Pragmatic Transfer from L1 and L2 to L3: A Comparative Study of Pashto/Urdu and Punjabi/Urdu EFL Learners

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Abstract

This study examines the influence of learners' first language (L1) and second language (L2) on their third language (L3) with a focus on pragmatic competence, that is, the ability to use language appropriately in social and cultural contexts. This research focuses on Pakistani learners of English whose L1 is either Punjabi or Pashto, and L2 is Urdu, and concentrates on the speech acts of apology, which play a vital role in maintaining politeness and repairing social relationships, but are realized differently across languages and cultures. Previous research in the Pakistani context has primarily examined the effect of L1 on English in terms of pragmatic transfer. Little attention has been paid to how both L1 and L2 contribute to the pragmatic use of English, or to the role of linguistic distance in terms of pragmatic transfer. This study seeks to address this gap. The research was guided by two questions: (1 To what extent do L1 and L2 contribute to the pragmatic transfer in L3 in the Pakistani context? (2 How far does linguistic distance play its role in the pragmatic transfer from L1 and L2 to L3? Data were collected using Discourse Completion Tasks (DCTs) and analysed through Blum-Kulka and Olshtain's (1984) framework to analyze speech acts of apology. The sample consisted of 15 Punjabi/Urdu speakers and 15 Pashto/Urdu speakers, with native English speakers serving as a baseline for comparison. The findings demonstrate that Urdu (L2) has a stronger impact on learners' English apology strategies than their L1s, Punjabi or Pashto. While Pashto learners were slightly more direct than Punjabi learners, the overall patterns were similar across both groups. These results suggest that linguistic distance played an important role, but the functional dominance of Urdu and its perceived closeness with English have a stronger influence on learners' pragmatic choices in English in the Pakistani context.

Declaration

I, Muhammad Hamza Bilal, Registration No. 671-FLL/MSENG/F21, a student of MS in English Linguistics at the International Islamic University, Islamabad, solemnly declare that this thesis is my original work. This research was carried out and completed at the International Islamic University, Islamabad, Pakistan, and has not been submitted to any other institution or university for the award of a degree.

<u>Signature of Deponent</u>

<u>Muhammad Hamza Bilal</u>

Dedication

Dedicated to my parents, whose unwavering support and inspiration have sustained me, and to my

friends and teachers, who provided essential guidance and encouragement throughout this journey.

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Chapter 1

Introduction

Pragmatics is the field of linguistics in which we study the use of language in a particular context. In recent times, the focus of research in the field of pragmatics has been mainly on the production of speech acts. The area of pragmatic transfer is not well-researched in the Pakistani context. Although multiple studies on pragmatic transfer in the Pakistani context can be found, the number of such studies is not significant. Most of these studies focused on pragmatic transfer from L1 to L2, but the researcher did not find a significant number of studies that focused on pragmatic transfer from L1 and L2 to L3.

Studying pragmatic transfer from L1 and L2 to L3 is significant in the Pakistani context. Pakistan is a multilingual society in which people speak multiple languages depending on the context of communication. Pakistan is a multilingual society that provides a unique context for studying pragmatic transfer. Most individuals in Pakistan grow up bilingual, with Urdu serving as a common or shared L2 and regional languages like Pashto and Punjabi functioning as their L1. However, learners' ability to use English (L3) pragmatically can be influenced by the pragmatic norms and structures of their L1 and L2. This influence can be seen in both positive and negative ways, affecting their communicative competence in diverse settings.

Although researchers have studied how languages influence each other, most studies in Pakistan focus on only one language group at a time. For example, Saleem et al. (2023) demonstrated in their research that Urdu speakers apply pragmatic norms of their L1 (Urdu) in English apologies; however, they did not investigate individuals who also speak Pashto or Punjabi as their first

language. The present study fills this gap by comparing how Pashto/Urdu EFL learners and Punjabi/Urdu EFL learners use pragmatic norms that affect their learning of English.

Understanding how pragmatic norms from L1 and L2 influence the learning of L3 is crucial. This knowledge helps explain how people learn languages in a Pakistani context and identifies where learners might struggle with using language properly in various social situations. For teachers, this knowledge can help them in the creation of targeted lessons that address specific problems. Additionally, it reveals how cultural and language differences impact communication in multilingual communities.

Studying pragmatic transfer can help enhance the teaching of English in Pakistan. Teachers need to understand the cultural habits and pragmatic norms their students bring into the classroom. Ahmed et al. (2023) found that when teachers explain pragmatic rules, students improve their skills. Similarly, Khalid et al. (2025) stressed that teaching pragmatic strategies should be part of the curriculum, and this further improves students' use of language in a particular context. This study provides more information about how pragmatic transfer works for Pashto/Urdu and Punjabi/Urdu speakers. It can help create better teaching methods that address the specific needs of these learners.

According to Kasper (1992), pragmatic transfer can be defined as "The influence exerted by learners' pragmatic knowledge of languages and cultures other than L2 on their comprehension, production, and learning of L2 pragmatic information". Pragmatic transfer from L1 and L2 to the target language (L3) is bound to happen. Wastergaard (2021) claims that in the acquisition of L3, both L1 and L2 significantly influence the target language, which is L3. The influence of learners'

cultural and social norms in understanding and using the target language pragmatics is immense. L1 and L2 pragmatic transfer is the major cause of pragmalinguistic and sociopragmatic failure.

Pragmatic transfer is not a simple process. It is influenced by many factors, like how similar the languages are (language/linguistic distance), cultural habits, and the learner's individual experiences. Positive pragmatic transfer happens when the pragmatic norms of L1 or L2 facilitate the learning of L3, making learning easier. Negative pragmatic transfer occurs when the pragmatic norms of L1 and L2 are different, causing confusion or mistakes in using L3. According to Morkus (2021), the phenomenon of negative pragmatic transfer is less visible in advanced learners, so in the present study, the researcher collected data from the intermediate learners to answer research questions.

The focus of this study is on the influence of linguistic distance on the pragmatic transfer from L1 and L2 to L3. Pashto, Punjabi, and Urdu are quite linguistically distant from the English language, and the researcher has focused on how these languages influence the English language pragmatically in the present study.

According to Goddard (1998), language distance/linguistic distance in pragmatics describes how different or similar two languages are in terms of their pragmatic features, which include speech acts, implicature, politeness techniques, and more. Pragmatic aspects are features of how language is utilized in a particular context.

Research on how people transfer pragmatic norms from L1 and L2 to L3 in Pakistan is still limited, despite its importance. Most studies focus on grammar or pronunciation, ignoring how people use language in real-life situations. There are also very few studies comparing speakers of different languages, like Aziz et al. (2018), studied pragmatic transfer from the Punjabi language to the

English language. They claimed that pragmatic transfer happened from the Punjabi language to English, although these languages are not pragmatically very close to each other.

In another study conducted by Alam & Gill (2016), which focused on pragmatic transfer from Pashto and Saraiki to English. The above-mentioned study concluded that pragmatic transfer happens from both Pashto and Saraiki to English. Speakers of both languages used different speech act strategies, which indicates that both Pashto and Saraiki are culturally different. The study mentioned above considers English as L2, but in the present study, English is taken as L3. The scope of the above-mentioned study is also very different from the present study; the researcher wants to determine how L1 and L2 both play a role in pragmatic transfer to L3. In this study, the languages under study are also different; the researcher is focusing on Pashto, Punjabi, Urdu, and English.

The pragmatic transfer from Urdu and Punjabi to the target language (English) has already been researched, and the results show that both positive and negative pragmatic transfer occur. This research work investigated the pragmatic transfer from L1 and L2 to the target language (L3), examining which language, L1 or L2, has the most significant impact on the pragmatic use of the target language. In a multilingual environment, the learners of the English language already speak two or more languages, and in the Pakistani context, the situation is very interesting. People use L2 more widely in their day-to-day matters in urban areas like Islamabad, and in rural areas, L1 is widely used for day-to-day conversations. The previous research already indicates that the pragmatic transfer from L1 to the target language happens, but there is no study in Pakistani context that indicates the pragmatic transfer from L2 to L3, and if it happens, which language L1 or L2 plays a dominant role in the pragmatic transfer, for this study the researcher has selected the participants whose L1 was different, but L2 was same.

This research aims to fill this gap by studying how Pashto/Urdu and Punjabi/Urdu speakers transfer their language habits while learning English. Looking at these two groups, the researcher found patterns of similarities and differences in how they use English. This can help the researcher understand what makes it easier or harder to communicate in English. The results can also improve teaching methods and language policies, making English education more inclusive and effective for all learners.

1.1 Problem Statement

Pragmatic competence, or the ability to use language appropriately in context, is an essential part of language learning but is often neglected in Pakistan's EFL curriculum, which emphasizes grammar and vocabulary. Learners in Pakistan grow up in a multilingual environment, acquiring both an L1 and Urdu as an L2 before learning English as an L3. While both languages may influence their English, existing studies have mainly examined L1 transfer and have overlooked the role of L2 and its interaction with L1. Moreover, it remains uncertain whether linguistic distance or the social dominance of Urdu has a stronger effect on learners' pragmatic transfer. This lack of clarity limits the understanding of why learners continue to face difficulties in appropriate English communication. To address this gap, the present study compares Pashto/Urdu and Punjabi/Urdu EFL learners.

1.2 Research Objectives

1. To determine which language whether it is L1 or L2 influences the pragmatic choices of EFL learners.

2. To determine whether linguistic distance plays a significant role in pragmatic transfer in the Pakistani context or not.

1.3 Research Questions

1. To what extent do L1 and L2 contribute to the pragmatic transfer in L3 in the Pakistani context?

2. How far does linguistic distance play its role in the pragmatic transfer from L1 and L2 to L3?

1.4 Significance

Many studies focus on how one language influences another during learning, but most of these only look at two languages (L1 to L2). This study goes further by looking at three languages (L1, L2, and L3) and shows how they work together when learning English. By comparing two groups of learners–Pashto/Urdu speakers and Punjabi/Urdu speakers, this research shows how cultural and linguistic differences affect the way people learn to use English in daily life.

This study is very significant because it will help us understand which language, whether it is L1 or L2, influences the pragmatic choices of speakers in using L3 in the Pakistani context. It will help the ESL teachers to understand the process of pragmatic transfer happening in the Pakistani context, it will also help them make better strategies to minimize the impact of the pragmatic transfer.

In the Pakistani context, English is an important language or subject, but students often find it hard to use it properly in conversations. Many of these difficulties come from differences between English and their native languages. This study will help teachers understand where these problems come from and how they can help their students overcome them.

This study can also guide people who create school curricula and policies. It shows how L1 and L2 influence English learning and why this should be considered when planning lessons and teacher training.

Chapter 2

Literature Review

This chapter reviews the theoretical foundations and previous research related to pragmatic transfer in multilingual settings, with a focus on third language (L3) acquisition. It explores how learners' first (L1) and second languages (L2) influence their use of pragmatics in a foreign language, specifically English as L3 in the Pakistani context. The chapter begins by defining key concepts such as language or linguistic distance, pragmatic transfer, cross-linguistic influence, speech acts, and proficiency in L3. It then discusses major theories of second and third language acquisition, followed by an examination of studies that compare the influence of L1 and L2 on L3 performance.

2.1 Language Distance/ Linguistic Distance

Linguistic distance, as defined by Chiswick & Miller (2005), refers to the relative ease or difficulty of learning a second language. This measure is based on how similar or different the second language is to the learner's first language. This concept can be extended in the field of pragmatics. It can be said that in pragmatics it describes how different or similar two languages are in terms of their pragmatic features, which include speech acts, implicature, politeness techniques, and more. Pragmatic aspects are features of how language is utilized in context. According to Cenoz et al. (2001), in third language acquisition, the cross-linguistic influence can come from either L1 or L2. One of the most important factors that influences third language acquisition is the notion of linguistic distance.

There is a hypothesis presented by Gundel & Tarone (1992) called the facilitation hypothesis, which states that L1 can facilitate the acquisition of L2 provided that the two languages are

linguistically alike. This also means that the linguistically distant languages can cause hindrance in the process of second language acquisition; this same concept can be extended to third language acquisition as well.

Linguists assess linguistic distance based on multiple strategies. One approach to assessing linguistic distance is lexicostatistics, which, according to Holman et al. (2011), compares standardized word lists across languages to assess lexical similarity. Similarly, grammatical structures and phonological structures are compared across languages to assess whether languages are similar or dissimilar to each other. Pragmatic transfer can be assessed across different languages by different methods. Analysis of speech acts using different methods, such as the Blum-Kulka and Olshtain (1984) model, across different languages is one of the key methods to analyze the pragmatic transfer and linguistic distance across different languages.

According to Odlin (1989), if the linguistic distance between the source (which can be either L1 or L2) and target languages is greater, it reduces the probability of positive transfer and increases the chances of negative transfer. Similarly, Kasper (1992) states that if there is a significant distance in pragmatic norms of learners' previous languages and the language he is learning, then there is a great chance that negative pragmatic transfer will happen. The learner may pick something from his L1, which may be considered inappropriate in the language he is acquiring. For instance, learners from a language background with more direct communication styles might struggle with the indirectness preferred in a pragmatically distant L3, leading to misunderstandings

This study focuses on the influence of linguistic distance on the pragmatic transfer from L1 and L2 to L3. Pashto, Punjabi, and Urdu are quite linguistically distant from the English language, and the researcher focused on how these languages influence the English language pragmatically.

