintenance. *International Journal of the Sociology of Language*, 68, 69-100. <https://doi.org/10.1515/ijsl.1987.68.69>

- Ghufran, M. (2016). Language shift in Punjabi language. Retrieved January, 17, 2018 from <https://documents.in/document/language-shift-in-punjabi-language-57041afaceac1.html>
- Gillani, M., & Mahmood, M. A. (2014). Punjabi: A tolerated language young generations' attitude. *Research on Humanities and Social Sciences*, 4(5), 129-137.
- Giordano, V. (2016). Audiovisual translation: dubbing and subtitling in the central European context. Perez, E. Kažmir, M. Constantine the Philosopher University in Nitra. Department of Translation Studies. Nitra. 2016 ISBN 978-80-558-1088-1, 111-122
- Hafeez, M. R. (2021). Language shift and attitude of female students/teachers towards Punjabi in Sialkot. *Pakistan Languages and Humanities Review*, 5(1), 23-39.
- Haidar, S., Wali, T., Tahir, T., & Parveen, M. (2021). "I Am Not Punjabi, My Parents Are": Degradation of the language of dominant majority. *Acta Linguistica Asiatica*, 11(2), 101-127.
- Hassan, A., & Daniyal, M. (2013). Cartoon network and its impact on behaviour of school going children: a case study of Bhawalpur, Pakistan. *International journal of Management, Economics and Social Sciences*, 2(1), 6-11.
- Hinton, L. (2011). Language revitalization and language pedagogy: new teaching and learning strategies. *Language and Education*, 25 (4), 307-318.
- Incalcaterra McLoughlin, L., & Lertola, J. (2015). Captioning and revoicing of clips in foreign language learning- Using Clipfair for teaching Italian in online learning environments. In C. Ramsey-Portolano (Ed.), *The Future of Italian teaching* (pp.55-69). Newcastle upon Tyne, England: Cambridge Scholars Publishing
- Islam, N. N., & Biswas, T. (2012). Influence of Doraemon on Bangladeshi children: A CDA perspective. *Stamford Journal of English*, 7, 204-217.
- John, A. (2015). Ideology, language attitudes, and status of Punjabi in Pakistan. Unpublished Doctoral dissertation. Ball State University, Muncie, Indiana.
- Kang, M. A. (2004). Constructing ethnic identity through discourse: Self-categorization among Korean American camp counselors. *Pragmatics*, 14(2-3), 217-233.

- Karakas, R. (2012). The use of cartoons for developing the skills of understanding and analyzing of children in preschool period. *Procedia-Social and Behavioral Sciences*, 46, 3026-3030.
- Karamanian, A. S. (2015). Ethnic identity and heritage language for Sydney's Armenian adolescents. [Masters Dissertation, Mazquarie University]
- Khokhlova, L. V. (2014). Majority language death. In H. C. Cardoso (Ed.), *Language endangerment and preservation in South Asia*, (pp. 19-46). US: University of Hawai'i Press.
- Kokla, N. (2016). Dora the Explorer: A TV character or a preschoolers' foreign language teacher? *Selected papers on theoretical and applied linguistics*, 21, 666-683.
- Leonard, W. (2011). Challenging" extinction" through modern Miami language practices. *American Indian Culture and Research Journal*, 35(2), 135-160.
- Lessard-Clouston, M. (2013). *Teaching vocabulary*. Alexandria:TESOL International Association.
- Manan, S. (2018). Silencing children's power of self-expression: an examination of coercive relations of power in English-medium schools in Pakistan. *L1-Educational Studies in Language and Literature*, 18, 1-25. <https://doi.org/10.17239/L1ESLL-2018.18.01.14>
- Mansoor, S. (1993). *Punjabi, Urdu, English in Pakistan: A socio-linguistic study*. Lahore, Pakistan: Vanguard Books.
- 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.
- Munir, F. (2016). The effectiveness of teaching vocabulary by using cartoon film toward vocabulary master of EFL students. *Journal of English Language Teaching and Linguistics*, 1(1), 13-37.
- Mustafa, Z. (2015). *Tyranny of Language in Education: The problem and its solution*. Karachi: Oxford University Press
- Naqvi, N., Nadeem, M., & Rahman, A. (2021). Inter-generational attitudinal shift towards English from Punjabi language: A sociolinguistic study of Lahore, Pakistan. *Global sociological Review*, VI (I), 54-62.