It is already established that the pragmatic or linguistic transfer depends on the closeness or distance of languages to each other in terms of linguistic and cultural rules. English is not very closely related to Punjabi, Pashto, or Urdu. However, previous studies like Aziz et al. (2018) have suggested that pragmatic transfer happens from Punjabi to English, although these languages are not very closely related. So this study also helps to determine the relationship between Pashto, Punjabi, Urdu, and English in terms of their distance from each other.

According to Kecskes (2018), pragmatic competence in L1 is developed by socialization, but in L2, it develops from the existing L1-based pragmatic competence. As mentioned above, L1 and L2 significantly contribute to the acquisition of L3. Wastergaard (2021), based on Kecskes (2015), claims that the pragmatic competence in L3 should develop from the existing L1 and L2-based competence. Ahmed et al. (2023) studied the development of pragmatic competence in Pakistani ESL learners. Their study showed that pragmatic competence can be developed through classroom instruction, and the influence of L1 can be reduced in terms of pragmatic competence. It means that the phenomenon of pragmatic transfer is less visible among more advanced learners who are taking classroom instruction, so for this reason, the researcher has collected data from Punjabi/Urdu and Pashto/Urdu intermediate learners of English, so that the phenomenon of Pragmatic transfer could be visible to answer the research questions.

According to Morkus (2018), the phenomenon of negative pragmatic transfer is less visible in advanced learners, so in this study, the sample is collected from intermediate learners to answer the research questions. Morkus (2021) studied the relationship between language proficiency and negative pragmatic transfer from L1(English) to L2 (Egyptian Arabic). It concluded that negative pragmatic transfer happens from L1 to L2, and it affects intermediate learners more than advanced learners. The scope of the current study is very different from what this research aims to study. The

element of pragmatic transfer (negative or positive) from L1 and L2 to L3 is completely missing, which is the main concern of the present study.

2.2 Proficiency in L3

Proficiency in the language being acquired plays an important role in pragmatic transfer. The rate of pragmatic transfer varies from L1 and L2 to L3, depending on the proficiency level of the learner in the language he is acquiring, which is L3.

Previous researches indicate that advanced learners show less tendency to pragmatic transfer from already acquired languages, because they have already acquired most of the language features, including pragmatic knowledge of the language they are learning.

Fouser (1995) chose intermediate learners to study language transfer in his research. He explicitly chose intermediate learners because, according to him the intermediate learners stand between two extremes; the initial learners, who are not fully familiar with linguistic norms of the language they are acquiring, the advanced learners, who have developed a high level of proficiency in the language they are learning, which makes it difficult to study the phenomenon of pragmatic transfer across languages. However, it does not mean that the phenomenon of pragmatic transfer is not visible in advanced learners; it is present, but less visible and is difficult to detect. Due to these reasons, the researcher has chosen intermediate learners of the English language to study the pragmatic transfer, especially the negative pragmatic transfer from L1 and L2 to L3.

2.3 Speech Acts

Speech act theory was put forward by Austin(1962) and was further developed by Searle (1969). Speech Act Theory is the backbone of pragmatics. It is a groundbreaking framework that sees language as a form of action. This pioneering theory helps in analyzing how people perform actions

or accomplish things by uttering words (Austin 1962, Searle 1969). Austin (1962) introduced the concept of performative utterances, which enact the very action they describe, especially when specific verbs are used in the first person, present tense, active voice.

There are three fundamental concepts regarding speech acts introduced by speech act theory that describe the different dimensions of utterances, which are the locutionary act, the illocutionary act, and the perlocutionary act. According to Austin (1962) and Searle (1969), the locutionary act is just a simple act of saying or performing an utterance, the illocutionary act refers to the function of the utterance, what the speaker is trying to do by saying something, and the perlocutionary act refers to the effect of the illocutionary act on the hearer or the consequences of illocutionary act. In this research, the researcher has focused on speech acts of apology, which are fundamentally illocutionary acts.

The core concept behind speech act theory is that utterances are performative; the speaker is performing something by uttering words (Searle, 1969).

Speech acts help us understand how non-native speakers develop pragmatic competence in the language that they are acquiring. Speech acts also help us understand the complicated phenomenon of pragmatic transfer, which is the transfer of pragmatic knowledge from already acquired languages to the language being acquired. According to Taguchi (2012), linguistic knowledge of a particular language is not enough for effective communication; learners should be able to understand the appropriate use of language in a given cultural context to achieve effective communication.

According to Kasper & Rose (2002), the speech act theory provides a basic theoretical framework to analyze pragmatic competence within the field of interlanguage pragmatics. For this purpose,

speech acts are widely analyzed to identify and analyze pragmatic transfer and pragmatic competence across languages. This research is also based on the analysis of speech acts of apology by using the Blum-Kulka and Olshtain (1984) model for the analysis of speech acts.

According to Blum-Kulka et al. (1989), speech act theory gives us the theoretical foundation to conduct research studies in interlanguage pragmatics (ILP). It equips the researchers with the necessary theoretical and methodological tools to study how second and third language learners develop their ability to use language in different cultural and social contexts (Kasper,1992). One of the key contributions of speech act theory in the field of interlanguage pragmatics is to help the researcher understand how the learner of a second (L2) or third language (L3) and native speakers make sense of speech acts. According to Krashen et al. (1979), speech act theory enables researchers to study whether learners are able to use linguistic and cultural forms associated with different speech acts in the language they are acquiring.

2.4 Why Speech Acts of Apology?

Speech acts of apology are widely studied in the field of interlanguage pragmatics. Groundbreaking studies, such as CCSARP, conducted by Blum-Kulka and Olshtain (1984) in 1984, utilized the speech acts of apology in their cross-cultural pragmatics research. Speech acts of apology are deeply embedded in social and cultural norms of a particular language, so to study pragmatic transfer from L1 and L2 to L3, speech acts of apology help the researchers a lot.

Previous researches reveal that second or third language learners make different types of errors while apologizing in the target language. According to Kasper (2000), these errors are often due to the lack of awareness of the culture of the target language or due to the pragmatic norms of the first language, so the pragmatic competence in the area of apologies is necessary for successful

communication. By analyzing such errors, the researcher can understand the nature of pragmatic transfer among the languages under investigation in the current study.

The analysis of speech acts of apology from a cross-cultural perspective gives great insight into the substantial differences in realizing speech acts of apology across different cultures. Grainger & Harris (2007) examined the apology strategies used by British and American English speakers. Their research revealed the cultural differences in implementing apology strategies. It revealed that both groups use "I am sorry", but the British speakers use this phrase in a wider range of social contexts, whereas American speakers prefer to use "My bad" in casual contexts. The languages under investigation in this research are culturally very different, which will help the researcher understand the variation in using apology strategies across the languages, and will help him understand the patterns of pragmatic transfer across the languages under investigation, which are Punjabi, Pashto, Urdu, and English.

According to Taguchi (2012), the way in which an individual responds to apologies varies across cultures, so by analyzing the speech acts of apology, the researcher can get great insight regarding pragmatic transfer from an individual's native language or L2 to the language being acquired. According to Blum-Kulka et al. (1989), pragmatic failure happens when an individual fails to understand the norms of apologies of the target language, resulting in misunderstandings and negative perception from native speakers. This gives researchers great insight into understanding the phenomenon of pragmatic transfer across languages.

Research in the field of interlanguage pragmatics regarding speech acts of apology provides significant evidence of pragmatic transfer. Yu & Li (2025) studied pragmatic transfer from L1 and L2 to L3; they investigated multiple speech acts, including speech acts of apology, to answer their

research questions. Pin-Ngern (2015) also chose speech acts of apology to study pragmatic transfer among the EFL learners. Wouk (2006) also examined speech acts of apology to study different strategies used by individuals in Lombok, Indonesia.

2.5 Pragmatic Transfer

According to Bardovi-Harlig (1999), pragmatic transfer is defined as the phenomenon in which learners use the pragmatic norms or rules of already acquired language or languages when communicating in the language being acquired. Pragmatic transfer is one of the key concepts on which this research is based. Pragmatic transfer can happen both positively and negatively, depending on the linguistic and cultural closeness or distance from the language being acquired (L3) and already acquired languages (L1 and L2). According to Kasper & Blum-Kulka (1993), positive pragmatic transfer occurs when the pragmatic knowledge of previously acquired languages (L1 and L2) enhances effective communication in the target language, which is L3. Negative transfer happens when there is a breakdown in effective communication or an increase in misunderstandings. There is a possibility that a learner may directly translate any speech act from L1 or L2 to the target language, which may be considered inappropriate in the target language. This research has used the concept of language or linguistic distance in pragmatic transfer to answer the research questions.

Pragmatic transfer or Linguistic transfer is not only dependent on linguistic distance; there are other factors that contribute to this phenomenon. According to Odlin (2003), when learners perceive two languages as similar, they often overgeneralize rules from the known language to the target language, leading to incorrect transfers, in this case, pragmatic failure or pragmatic errors. So, this perceived closeness can be another factor on which this phenomenon is dependent. Another factor that affects this phenomenon is the functional dominance of a language. According

to Kecskes and Papp (2000), the language that holds functional dominance or cognitive prominence is more likely to influence the learner's third language, even if another language is the actual L1. The authors argue that multilinguals possess a Common Underlying Conceptual Base (CUCB), which is a shared knowledge base for all their languages. This CUCB is generally dominated by one of the languages, typically the one that has been the primary carrier of cognitive development.

Pragmatic competence is necessary to achieve effective communication. According to Kasper & Rose (2002), pragmatic competence is defined as the ability to utilize language effectively and appropriately within a given context to achieve specific communicative goals and to comprehend language as it is used in real-world situations.

Effective communication not only depends on linguistic competence, which is the mastery of grammar and vocabulary, but also on pragmatic competence, which is the use of appropriate language in diverse social and cultural contexts (Bardovi-Harlig, 1999). Pragmatic competence is necessary for effective communication, and its absence can lead to pragmatic failure. According to Bardovi-Harlig & Dörnyei (1998), learners with high levels of grammatical proficiency often fail to develop pragmatic competence. According to Taguchi(2014), pragmatic competence plays a crucial role in understanding implied meaning.

Pragmatic competence has two components, namely pragmalinguistic competence and sociopragmatic competence. According to Taguchi (2009), pragmalinguistic competence encompasses the knowledge of linguistic resources available to understand the particular illocutions or speech acts. On the other hand, sociopragmatic competence, according to Bardovi-Harlig (1999), is the learner's ability to use and understand language in different social and cultural

contexts while keeping in mind important factors such as social distance among speakers, power relations, and existing politeness norms. Pragmatic transfer also happens at both of these levels.

The study of cross-linguistic influence is critical in pragmatic transfer because the capacity to navigate many languages and cultural contexts is becoming more and more crucial in today's globalized society. Cross-linguistic influence, or CLI, is one of the key concepts on which this research is based. This concept is important in understanding how the knowledge of previous language, or languages, influences third language acquisition. According to Odlin (1989), cross-linguistic influence can be defined as how the multilingual learner's previous languages affect the use and learning of a new language.

There are many previous studies that have focused on pragmatic transfer. Saleem & Saleem (2023) looked at how Punjabi learners of English used congratulatory strategies and found that the British native speakers of English adopted different strategies compared to the native Punjabi learners of English. Their congratulation strategies in English were heavily impacted by the Punjabi Socio-cultural norms, which suggests that pragmatic transfer has happened from Punjabi to English. The focus of this research is also on Pragmatic transfer, but the goal of this study is to establish which language, either L1 or L2, influences the pragmatic choices of English (L3) learners more.

Third language acquisition differs from second language acquisition in many ways. During the acquisition of a second language, the learner's learning is only influenced by their first language (L1), but in third language acquisition, the influence of both first language (L1) and second language (L2) is present. According to Yu and Li (2025), people who have already acquired L1 and L2 frequently demonstrate amplified metapragmatic awareness and sociolinguistic sensitivity compared to monolinguals. This heightened awareness could make bilingual learners more

strategic or cautious in their pragmatic transfer to the L3. The influence of L1 and L2 can be seen in vocabulary, grammar, pragmatics, and pronunciation, etc. This is due to the transfer effects of both languages, L1 and L2. The growing research in the field of third language acquisition (TLA) suggests that the principles governing second language acquisition are fundamentally not the same. According to Fouser (2001), linguistic typology, which refers to the study of structural similarities and differences between languages, possesses great importance in understanding pragmatic transfer among different languages. This research does not directly deal with the principles of third language acquisition and only focuses on one aspect of third language acquisition, that is, pragmatic transfer.

The previous researches indicate that linguistic and pragmatic transfer happens from both L1 and L2, and L3 acquisition is influenced by both languages. Although researchers have divided opinions on which language influences third language acquisition the most.

According to Singleton & O'Laoire (2006), L1 has a greater influence on third language acquisition, but according to Bradel & Falk (2007), L2 is the primary source of initial transfer. Both of these claims are validated by many other researchers.

Yu and Li (2025) in their study also examined the pragmatic transfer from L1 (Uyghur), L2 (Mandarin) to L3 (English). They investigated multiple speech acts, such as speech acts of apology, refusal, request, etc. This research only focuses on one speech act, which is the speech act of apology, to answer the research questions. According to them, both L1 and L2 exerted influence, but the influence of L2 was far greater than that of L1. The scope of this research is different because in this study, the researcher has compared the influence of three languages, namely, Panjabi, Pashto, and Urdu, on the acquisition of English as L3 in terms of pragmatic transfer.

Belfarhi (2019) studied the pragmatic transfer of Algerian learners (whose second language was French) in learning English as L3. The focus of the mentioned study was on the pragmatic transfer from L1 and L2 to L3, which is very similar to the aim of the present study. She also tried to establish which language contributes to pragmatic transfer in L3. The participants of this study were Algerians whose L1 was Arabic, which is quite distant from English L3, and their L2 was French, which is pragmatically more related to English. She concluded that the negative pragmatic transfer happened only from Arabic, which is L1, to English, which is L3, and the French language, which is pragmatically similar to the English language, did not contribute to the pragmatic transfer. In the present study, both L1 and L2 of both groups exhibit the language distance from English, unlike the L2 in the above-mentioned study, which is pragmatically very close to English.

In another study conducted by Alam & Gill (2016), pragmatic transfer from Pashto and Saraiki to English was studied. This concluded that pragmatic transfer happens from both Pashto and Saraiki to English. Speakers of both languages used different speech act strategies, which indicates that both Pashto and Saraiki are culturally different. It considers English as L2, but in the present research, English is taken as L3. The scope of the present study is also very different from the above-mentioned study; the researcher wants to determine how L1 and L2 both play a role in pragmatic transfer to L3. In this study, languages under study are also different; this research focuses on Pashto, Punjabi, Urdu, and English.

Aziz et al. (2018) in their study discussed the pragmatic transfer from Punjabi to English. They studied the different realizations of the speech act of congratulations. This study concluded that there is a cultural influence on the congratulation strategies adopted by Punjabi EFL learners. This affirms the fact that pragmatic transfer happens from L1 to L2. The scope of the present study is a bit different; the present study focuses on multilingual speakers who speak two or more languages

and are learning English as their L3. This study focuses on the pragmatic transfer from L1 and L2 to L3, and the researcher will also try to determine which language, whether L1 or L2, plays a dominant role in the pragmatic transfer.

Another study conducted by Martín-Laguna (2022) focuses on the acquisition of pragmatic markers in written English (L3). The participants of the study were Spanish-Catalan speakers in high school. The data were in the form of opinion essays written in Spanish, Catalan, and English, over one academic year. It concluded that pragmatic transfer happened at both the phrase and discourse levels from L1 and L2 to L3. The data used in this research were opinion essays written by high school students, but in the present research, DCTs were used to collect the data, and it was analyzed by the Blum-Kulka & Olshtain (1984) model. It does not suggest anything about the dominant language in pragmatic transfer, which is the interest of the present research.

Chapter 3

Research Methodology

This chapter outlines the research design, data collection methods, and analytical procedures employed to investigate the pragmatic transfer from L1 and L2 to L3 among Pashto/Urdu and Punjabi/Urdu EFL learners. The study employs a comparative, qualitative-quantitative approach to investigate how learners' native and second languages impact their use of English (L3) in performing speech acts, particularly apologies. It describes the selection of participants, representing Pashto and Punjabi language backgrounds, all of whom have Urdu as their L2 and English as their target language. The chapter also details the tools used for data collection, including discourse completion tasks (DCTs), and explains the coding scheme for analyzing pragmatic strategies such as IFID, explanation, responsibility, repair, and request for forgiveness.

3.1 Research Methodology of the Present Study

The data for the present study has been collected through the Discourse Completion Task (DCT), one of the most used data collection methods in the field of interlanguage pragmatics. DCTs can collect large and reliable data within a short period of time, and they are ideal for contrastive studies like this. A lot of pragmatic transfer studies have used DCTs to elicit data. The data that have been collected from DCTs have been analyzed manually. The researcher has used the speech acts of apology to gather the data. Participants were given different situations in which they had to use speech acts of apology. The DCTs have been developed in English and then translated into Punjabi, Pashto, and Urdu. Based on the responses of the participants, the DCTs have been analyzed using Blum-Kulka and Olshtain's (1984) model for the analysis of apology strategies, and the results have been compared across the groups to answer the research questions.

3.2 Research Design

This research falls under the category of mixed-methods research; the researcher has applied both the techniques of quantitative and qualitative research to analyze the data. The nature of data collected through DCTs allows the researcher to incorporate both qualitative and quantitative research techniques to gather and analyze the data. DCTs allow the researcher to elicit responses from the respondents involving imaginary scenarios, which allows the researcher to gather qualitative and quantitative data. The use of language from respondents in different contexts has given us qualitative data, while the frequency and percentages of using specific language in specific contexts have helped us answer the research questions, which is quantitative data. So, based on the above discussion, it can easily be said that the present research falls under the category of mixed methods research.

3.3 Discourse Completion Tasks/Tests

Discourse completion task/test is a data elicitation tool used in the field of pragmatics to assess an individual's pragmatic competence. According to Kasper & Dahl (1991), this process of assessing the individual's pragmatic competence involves presenting the respondents with a sequence of written scenarios describing a specific social context and then asking the respondents to respond to the written scenarios as if they were part of the interaction. One of the most important advantages of using DCT is that it enables researchers to compare the performance of learners and native speakers at different proficiency levels. The present study deals with participants whose proficiency levels are different. In other methods of eliciting speech act data, the variables such as power, distance, etc., cannot be controlled easily. While creating DCTs, according to Brasdefer

(2010), these variables can be controlled easily, and the exact information that is needed can be extracted to answer the research questions.

DCTs can be divided into two categories: Open-ended DCTs and Multiple-choice DCTs. In Open-ended DCTs, the respondents can freely respond to the given written scenarios, but in Multiple-choice DCTs, the respondents can only choose from predetermined responses. In the current research, Open-ended DCTs have been used because they serve the purpose of this research.

DCTs are commonly used in pragmatics research, especially in the field of Interlanguage Pragmatics (ILP). My research falls under the umbrella of ILP because I am comparing the data across different languages. DCTs were first used by Blum-Kulka (1982) for their project called CCSARP, and since then, they have been widely used in carrying out research in the field of pragmatics.

Designing a DCT is a challenging task, as it requires a lot of careful planning. While creating a DCT, one must consider that the situations given in the DCTs should be culturally appropriate, social parameters such as power and distance should be incorporated, and the creator should give sufficient contextual information so the respondents may not get confused while writing answers. The prompts should not be complex and should be written keeping in mind the proficiency level of the students. The prompts should be written in great detail as it has a direct effect on the responses of the respondents. According to Billmyer&Varghese (2000), the respondents who are presented with detailed prompts tend to give more robust answers. DCTs, used in the current study, are designed keeping the above instructions in mind.

Responding to DCTs requires reading and writing skills, and the respondents' language proficiency can easily be judged through their responses while completing the discourse completion task.

DCTs are often criticized because, according to many researchers, the data compiled through DCTs does not fall under the category of natural language data. Beebe et al. (1996), in their research, compared data of speech acts of apology collected through DCTs to naturally occurring speech and found that the data elicited through DCTs was more elaborate than the data collected through authentic interactions. Schauer and Adolphs (2006) highlighted significant limitations in Discourse Completion Tests (DCTs) concerning their applicability to conversation analysis. They noted that DCTs fail to capture authentic language used in exchanges between individuals. Consequently, data derived from DCTs are inherently one-sided and lack the nuanced conversational dynamics characteristic of real interpersonal interactions. In this research, the concern of the researcher is to get more elaborate data than the original data.

For this study, DCTs have been made with a specific design, which has helped the researcher in conducting the research. The DCTs in this research have been primarily made in English, but have been translated into three languages, namely, Pashto, Punjabi, and Urdu, for the present research purposes. According to Aston (1995), DCTs can be translated into any language and can be distributed to a large group of informants to collect the desired data.

3.4 Translation of DCTs

Translating DCTs can be a challenging task because conveying the exact sense in translated DCTs is difficult. First of all, the DCTs need to be translated word-for-word into the target language to capture the basic meaning. After this, adjustments are required in translation to fit the context and cultural nuances of the target language. According to Nida et al. (1982), the translated text should convey the same intention as the original. This has helped us to get the desired data that was needed for this research.

The original DCT and the translated DCT should be culturally relevant. The cultural references and other expressions were modified to make sense in the target language. Keeping all this information in mind, the researcher has translated all the DCTs, which are originally in English, to Punjabi, Pashto, and Urdu.

The scripts chosen for DCTs were original scripts and the Roman script, because a lot of native speakers of Pashto and Punjabi cannot understand the original script of the Pashto and Punjabi languages; for this reason, the researcher has modified the translated DCTs.

The translation of DCTs into Punjabi and Urdu has been done by the researcher himself, because he is a native Punjabi speaker, and has a good command of the Urdu language as well. The Pashto translation of DCT has been done by a Pashto native speaker. After eliciting the desired data from the respondents, the data collected in Punjabi and Urdu have been translated back into English by the researcher himself, and Pashto language responses have been translated back into English by a native Pashto Speaker, who is also a very proficient English speaker.

3.5 Blum-Kulka Model for the Analysis of Speech Acts of Apology

Blum-Kulka & Olshtain's (1984) model for analyzing speech acts of apology has been widely used in conducting research in the field of cross-cultural pragmatics.

According to this model, apologies consist of five key components, which are Illocutionary Force Indicating Device(IFID), Explanation (EXPL), Acknowledgement of Responsibility (RESP), Offer of Repair (REPAIR), and Promise of Forbearance. The explanation of each of the key components is as follows.

- **Illocutionary Force Indicating Device (IFID):** It is a precise and specific expression of apology, for example, "sorry" and "apologize", etc**.**

- **Explanation or Account**: In this component, the person who has committed the offense gives the reasons or explanation for the offense.

- **Acknowledgment of Responsibility**: It is an admission of fault or responsibility.

- **Offer of Repair**: Offering to make amends or rectify the situation.

- **Promise of forbearance:** Making sure that the offense will not be repeated.

The data have been collected through DCTs as mentioned earlier, and this model has been applied to analyze the speech acts of apology elicited through DCTs. The data was coded according to the following coding scheme. According to this coding scheme, all five components of apologies will be coded in the manner mentioned below.

- **IFID**: IFID

- **Explanation**: EXPL

- **Acknowledgment of Responsibility**: RESP

- **Offer of Repair**: REPAIR

- **Promise of Forbearance**: FORB

All of the speech acts of apology that have been collected through DCTs were coded in accordance with the coding scheme mentioned above. According to Valkova (2013), an apology speech act

can comprise one or more components, with each component acting as a separate speech act. Each component of the apology was assigned an appropriate code.

After coding the whole dataset, the data have been compared across the languages that have been chosen for this study. The researcher focused on the frequencies and percentages of different components of the speech act of apology across the languages that have been chosen for this study to get answers to the research questions with which this research is dealing.

3.6 Data Analysis

A mixed-method approach has been used for the data analysis. The mixed-method approach combines both qualitative and quantitative analysis to provide a broader understanding. This approach has been widely used in interlanguage pragmatics studies and has been effective in analyzing and comparing data across different languages. Félix-Brasdefer (2010) investigated the development of refusal strategies in learners of Spanish as a second language. The study employed a mixed methods design, integrating quantitative analysis of speech act performance data with qualitative analysis of retrospective interviews. This comprehensive approach aimed to provide a deeper understanding of the process of pragmatic development.

In this study, each speech act has been analyzed qualitatively, meaning each speech act has been analyzed separately using the Blum-Kulka & Olshtain (1984) model for the analysis of speech acts of apology. Each speech act has been categorized in accordance with the model developed by Blum-Kulka & Olshtain(1984) for categorizing the speech acts of apology, as mentioned above. After this step, the researcher has done the statistical analysis of the qualitatively analyzed data.

The quantitative analysis of this study focused on frequency and percentage analysis, as well as comparative analysis. In frequency and percentage analysis, the researcher calculated the

frequencies and percentages of different features of speech acts of apology, and then conducted a comparative analysis of the results to answer the research questions.

3.7 Sample

There are different sampling techniques for selecting the population for research studies. In this research study, purposive sampling has been used to select the respondents. This sampling technique is used in various research studies in the field of inter-language pragmatics. In Purposive sampling, the subjects are chosen in accordance with the research objectives. It is a probability sampling technique that is used for qualitative research, in which specific subjects are chosen keeping in view the research objectives. According to Stratton(2024), in the purposive sampling technique, the researcher chooses participants or respondents based on their presence in the population of interest, characteristics, experiences, or other criteria. Purposive sampling also helps in getting the relevant data easily. Alam et al. (2023) have used the purposive sampling method to choose the respondents for their research in the field of inter-language pragmatics. Astia (2020), in her study related to "Politeness Strategy in Interlanguage Pragmatics of Complaints by International Students," has also used purposive sampling to collect data from the respondents.