- Nazir, B., Aftab, U., & Saeed, A. (2013). Language shift–The case of Punjabi in Sargodha region of Pakistan. *Acta Linguistica Asiatica*, 3(2), 41-60.
- Noels, K. A., Kil, H., & Fang, Y. (2014). Ethnolinguistic orientation and language variation: Measuring and archiving ethnolinguistic vitality, attitudes, and identity. *Language and Linguistics Compass*, 8(11), 618-628.
- Noels, K. A. (2017). Identity, Ethnolinguistic. *The International Encyclopedia of Intercultural Communication*, 1-10. DOI: 10.1002/9781118783665.ieicc0160
- Oxford University Press. "Generation Z". Oxford Learner's Dictionaries. March 8, 2021. Retrieved March 8, 2021 <https://www.oxfordlearnersdictionaries.com/us/definition/english/generation-z>
- Özkurkudis, M. J., & Bumen, N. (2021). Using cartoon discussions for vocabulary acquisition in English language teaching. *Journal of Education and Future*, (19), 49-60.
- Paron, G. C. (2022). Igniting Learner's behaviour and language development through cartoon movies: A phenomenological approach. *American Journal of Multidisciplinary Research and Innovation*, 1(2), 30-33.
- Perween, S., & Hasan, S. H. (2020). The Impact of Cartoons on Toddlers' Language Acquisition. *Language in India*, 20(2), 113-121.
- Pérez-González, L. (2014). *Audiovisual translation: Theories, methods and issues*. London & New York: Routledge.
- Population by mother tongue: Pakistan Bureau of Statistics. Retrieved June, 20, 2020 <http://www.pbs.gov.pk/sites/default/files//tables/POPULATION%20BY%20MOTHER%20TONGUE.pdf>
- Poštič, S. (2015). Influence of cartoon network on the acquisition of American English during childhood. *Verbum*, 6, 188-195.
- Rafi, M. S. (2013). Urdu and English contact in an E-Discourse: Changes and implications. *Gomal University Journal of Research*, 29(2). SSRN: <https://ssrn.com/abstract=3827774>
- Rahman, T. (1996). *Language and Politics in Pakistan*. Karachi: Oxford University Press.

- Rawan, B., Dar, M., & Siraj, S. A. (2018). Televised cartoons and incidental learning of foreign language among children: A case study of Doraemon cartoon in Pakistan. *Pakistan Journal of Distance and Online Learning*, 4(1), 95-110.
- Riaz, F. (2011). Punjabi Language: a study of language desertion. (Unpublished Doctoral Thesis). National University of Modern Languages, Islamabad
- Romero-Fresco, P. (2020). The dubbing effect: An eye-tracking study on how viewers make dubbing work. *Journal of Specialised Translation*, (33), 17-40.
- Saddiqa, A., & Rafi, M. S. (2019). Influence of Hindi cartoons on the language development of Pakistani Urdu/English schoolchildren. *Baluchistan Journal of Linguistics*, 7.
- Sajana, C. (2018). Cartoons in language teaching and learning. *International Journal of Pure and Applied Mathematics*, 119(12), 2435-2450.
- Sánchez-Requena, A. (2016). Audiovisual translation in teaching foreign languages: contributions of dubbing to develop fluency and pronunciation in spontaneous conversations. *Porta Linguarum*, 26: 9-21.
- Shafi, A. (2013). Punjabi parents' perception of Punjabi as their children's mother tongue. *Editorial Board*, 39-68.
- Silwa, J. (August 20, 2018). Teens today spend more time on digital media, less time reading. American Psychological Association. Retrieved August10, 2019.
- Singer, N. (2022). Cartoons as the incidental vocabulary acquisition tool for English language learners. *Arab world English Journal*, 13 (1), 330-341.
- Talaván, N., & Lertola, J. (2016). Active audiodescription to promote speaking skills in online environments. *Sintagma*, 28: 59-74.
- Thornbury, S. (2007). *How to teach vocabulary*. Pearson: Longman
- Turner, A. (2015). Generation Z: Technology and social interest. *Journal of Individual Psychology*, 71 (2), 103–113. doi:10.1353/jip.2015.0021.
- Ulfa, F., Salim, A., & Permana, D. (2017). Teaching vocabulary using cartoon movie at SDN Bunklotok Batujai Lombok Tengah. *Journal of Languages and Language Teaching*, 5(1), 23-27.

- Walters, J., Armon-Lotem, S., Altman, C., Topaj, N., & Gagarina, N. (2014). Social identity and language proficiency in Russian-Hebrew and Russian-German preschool children. In R. K. Silbereisen, Y. Shavit, & P. F. Titzmann (Eds.), *The challenges of diaspora migration in today's societies – Interdisciplinary perspectives from research in Israel and Germany*. Surrey, UK: Ashgate Publishing
- Zaidi, A. (2001). Linguistic cleansing: The sad fate of Punjabi in Pakistan. In Thomas J. Hubschman (Ed.), *Best of GOWANUS: New Writing from Africa, Asia and the Caribbean* (pp. 208-214). New York: GOWANUS Books.
- Zaidi, A. (2010). A postcolonial sociolinguistics of Punjabi in Pakistan. *Journal of Postcolonial Cultures and Societies*, 1(3-4), 22-55.
- Zaidi, A. (2014). Exiled in its own land: Diasporification of Punjabi in Punjab. *South Asian Diaspora*, 6(2), 209-224.