The research aimed to include intermediate-level English learners from various native language backgrounds. so, for this purpose, this method of sampling was adopted.

The population for this research includes three groups of fifteen people each. Group one consists of people whose L1 is Punjabi and L2 is Urdu, and they are learning English at an intermediate level (L3) at the International Islamic University, Islamabad, or any other institute in Islamabad. The second group consists of people whose L1 is Pushto, and L2 is Urdu, and they are also learning English at an intermediate level (L3) at different institutions in Islamabad. The third group consists

of British native speakers. The researcher got their data through Google Forms, which is used as a reference point in conducting the analysis.

3.8 Limitations

The scope of this study is limited because it targets only a few educational institutions in Islamabad. The results of this study cannot be generalized, but the present study will provide essential data for research of this type with a bigger sample and in different contexts.

Chapter 4

ANALYSIS

The current chapter presents an analysis of speech acts of apology used by Punjabi/Urdu and Pashto/Urdu EFL learners while responding to the specially designed DCT. The analysis is done by using the Blum-Kulka model for the analysis of speech acts of apology. The discussion regarding the analysis of the responses is also present in this chapter, to answer the research questions. First, some of the individual responses of both groups are analyzed in great detail, and then their frequencies are discussed to answer the research question.

4.1 DATA ANALYSIS

To address the research questions, the researcher needs to analyze the collected data using the Blum-Kulka model for speech act analysis of apologies. The Blum-Kulka model has already been discussed in detail in the previous section..

As mentioned earlier, the participants have provided responses to the questions in the DCTs. The data have been collected through Google Forms and manual DCTs. All the data has been transferred from Google Forms and manual papers to a Word file, where it was analyzed manually.

From the discussion mentioned above, it can be said that the pragmatic transfer can happen from both L1 and L2 to L3, and pragmatic transfer from one language to the other depends on language or linguistic distance.

 The focus while doing the analysis has been on pragmatic transfer that can happen from both L1 and L2 to L3; this study tried to determine which language, whether it is L1 (Punjabi or Pashto) or

L2 (Urdu), plays the dominant role in pragmatic transfer from L1 and L2 to L3 (English). This can happen due to the structural and pragmatic similarities among the languages.

The participants for the study have been living in Islamabad, where the language usage environment is diverse, people from different cultures and languages live together in Islamabad, which necessitates the use of one common language for communication purposes, so in such environment the use of one's native language or L1 is limited, and use of L2 is far more in multiple contexts, from daily conversations to formal communication.

4.2 Analysis of Punjabi/Urdu Speakers' Responses

The responses given by the Punjabi/Urdu-speaking respondents varied a lot. Some respondents have provided more elaborate answers, while others have been very precise in their responses. The responses of respondents across the languages also differed in length and precision, which has helped us greatly in answering the research questions.

Respondent # 1:

Q#1: You lost the dictionary that your class fellow gave you. What will you say to him/her?

Punjabi Response: "Yar, tu menu dictionary diti si, o gum gai, meri tarfo mazarat, may koshish kar ka nawi lay' desa".(Yar, you gave me a dictionary, it got lost, my apologies, I'll try to get a new one.)

Urdu Response: "Yar, tumhari dictionary muj say gum ho gai hay, ma na bohot dhondi par mili nai, ma market sa nai khareed ka laa do ga".(Yar, I lost your dictionary. I searched a lot but couldn't find it. I will buy a new one from the market and give it to you.)

English Response:'Yar, your dictionary lost by me, I searched a lot but not find it. I will buy a new one from market and give you."

Native Response: "Oops, I lost it somewhere, I'll grab you another."

Above are the responses of a respondent to question#1. The respondent was more direct in his approach in giving a response in Punjabi; he gave a more detailed answer in Urdu, and in English, he almost translated what was written in Urdu. The respondent made grammatical mistakes in his English response, which indicates that he is an intermediate English learner. The response provided by the native English speaker was more direct and precise.

4.2.1 Analysis of Responses of Respondent # 1 in Punjabi, Urdu, and English + Native Response

Equal Power Status

Q#1: You lost the dictionary that your class fellow gave you. What will you say to him/her?

Punjabi Response: "Yar, tu menu dictionary diti si, o gum gai, meri tarfo mazarat, may koshish kar ka nawi lay' desa".(Yaar, you gave me a dictionary, it got lost. I apologize, I'll try to bring a new one.")

IFID: "Meri tarfo Mazrat"(I apologize)

Explanation: Missing

Responsibility: " yar, tu menu dictionary diti si, o gum gai"(Yaar, you gave me a dictionary, it got lost)

Repair: "may koshish kar ka nawi lay desa"(I'll try to bring a new one.)

Forebearance: Missing

Urdu Response: "Yar, tumhari dictionary muj say gum ho gai hay, ma na bohot dhondi par mili nai, ma market sa nai khareed ka laa do ga"(Yar, I lost your dictionary. I searched for it a lot but couldn't find it. I'll buy a new one from the market and bring it for you.")

IFID: Missing

Explanation: "ma na bohot dhondi par mili nai"(I searched for it a lot but couldn't find it.)

Responsibility: "tumhari dictionary muj say gum ho gai hay"(I lost your dictionary)

Repair: "ma market sa nai khareed ka laa do ga"(I'll buy a new one from the market and bring it for you)

Forbearance: Missing

English Response: "Yar, your dictionary lost by me, I searched a lot but not find it. I will buy a new one from market and give you."

IFID: Missing

Explanation: "I searched a lot but not find it"

Responsibility: "yar, your dictionary lost by me"

Repair: "I will buy a new one from market and give you."

Forbearance: Missing

Native Response: "Oops, I lost it somewhere, I'll grab you another."

IFID: Missing

Explanation: I lost it somewhere

Responsibility:

Repair: I'll grab you another.

Forbearance: Missing

Application of the Blum-Kulka model for the analysis of Speech acts of apology indicates similar results, which were discussed earlier. Punjabi response of respondent#1 shows that his response includes IFID, RESP, and REPAIR, but EXPL and FORB are missing in his response.

Urdu and English responses of that same person are identical in terms of analysis. Both responses include EXPL, RESP, and REPAIR, and IFID and FORB are missing. This indicates strongly that L2 is more responsible for pragmatic transfer to L3 as compared to L1.

The response of the native speaker includes EXPL AND REPAIR, which means the native respondent's response is more direct compared to the Punjabi/Urdu speaker's response in English, which means that the Punjabi/Urdu respondent is overusing some apology strategies that are not present in the response of the native speaker. The use of the word "Yar" in the English response of the Punjabi/Urdu speaking respondent also suggests a great influence of the Urdu language in choosing terms to communicate similar thoughts in English. This indicates that Urdu is playing a role in this pragmatic transfer more than the Punjabi language.

This trend goes on in analyzing the other speech acts of apology responses provided by other respondents.

Respondent #6

Q#1: You lost the dictionary that your class fellow gave you. What will you say to him/her?

Punjabi Response: "Yaar, main bohot sharminda haan. Teri dictionary gum gayi, main agli vaar ehtiyaat karanga." **(**Yaar, I'm very embarrassed. I lost your dictionary. I'll be careful next time.)

IFID: **"**main bohot sharminda haan"(I'm very embarrassed)

Explanation: Missing

Responsibility: "Teri dictionary gum gayi"(I lost your dictionary)

Repair: Missing

Forbearance: **"**main agli vaar ehtiyat karanga"(I'll be careful next time)

Urdu Response: "Yar, tumhari dictionary kahin gum ho gayi, mujhe bohot afsos hai. Mai nai le kar doonga."(Yaar, your dictionary got lost somewhere. I'm very sorry. I will get you a new one.)

IFID: "mujhe bohot afsos hai"(I'm very sorry)

Explanation: "tumhari dictionary kahin gum ho gayi"(your dictionary got lost somewhere.)

Responsibility: Not Explicit (Missing)

Repair: "Mai nai le kar doonga."

Forbearance: Missing

English Response: "I am very sorry, your dictionary was my responsibility, and it got lost"

IFID: I am very sorry (very is an intensifier)

Explanation: " it got lost"

Responsibility: "your dictionary was my responsibility."

Repair: Missing

Forbearance: Missing

Native Response: "Sorry I lost your dictionary!!"

IFID: "Sorry"

Explanation: Missing

Responsibility:" I lost your dictionary!!".

 Repair: Missing

Forbearance: Missing

 The respondent # 6 gave apology responses in English, Urdu, and Punjabi, as respondent #1, mentioned above, which were compared with a native English speaker's response to identify signs of pragmatic transfer. The native English response includes only IFID and RESP, using a short and direct form: "Sorry I lost your dictionary." In contrast, the respondent's English apology includes IFID, EXPL, and RESP, showing a more elaborate style. This response matches closely with his

Urdu response, which also had IFID, EXPL, REPAIR, and an implied RESP. The Punjabi response included IFID, EXPL, and FORB, but REPAIR and RESP are missing or only implied. Since the respondent's English apology includes IFID, EXPL, and RESP, like the Urdu version, and does not include FORB, like the Punjabi version, it can be said that Urdu plays a stronger role in the pragmatic transfer to English. This indicates that L2 has more influence over L1 in terms of pragmatic transfer to L3.

Unequal Power Status

The analysis of respondent # 6's responses gives us a similar pattern of pragmatic transfer as in the response of respondent # 1. These responses were given to the questions related to an equal power situation (friend-friend), now the above-mentioned responses will be analyzed in detail, in which the power dynamic is different, i.e, Teacher-Student.

Respondent #1

Question 2: You lost the dictionary your teacher gave you. What will you say to him/her?

Punjabi Response: "Ustad g, tusi menu dictionary diti si o meray kolo gum gai,ma bohot ziada mazrat chahnda ha, ma us tarha di dictionary market tu dhondh tuhaday wastay khareed lawa ga, inshallah" **(**Ustad g, you gave me a dictionary, but I lost it. I sincerely apologize. I will try to find a similar dictionary in the market and buy it for you, InshaAllah.)

IFID: "ma bohot ziada mazrat chahnda ha"(I sincerely apologize)

EXPL: "Ustad g, tusi menu dictionary diti si o meray kolo gum gai"(Ustad g, you gave me a dictionary, but I lost it)

RESP: "meray kolo gum gai"(I lost it)

REPAIR: "tuhaday wastay khareed lawa ga, inshallah" (I will get a new one for you, inshallah)

FORB: Missing

Urdu Response: "sir, apki di howe dictionary muj sa gum ho gai, mujay uski hifazat karni chahye thi, par la parwahi ki waja say wo kahe gum gai hay, ma usi tarha ki nai dictionary apko jald hi khareed ka la do ga." (Sir, the dictionary you gave me got lost. I should have taken care of it, but due to my negligence, it got misplaced. I will buy a new dictionary of the same kind for you very soon.)

IFID: "Implicit/Missing"

EXPL: "apki di howe dictionary muj sa gum ho gai +par la parwahi ki waja say wo kahe gum gai hay"(the dictionary you gave me got lost +but due to my negligence, it got misplaced.)
RESP: "mujay uski hifazat karni chahye thi" (I should have taken care of it)
REPAIR: "ma usi tarha ki nai dictionary apko jald hi khareed ka la do ga." (I will buy a new dictionary of the same kind for you very soon.)

FORB:Missing

English Response: "Sir, your given dictionary lost by me. I should take care of it, but because of carelessness it got lost somewhere. I will buy same new dictionary and give you soon. "

IFID: Missing

EXPL: "because of carelessness it got lost somewhere"
RESP: " your given dictionary lost by me.I should take care of it"

REPAIR: "I will buy same new dictionary and give you soon."

FORB : Missing

Native Response: " I've lost your book . I'll get you another one"

IFID: Missing

EXPL: "I've lost your book."

RESP: Missing

REPAIR: "I'll get you another one"

FORB: Missing

The respondent's Urdu more strongly influences the English responses given by the respondent # 1 than his Punjabi. Both the Urdu and English responses include an EXPL, a clear RESP, and an offer to repair, REPAIR, but they do not include a direct apology, IFID, or FORB. The structure and wording of the English response show signs of direct translation from Urdu, such as "I should take care of it" and "Because of carelessness it got lost." This could be due to the use of the Urdu language in multiple daily scenarios and instructions given to the students who are learning English in Urdu. In contrast, the Punjabi response uses more formal and emotional language, including an explicit apology (IFID), which does not appear in the English version. This shows that Urdu plays a more dominant role in the respondent's pragmatic transfer to English.

The current trend, after the detailed analysis of a few responses of respondents, shows the greater influence of Urdu, which is L2, in terms of pragmatic transfer to L3.

Respondent # 6

Question 2: You lost the dictionary your teacher gave you. What will you say to him/her?

Punjabi Response: "Ustad ji, meri tarafon mazrat. Main dictionary sambhal nahi sakya. Main usde jaga navi arrange kar desa."(Sir, my apologies. I could not take care of the dictionary. I will arrange a new one in its place.)

IFID: "meri tarafon mazrat"(My apologies)

EXPL: "Main dictionary sambhal nahi sakya"(I could not take care of the dictionary)

RESP: "sambhal nahi sakya."(Could not take care of the dictionary)

REPAIR: 'Main usde jaga navi arrange kar desa"(I will arrange a new one in its place)

FORB: Missing

Urdu Response: "Sir, mujhe bohot afsos hai, aapki di hui dictionary muj sa gum gayi. Ye meri zimmedari thi aur mujhe iska ahsas hai."(Sir, I am very sorry. The dictionary you gave me got lost. It was my responsibility, and I acknowledge that)

IFID: "mujhe bohot afsos hai"(I am very sorry)

EXPL: "aapki di hui dictionary muj sa gum gayi."(The dictionary you gave me got lost)

RESP: "Ye meri zimmedari thi aur mujhe iska ahsas hai."(It was my responsibility, and I acknowledge that)

REPAIR: Missing

FORB: Missing

English Response: "Sir, I am very sorry, your given dictionary lost by me. It was my responsibility, and I realize this."

IFID:I am very sorry

EXPL:your given dictionary lost by me

RESP: It was my responsibility, and I realize this.

REPAIR:Missing

FORB:Missing

Native Response: "Sorry I lost your dictionary, here another I brought you sorry I lost the original one!!"

IFID: " Sorry I lost your dictionary + sorry I lost the original one!!"

EXPL :Missing

RESP: I lost your dictionary

REPAIR: here another I brought you

FORB: Missing

The comparison of respondent #6's responses in Punjabi, Urdu, and English reveals that Urdu has more influence on the respondent's English apology than Punjabi. The English and Urdu responses share a similar structure, apology strategies, and choice of expressions. Both include an IFID, an

explanation of what went wrong, EXPL, and a clear acknowledgment of personal responsibility, RESP, but neither includes a repair strategy, REPAIR, or a promise to avoid the mistake in the future, FORB. The sentence structure and word choices in the English apology closely resemble Urdu grammar and logic, especially in phrases like "your given dictionary lost by me," which is almost exactly like the Urdu form "aapki di hui dictionary mujh se gum gayi."

The response in Punjabi includes the use of more detailed apology strategies, by offering a replacement for the lost dictionary, REPAIR, and uses a more respectful, culturally grounded tone. The phrase **"meri tarafon mazrat"** reflects a formal apology style that is common in Punjabi. Moreover, the use of the phrase **"Ustad ji"** in Punjabi expresses deep respect and acknowledges societal power dynamics. The term **"Ustad ji"** is replaced in the Urdu and English responses by the term **"Sir."** While "Sir" is also a polite and respectful word, it is more formal, and it does not carry the same depth of interpersonal or emotional respect as "Ustadji." This change in the form of address shows that Urdu tends to adopt more standardized, formal address terms when used in academic or official contexts, and this formal register is then transferred into the English response. This difference in address terms also points to pragmatic transfer..

Overall, this analysis shows that Urdu plays a more dominant role in pragmatic transfer to English in the respondent's apology. The influence is visible in sentence structure, choice of apology strategies, and the way politeness and responsibility are conveyed. The respondent's English apology is as exact as Urdu norms in its tone, content, and even in the selection of address words, showing a clear linguistic and cultural influence from Urdu rather than Punjabi.

4.2.3 Same Apology Strategies across All Languages

There were some responses that were almost identical in terms of apology strategies used in all three languages. When the English apology responses were compared with native responses, they suggested that pragmatic transfer has happened, but it was difficult to identify which language contributed or influenced the most, the pragmatic choices of respondents while apologizing in the English language. In terms of word choice, there were some clear differences. An individual example of such a scenario is discussed below in detail.

Respondent# 2

Punjabi Response: "Yaar bht mazrat mery kolo ghum gai... Jy teno bura naa lggy mn teno nawi ly dy sa."(Yaar, I'm really sorry. I lost it. If you don't mind, I'll get you a new one.)

IFID: "bht mazrat"(I'm really sorry)

EXPL: "mery kolo ghum gai"(I lost it)

RESP: "mery kolo ghum gai"((I lost it)

REPAIR: "mn teno nawi ly dy sa."(I'll get you a new one)

FORB: Missing

Urdu Response: "Sorry bhai mery sy ghum ho gai mein tumhy new ly deta hon agr tumhy bura na lgy" (Sorry, brother. I lost it. I'll get you a new one if you don't mind.)

IFID: "Sorry bhai"(Sorry, brother)

EXPL: "mery sy ghum ho gai"(I lost it)

RESP: "mery sy ghum ho gai"(I lost it)

REPAIR: "mein tumhy new ly deta hon"(I'll get you a new one)

FORB: Missing

English Response: "Sorry brother it's my mistake. It was lost from me . If you don't mind can I buy a new one for you?"

IFID: "Sorry brother"

EXPL: "It was lost from me"

RESP: "it's my mistake"

REPAIR: "can I buy a new one for you?"

FORB: Missing

Native Response: My neighbour stole it mb bro

IFID: mb (My bad)

EXPL:My neighbour stole it

RESP:Missing

REPAIR:Missing

FORB: Missing

The Punjabi, Urdu, and English responses used by respondent #2 use the same apology strategies. Each one includes a clear apology (IFID), an explanation (EXPL), taking responsibility (RESP), and an offer to fix the mistake (REPAIR). None of them includes a promise not to repeat the mistake (FORB). So, the structure of the apology is the same in all three languages.

The only difference is in the words and tone. For example, Punjabi uses words like "yaar" and "mazrat," Urdu uses "bhai" and a mix of Urdu and English like "sorry," and English uses "brother" and phrases like "it was lost from me." That English sentence is not natural in native English but is a direct translation of the Urdu sentence "meray se gum ho gayi."

This shows that while the strategy stays the same, the speaker's English word choice is more influenced by Urdu than by Punjabi. So, the pragmatic transfer is mainly seen in how things are said, not in what is said.

4.2.3 Overall Discussion of All the Apology Responses

All the analyzed responses in all languages, in terms of the number and percentage of all components of the Blum-Kulka model, are discussed in this section.

All Punjabi responses were given in Roman Punjabi, which indicates the lack of usage of the script used officially in Pakistan for the Punjabi language.

Urdu responses were in both Roman and official script.

Respondent #1:" yar, tu menu dictionary diti si, o gum gai, meri tarfo mazarat, may koshish kar ka nawi lay' desa"

Respondent #4: ۔ میں آپ کو ننی خرید کر دے سکتا ہوں ۔ معزرت دوست آپ کی ڈکشنری گم ہو گئی"

Both of these responses show the diversity among the respondents in choosing the script to give responses to the questions.

Now the researcher will discuss in detail the results of the analysis to answer the research questions.

4.2.6 Research Question #1 : To what extent do L1 and L2 contribute to the pragmatic transfer in L3 in the Pakistani context?

The frequencies of different apology strategies used across languages will be the focus of the discussion. Q#1,4,6,8 of the DCT (mentioned in the appendix) deal with equal power status, the person who committed the offence and to whom the offence has been committed are friends, while Q#2,3,5,7 of the DCT(mentioned in the appendix) deal un equal power status where the respondent (offender) and the person to whom the offence has been committed do not share equal social power, the respondent is a student and the person to wham the offence has been committed is a teacher.

4.2.5 Punjabi Language Responses
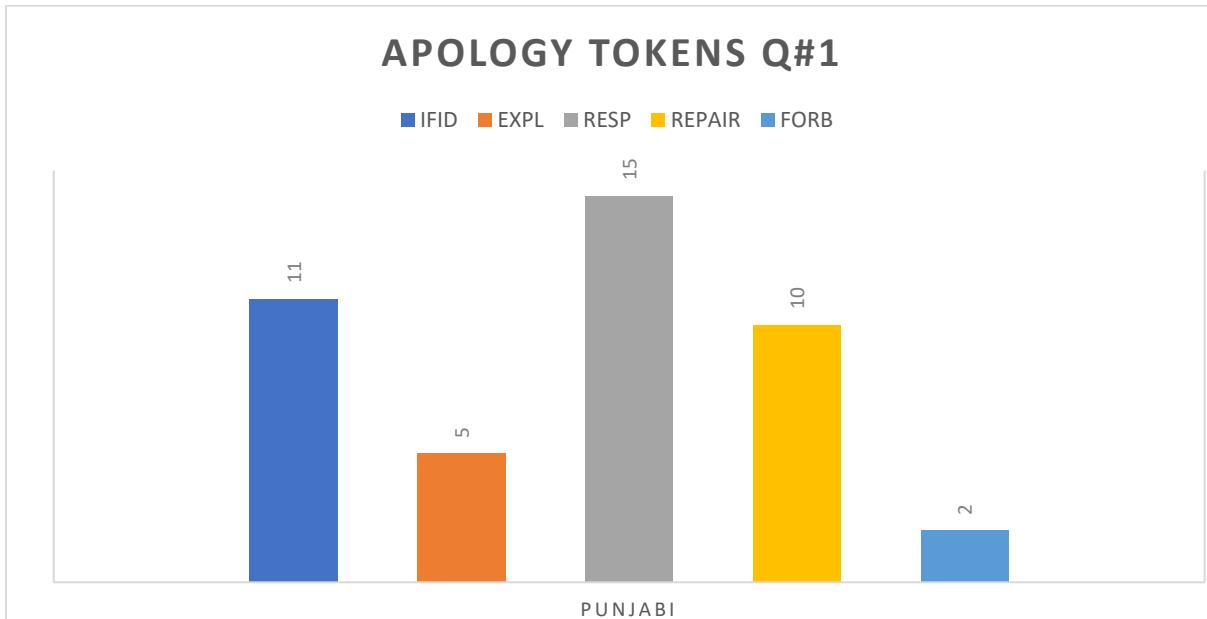
Figure 1: Frequencies of Apology Strategies Used in Q#1 (Punjabi Responses)

Q#1	IFID	EXPL	RESP	REPAIR	FORB
	73.3%	33.3%	100%	66.6%	13.3%

Table 1: Percentage of Apology Strategies Used in Q#1 (Punjabi Responses)

Figure 1 shows the number of each apology token used by all 15 respondents in giving responses to Q#1 in the Punjabi language. All of these respondents used different apology strategies to answer Q#1. Out of 15 respondents, 11 students used IFID, 5 used EXPL, 15 used RESP, 10 used REPAIR, and only 2 used FORB in giving their response to question no 1. This indicates the students' responses to Q#1 were comprehensive, using almost all the apology strategies mentioned by Blum-Kulka in his model for the analysis of speech acts of apology.
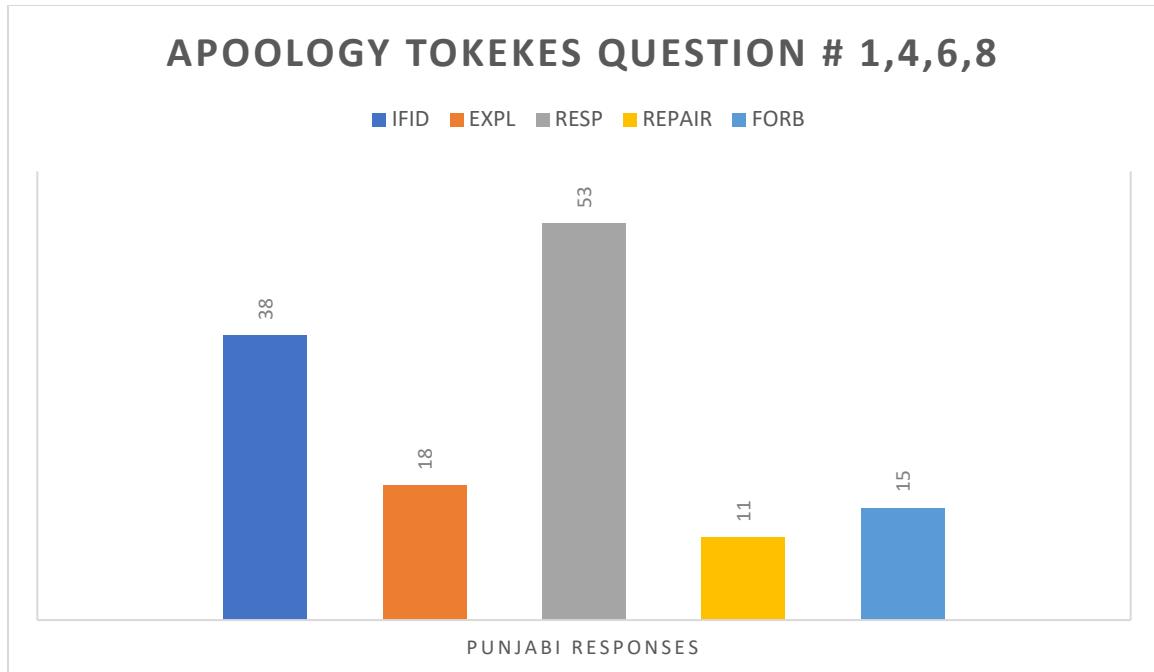
*Figure 2: **Frequencies of Apology Strategies Used in Q#1,4,6,8 (Punjabi Responses)***

QUESTION#1,4,6,8	IFID	EXPL	RESP	REPAIR	FORB
	65%	30%	88.3%	18%	25%

*Table 2: **Percentage of Apology Strategies Used in Q#1,4.6.8 (Punjabi Responses)***

Figure 2 and Table 2 show the responses of 15 respondents to Q#1,4,6,8. These questions deal with equal power status. In these responses, the respondents are responding to questions that involve the offence committed against a friend. As with friends, we do not use much formal language, which is why we have a comparatively low number of IFId apology tokens. This trend goes on in other languages as well. The responses of respondents have more apology tokens when they responded to questions involving unequal power status, e.g, situations involving a student and a teacher.
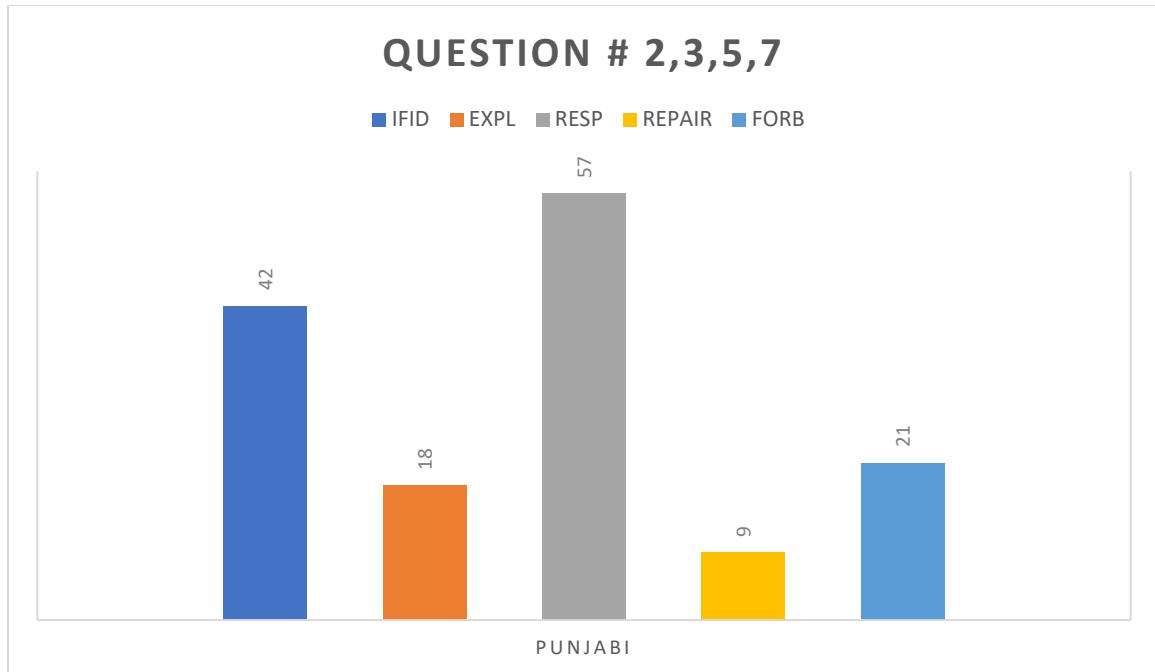
*Figure 3: **Frequencies of Apology Strategies Used in Q# 2,3,5,7***

Q#2,3,5,7	IFID	EXPL	RESP	REPAIR	FORB
	70%	30%	95%	15%	35%

*Table 3: **Percentage of Apology Strategies Used in Q#2,3,5,7***

Figure 3 and Table 3 explain that while responding to Q#2,3,5,7, the respondents' responses were more elaborate because of the power dynamics. These questions deal with a teacher-student situation where the student is the offender, and the teacher is the person to whom these offences are committed. The person (teacher) to whom the offence was committed is at a higher level in terms of power status than the respondent (offender). Due to these reasons, a higher percentage of every token used by the respondents compared to the responses given by the respondents while answering Q#1,4,6,8, which deal with equal power status, is seen.

The respondents used 70% IFID tokens, 30% EXPL tokens, 95% RESP, 15% REPAIR, and 35% FORB tokens while responding to questions #2,3,5,7. These percentages were lower when the respondents responded to Q#,1,4,6,8, like 65%IFID, 30%EXPL, 88.3%RESP, 18%REPAIR, and 25%FORB, respectively. Respondents used more elaborate apology strategies while responding to Q#2,3,5,7 compared to Q#1,4,6,8, which shows that when power dynamics change, the apology strategies used by respondents also change.

4.2.6 Urdu Language Responses

An overall analysis of these languages shows that this trend goes on in other languages, like Urdu and English.
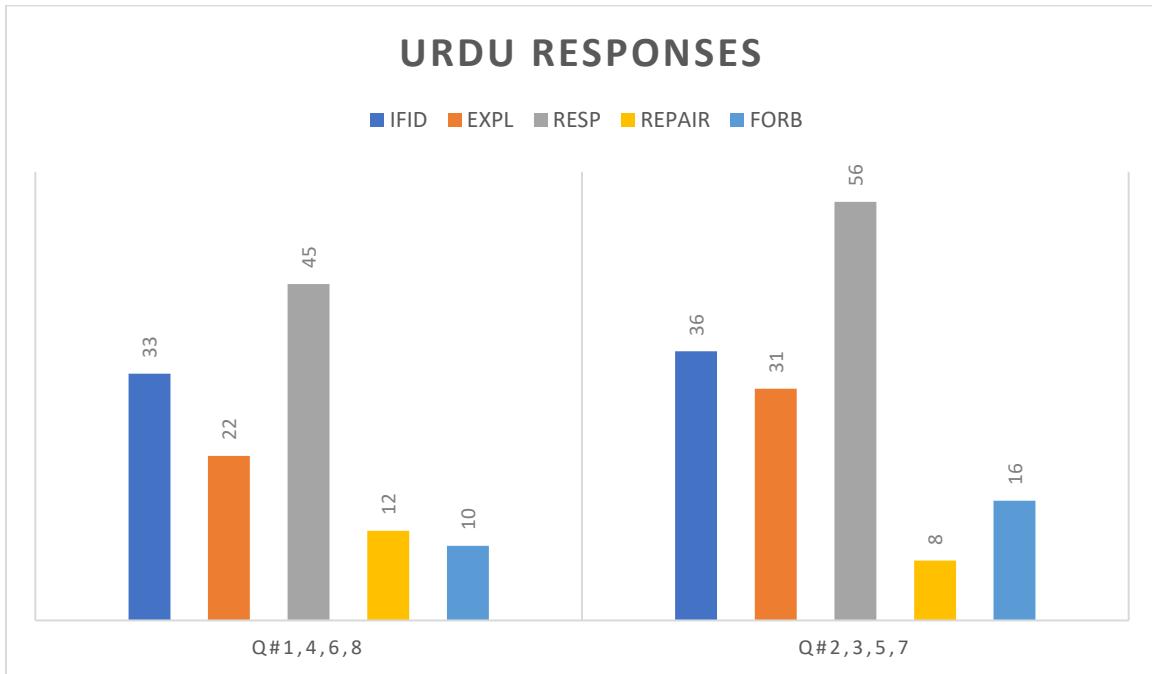
Figure 4:Frequencies of Apology Strategies Used in Q#1,4,6,8, and Q# 2,3,5,7(Urdu Responses by Punjabi /Urdu Speakers)

Q#1,4,6,8	IFID	EXPL	RESP	REPAIR	FORB

	55%	36.6%	75%	20%	16.6%

Table 4 : Percentage of Apology Strategies Used in Q# 1,4,6,8(Urdu Responses by Punjabi /Urdu Speakers)

Q#2,3,5,7	IFID	EXPL	RESP	REPAIR	FORB
	60%	51.6%	93.3%	13.3	26.2%

Table 5 : Percentage of Apology Strategies Used in Q#2,3,5,7 (Urdu Responses by Punjabi /Urdu Speakers)

Analysis of apology tokens used by respondents when responding to questions in Urdu shows a similar trend to that observed in responses given by respondents in Punjabi. Above-mentioned Chart 4 and Tables 4 and 5 show that while responding to Q#1,4,6,8 in the Urdu language, the responses of respondents were less elaborate, they used 55% IFIDs, 36.6% EXPL, 75% RESP,20% REPAIR and 16.6% FORB, compared to the responses to Q#2,3,5,7 where they used 60% IFIDs, 51.6 EXPL, 93.3% RESP, 13.3 REPAIR, and 26.2% FORB. This shows power dynamics between the respondent (offender) and the persons to whom these offences were committed; in this case, a friend and a teacher play a role in choosing an apology strategy in the Urdu language as well.

4.2.7 English Language Responses
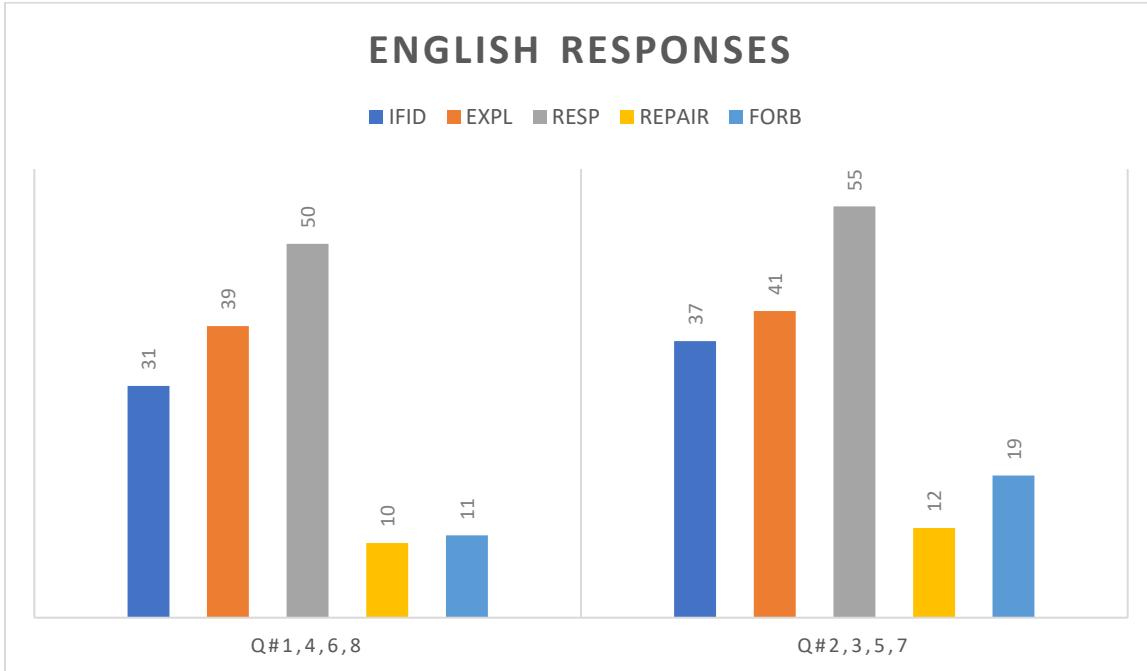
Figure 5: Frequencies of Apology Strategies Used in Q#1,4,6,8, and Q# 2,3,5,7(English Responses by Punjabi /Urdu Speakers)

Q#1,4,6,8	IFID	EXPL	RESP	REPAIR	FORB
	51.6%	65%	83.3%	16.6%	18.3%

Table 6: Percentage of Apology Strategies Used in Q# 1,4,6,8(English Responses by Punjabi /Urdu Speakers)

Q#2,3,5,7	IFID	EXPL	RESP	REPAIR	FORB

	61.6%	68.3%	91.6%	20%	31.6%

*Table 7: **Percentage of Apology Strategies Used in Q#2,3,5,7 (English Responses by Punjabi /Urdu Speakers)***

Above-mentioned Figure 6 and Tables 6 and 7 show a similar trend, which the researcher observed in the Punjabi and Urdu languages. In English responses given by the respondents, higher percentages of all apology tokens in Q#2,3,5,7 are seen compared to Q#1,4,6,8, which indicates that power dynamics also have played a role in the choices of responses of respondents while responding in English.

Native Responses
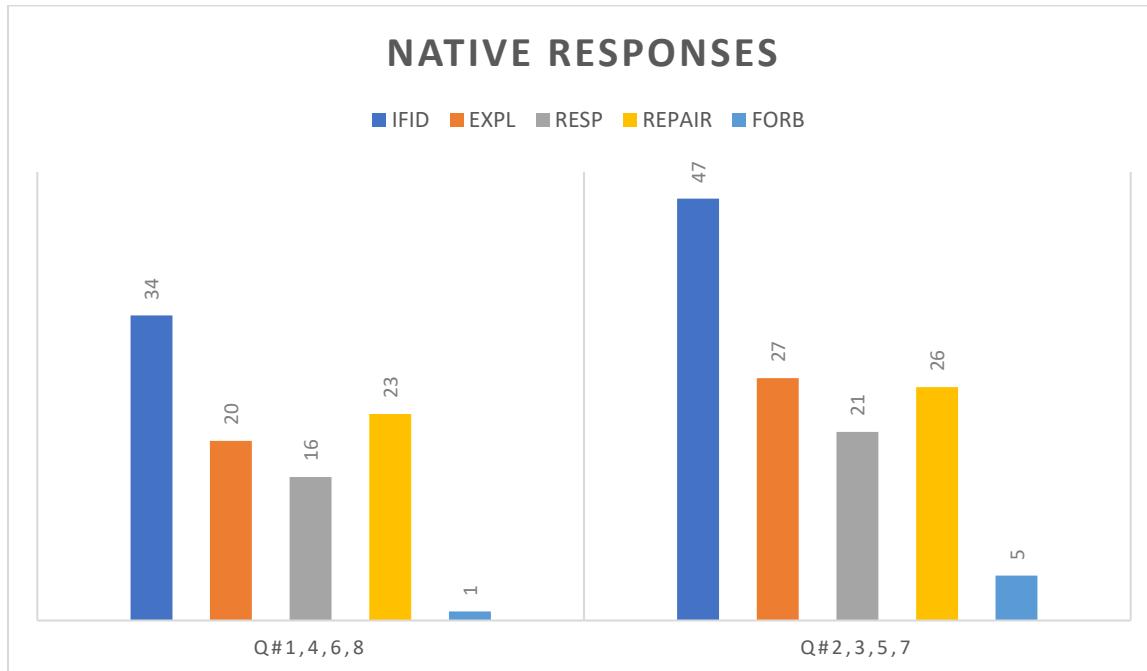
*Figure 6: **Frequencies of Apology Strategies Used in Q#1,4,6,8, and Q# 2,3,5,7(Native Responses)***

Q#1,4,6,8	IFID	EXPL	RESP	REPAIR	FORB
	56.6%	33.3	26.6	38.3%	1.66%

*Table 8: **Percentage of Apology Strategies Used in Q# 1,4,6,8(Native Responses)***

Q#2,3,5,7	IFID	EXPL	RESP	REPAIR	FORB
	78.33%	45%	35%	43.3%	8.3%

*Table 9: **Percentage of Apology Strategies Used in Q#2,3,5,7 (Native Responses)***

The same trend goes on in the native responses as well. Power status or dynamics played a significant role in the apology choices of the native speakers. In English responses given by the respondents, higher percentages of all apology tokens in Q#2,3,5,7 are seen compared to Q#1,4,6,8, which indicates that power dynamics also have played a role in the choices of responses of respondents while responding in English.

Punjabi/Urdu Speakers' English Responses vs Native Responses
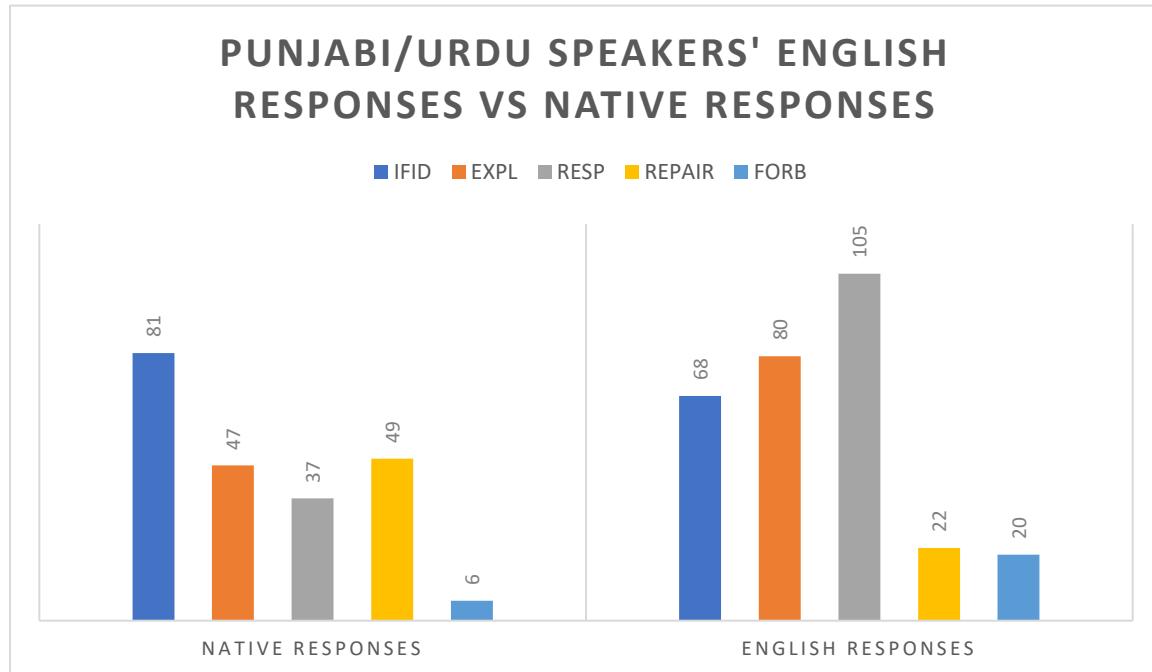
*Figure 7: **Frequencies of Apology Strategies Used by Punjabi/Speakers(English) and Native Speakers***

NATIVE SPEAKERS' Responses	IFID 67.5%	EXPL 39.16%	RESP 30.8%	REPAIR 40.8%	FORB 5%

*Table 10:**Percentage of Apology Strategies Used by Native Speakers***

PUNJBAI/URDU SPEAKERS' ENGLISH RESPONSES	IFID 56.6%	EXPL 66.6%	RESP 87.5%	REPAIR 18.3%	FORB 16.6%

*Table 11: **Percentage of Apology Strategies Used by Punjabi/Urdu Speakers***

By examining the data in Figure 8 and Tables 10 and 11, it becomes clear how Punjabi/Urdu EFL learners use English to express apologies, and how their apology strategies differ from the way native English speakers use apology strategies. These differences happen because learners often bring habits from their first language (L1), which in this case is Punjabi, or second language (L2), which in this case is Urdu, when speaking a third language (L3), which in this case is English. The data suggests that in this case, most of the transfer seems to be negative, meaning the way Punjabi/Urdu speakers use English in a particular context is not always correct according to native English norms.

Let's focus on Illocutionary Force Indicating Devices (IFIDs). Native English speakers used these apology strategies in 67.5% of their responses, while Punjabi/Urdu EFL learners used them only 56.6% of the time in their responses. This shows that Punjabi/Urdu speakers do not apologize as directly in English as native speakers do. This is certainly due to the influence of respondents' L1 and L2 pragmatic norms while apologizing in L3. The less use of IFIDs by Punjabi/Urdu EFL learners as compared to native English speakers suggests negative pragmatic transfer.

Now, let's focus on explanations (EXPL). Punjabi/Urdu speakers used this strategy 66.6% of the time while responding in English, which is much more than native speakers, who used it 39.16%. This means that they explain why something happened much more often. The data suggests that in English, giving too many reasons can sound like making excuses. So, this also shows negative transfer, bringing in an apology strategy that does not work well in English.

A big difference is seen in acknowledging responsibility (RESP). Punjabi/Urdu respondents have used the RESP apology strategy in 87.5% of responses, but native speakers used this apology strategy in only 30.8% of their responses. The data reveals that in Pakistani culture, admitting a

mistake openly is often seen as a sign of respect, but in English-speaking cultures, people are more careful and may try not to fully blame themselves. This is another example of negative transfer, where too much responsibility might sound too strong or even uncomfortable in English.

In using the repair strategy (REPAIR), native speakers utilized it in 40.8% of their responses, while Punjabi/Urdu speakers did so only 18.3% of the time. In English, expressions such as "Let me fix it" or "I'll make it up to you" are commonly used when apologizing. However, the data suggests that similar phrases may not be as frequently used in Punjabi or Urdu. This also indicates negative pragmatic transfer happening when using RPAIR strategies as well.

The data shows that in using the promise of forbearance (FORB) apology strategy, Punjabi/Urdu speakers used it 16.6% of the time, while native speakers used it only 5% of the time. This also suggests that the Punjabi/Urdu speakers again overused this apology strategy, which also indicates negative pragmatic.

In conclusion, most of the differences show that Punjabi/Urdu speakers bring their own language and cultural habits into English, which leads to unnatural or different apology styles. This is mostly negative transfer, especially in how they give explanations, admit fault too strongly, and don't offer repair as often. Overall, this means that L1 or L2 (Punjabi/Urdu) has a stronger effect on how Punjabi/Urdu speakers apologize in English, and these habits often do not match native

Influence of L1 or L2 on the Pragmatic Choices of Pashto/Urdu Speakers

Native vs English vs Urdu vs Punjabi Responses
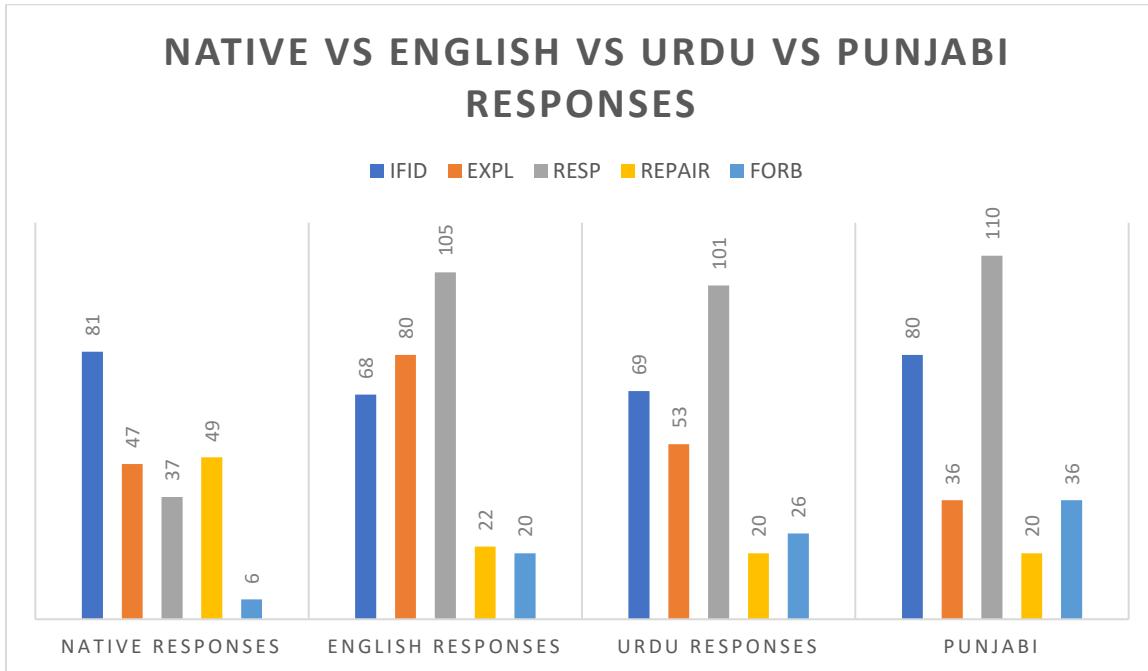
Figure 8: Frequencies of Apology Strategies Used by Punjabi/Speakers(Across All Languages) and Native Speakers

NATIVE SPEAKERS' Responses	IFID 67.5%	EXPL 39.16%	RESP 30.8%	REPAIR 40.8%	FORB 5%

Table 12: Percentage of Apology Strategies Used by Native Speakers

PUNJBAI/URDU SPEAKERS'	IFID	EXPL	RESP	REPAIR	FORB

ENGLISH RESPONSES	56.6%	66.6%	87.5%	18.3%	16.6%

Table 13: **Percentage of Apology Strategies Used by Punajbi/Urdu Speakers while Responding in English**

URDU RESPONSES	IFID	EXPL	RESP	REPAIR	FORB
	57.5%	44.1%	84.1%	16.6%	21.6

Table 14: **Percentage of Apology Strategies Used by Punjabi/Urdu Speakers while Responding in English**

PUNJABI RESPONSES	IFID	EXPL	RESP	REPAIR	FORB
	66.6%	30%	91.6%	16.6%	30%

Table 15: **Percentage of Apology Strategies Used by Punjabi/Urdu Speakers while Responding in Punjabi**

The data given in Figure 8 and Tables 12,13,14, and 15 show how the first language (L1), which is Punjabi, and the second language (L2), which is Urdu, influence the use of apology strategies in a third language (L3), which is English, among Punjabi/Urdu EFL learners. The analysis compares the apology strategies used in the respondents' English responses with their responses in Punjabi and Urdu. This comparison helps identify whether L1 or L2 plays a more significant role in shaping pragmatic behavior in L3. Additionally, these patterns are compared to those of native English speakers to evaluate whether the transfer is pragmatically positive or negative.

First of all, Illocutionary Force Indicating Devices (IFIDs) will be analyzed, which refer to the direct use of apology strategies like "I'm sorry" or "I apologize." Punjabi/Urdu speaking respondents employed IFIDs in their English responses 56.6% of the time, which is close to Urdu responses 57.5%, but lower than in Punjabi responses,66.6%. This pattern indicates that Urdu (L2) has a stronger influence on English language apologies in this area. However, when compared to native English speakers, who used IFIDs 67.5% of the time, the English responses reflect an underuse of direct apology expressions (IFIDs). This suggests that negative pragmatic transfer has happened from L2 to L3.

The use of explanations (EXPL) by Punjabi/Urdu EFL learners provides another clear example of L2 influence on L3. In English responses, explanations (EXPLs) were included in 66.6% of the apology strategies used, compared to 44.1% in Urdu and just 30% in Punjabi. This clearly suggests that Urdu speakers try to explain their actions more than Punjabi speakers, and this habit has carried over into their English usage. Native English speakers, on the other hand, used explanations (EXPLs) in only 39.16% of their apologies, indicating that Punjabi/Urdu EFL learners are overusing this apology strategy. Giving explanations may be viewed as polite and necessary in Urdu-speaking contexts, but it can be seen as excessive or defensive in English, where directness is often preferred in apologies, as already seen in the usage of IFIDs in the above paragraph.

A different pattern of the use of the Acknowledgment of Responsibility (RESP) strategy is seen in the abovementioned data. English responses Punjabi/Urdu EFL learners demonstrated a high percentage of responsibility-taking at 87.5%, which highly resembles the Punjabi responses, 91.6% and is slightly higher than the Urdu responses, 84.1%. This pattern suggests a slightly greater influence from L1 (Punjabi). In contrast, native English speakers used this strategy in only 30.8% of their responses. Therefore, it can be said that in English, it reflects a negative pragmatic

transfer due to its divergence from the more face-saving, indirect style typical of native English speakers.

The Repair (REPAIR) apology strategy was used in a very low percentage across all three languages. Punjabi and Urdu responses each showed a 16.6% usage rate of this apology strategy, while English responses of Punjabi/Urdu EFL learners were slightly higher at 18.3%. This similarity suggests that both L1 and L2 contribute equally to the use of the repair(REPAIR) apology strategy in English. In contrast, native speakers employed this strategy in 40.8% of their apologies, indicating that Punjabi/Urdu EFL Learners underuse this important apology component in L3. This demonstrates a combined negative transfer from both L1 and L2, likely due to cultural norms in Punjabi and Urdu that do not emphasize material or verbal repair as much.

The Promise of Forbearance (FORB) apology strategy, which involves assurances that the offense will not occur again, was found in 16.6% of English responses of the Punjabi/Urdu EFL learners, compared to 21.6% in Urdu and 30% in Punjabi. While the English data falls between the two, it is, however, closer to Urdu, indicating a slightly more substantial L2 influence in this area. However, native speakers used this strategy in only 5% of their responses, highlighting that negative transfer has happened from L2 to L3. The data clearly suggests that promising not to repeat the offense (FORB) is common in Pakistani cultural contexts as a sign of sincerity; it is much less frequent and less expected in native English apologies.

In conclusion, the data indicate that both L1 (Punjabi) and L2 (Urdu) contribute to the pragmatic transfer observed in L3 (English) apology strategies. However, L2 (Urdu) appears to have a more consistent influence. In three of the five apology strategies, like IFID, EXPL, and FORB, the English responses of Punjabi/Urdu EFL learners were more similar to Urdu (L2) than to

Punjabi(L1). L1 (Punjabi) had a stronger influence only in the use of responsibility taking (RESP), while both L1 and L2 contributed equally to the underuse of repair apology strategies (REPAIR). When these findings are compared to native English norms, it becomes really clear that the pragmatic transfer is mainly negative, meaning that the English apology strategies employed by Punjabi EFL learners often do not align with native-like expectations and may be viewed as excessive, insufficient, or culturally inappropriate in English-speaking contexts.

This result can be due to Urdu being the national and educational language of Pakistan, which is used in day-to-day conversation where people from different backgrounds live together, in formal settings, media, and schools. Due to this, speakers tend to transfer communicative habits from Urdu when performing speech acts in English

It can easily be suggested from the above-mentioned discussion that while both L1 (Punjabi) and L2 (Urdu) contribute to pragmatic transfer in L3 (English), the data clearly indicate that Urdu contributes more to the pragmatic transfer to English(L3) as compared to Punjabi (L1). The English apology components of Punjabi/Urdu speakers reflect the norms of Urdu more often than those of Punjabi. This indicates the importance of L2 in Pakistani society, because it is a common language for communication between people who speak different languages, and mainly, students are instructed in Urdu to learn the English language, which is a strong source of pragmatic transfer. For teachers and linguists, understanding this influence is essential for designing effective strategies to improve pragmatic competence in English..

4.3 Pashto Responses Analysis

As discussed in the above section, among Punjabi/Urdu speakers, Urdu, which is an L2, played a dominant role in pragmatic transfer to the English language. This section will focus on the

pragmatic transfer from the Pashto and Urdu languages to English among Pashto/Urdu speakers, whose L1 is Pashto and L2 is Urdu, and they are learning English as their L3.

Pashto/Urdu speakers provided diverse responses; some responses in the Pashto language are precise, while others are more elaborate, similar to their Urdu language responses. Their English responses have a variety as well.

4.3.1 Analysis of Pashto/Urdu Speakers' Responses

First, a few responses will be analyzed in detail using the Blum-Kulka model for the analysis of speech acts of apology. This will provide validation for the discussion of the overall data.

Equal Power Status

Respondent # 6 :

Question 1: You lost the dictionary your class fellow gave you. What will you say to him/her?

Pashto Response : Pa kore kei safai kawalo pa haghe ke waraka shanwi da. (It seems it got lost during the house cleaning).

IFID: Missing

EXPL: "Pa kore kei safai kawalo pa haghe ki waraka shanwi da." (It seems it got lost during the house cleaning).

RESP: Missing

REPAIR: Missing

FORB: Missing

Urdu Response : Yar maafi mangta hu, wo kahe safai ka doran gum gai.

IFID: "Yar maafi mangta hu" (Friend, I am sorry)

EXPL: "wo kahe safai ka doran gum gai."

RESP: Missing

REPAIR: Missing

FORB: Missing

English Response: "Sorry bro, I went missing during cleaning process."

IFID: "Sorry"

EXPL: "I went missing during cleaning process."

RESP: Missing

REPAIR: Missing

FORB: Missing

Native Response: "Sorrry loveee"

IFID: "Sorry"

EXPL: Missing

RESP: Missing

REPAIR: Missing

FORB: Missing

The responses given by respondent #6 clearly indicate that pragmatic transfer has occurred from L2, Urdu, to L3, English. Respondent#6 was straightforward when he responded in the Pashto language; he did not apologize in clear words, he gave only the explanation regarding the incident, his Pashto response only includes EXPL, no other apology component or strategy was seen. In his Urdu and English apology responses, the respondent used both IFID and EXPL components of apology, which clearly indicates that pragmatic transfer has happened from L2 to L3 because the native's response was to the point and it included only IFID. The respondent's apology strategies in both languages (Urdu and English) are the same in terms of the choice of apology strategies. This result again indicates that the instruction in the Urdu language for learning English, as well as the greater use of Urdu compared to Pashto in various contexts in Islamabad, plays a vital role in Pragmatic transfer from Urdu to English, compared to from Pashto to English.

Another example will be discussed in detail to see whether this trend of pragmatic transfer continues in the responses of other respondents as well.

Respondent#2:

Question 1: You lost the dictionary your class fellow gave you. What will you say to him/her?

Pashto Response:"Mara sta dictionary mana wrak sho, mazrat km."(Your dictionary got lost from me; I apologize.)

 IFID: "Mazrat km" (I apologize)

EXPL: Missing

RESP: "sta dictionary mana wrak sho" (Your dictionary got lost from me)

REPAIR: Missing

FORB: Missing

Urdu Response: "Dost aapki dictionary muj sa gum kahe gum gai, ma apko nai laa do ga , bohot mazrat."(Friend I lost your dictionary somewhere, I will bring you a new one, very sorry)

 IFID: "bohot mazrat" (very sorry)

EXPL: "Dost aapki dictionary muj sa gum kahe gum gai" (Friend I lost your dictionary somewhere).

RESP: "muj sa gum kahe gum gai" (I lost it somewhere)

REPAIR: "ma apko nai laa do ga" (I will bring new for you)

FORB:Missing

English Response: "I am sorry friend your dictionary has been lost by me, i will try to buy you a new one"

 IFID: "I am sorry"

EXPL: "friend your dictionary has been lost by me"

RESP: "your dictionary has been lost by me"

REPAIR: "i will try to buy you a new one"

FORB: Missing

Native Response: "My neighbour stole it mb bro"

 IFID: mb (My bad)

EXPL: "My neighbour stole it"

RESP: Missing

REPAIR: Missing

FORB: Missing

A close analysis of respondent #2's responses shows the same pattern of pragmatic transfer that is already seen in respondent #6's responses. The respondent employed similar apology strategies in both Urdu and English responses. His Urdu and English responses include IFID, EXPL, RESP, and REPAIR; they lack FORB. This similarity indicates that the L2, which in this case is Urdu, is responsible for pragmatic transfer to L3, which is English. The responses of the respondent in L1(Pashto) only have IFID and RESP; the response lacks other apology components like EXPL and REPAIR, which are present in his Urdu and English responses.

Unequal Power Status

Now, the responses of Pashto/Urdu respondents regarding unequal power status, where the offender (Respondent) and the person against whom the offence has been committed are socially not equal, will be discussed in detail.

Q#2: You have lost a dictionary that your teacher lent you. Write what you would say to your teacher?

Respondent#2

Pashto Response: "Ustaad ji, za dera dera pashemana yum che taso che mata dictionary rakare wa a mana wruka sla au za pa de ghalti bande dera khapa yum. Staso pa ma bande baawar karaewo au ma a mat ko.za ba taso ta bala dictionary wakh lun" (Respected teacher, I am very, very sorry that the dictionary you gave me was lost because of me. I am truly upset about this mistake. Please trust me again and don't be disappointed in me. I will buy another dictionary for you.)

IFID: "Za dera dera pashemana yum(I am very, very sorry.)

EXPL: "Che taso che mata dictionary rakare wa a mana wruka sla" (The dictionary you gave me was lost because of me)

RESP: "Za pa de ghalti bande dera khapa yum" (I am very upset about this mistake)

REPAIR: "Che taso che mata dictionary rakare wa a mana wruka sla" (The dictionary you gave me was lost because of me)

FORB: "Staso pa ma bande baawar karaewo" (Please trust me again)

Urdu Response: "Sir meri ghalti ki wja say apki dictionary gum gai, ma bohot mazrat khuwa hu" (Sir, Your dictionary got lost due to my fault, I am very sorry)

IFID: "ma bohot mazrat khuwa hu" (I am very sorry)

EXPL: "meri ghalti ki wja say apki dictionary gum gai"(Your dictionary got lost due to my fault.)

RESP: "meri ghalti ki wja say"

REPAIR: Missing

FORB: Missing

English Response: "Sir your dictionary was lost because of me. I am very sorry."

IFID: "I am very sorry"

EXPL: "your dictionary was lost because of me"

RESP: "because of me"

REPAIR: Missing

FORB: Missing

The responses given by respondent #2 in response to Q#2 clearly indicate that pragmatic transfer has occurred more from L2(Urdu) into L3 (English) as compared to from L1(Pashto). In the Pashto response, the respondent used a rich set of apology strategies including IFID, EXPL, RESP, REPAIR, and FORB. This shows a culturally embedded style of apologizing, where emotional expression and relationship repair are essential. The Urdu response included only IFID and EXPL, lacking REPAIR and FORB, which makes it more formal and less emotionally expressive. The English response is almost the exact translation of the Urdu response, and is almost exact in terms of structure and strategies used. It includes IFID and EXPL only; REPAIR and FORB are missing, just like the Urdu response. This similarity in terms of the usage of apology strategies suggests that pragmatic transfer is happening from Urdu (L2) to English (L3). The respondent's apology in English is clearly influenced by the form and content of the Urdu response and the Pashto one,

which is more elaborate and contains all five apology strategies. **Same Apology Strategies across All Languages**

During the analysis of Pashto/Urdu/English responses, the researcher encountered responses from respondent #9, in which the respondent employed the same apology strategies across all three languages. The response is discussed in detail below.

Respondent # 9:

Question 6: You reached one hour late for a study meeting with your friend. What will you say?

Pashto Response: "Mazrat km lag Pa road rash wo aghy Pa waja lag late shwam taso ta kha pata da Pakistan wala roads" (I apologize, there was traffic on the road due to which I got late, you know Pakistani roads)

IFID: "Mazrat" (sorry)

EXPL:"Pa road rash wo aghy Pa waja"(there was a traffic jam, due to which I got late)

RESP: "Late shwam" (I got late)

REPAIR: Missing

FORB: Missing

Urdu Response: "Mazrat wo zara rasty mai rash ta apko tu pata hai Pakistan ky roads ka, iski waja sa late ho gia"(Apologies, there was a bit of traffic on the way. You know how the roads are in Pakistan, that is why I got late.

IFID: "Mazrat" (Apologies)

EXPL: "wo zara rasty mai rash ta apko tu pata hai Pakistan ky roads ka"(There was a bit of traffic on the way. You know how the roads are in Pakistan)

RESP: "iski waja sa late ho gia" (That is why I got late)

REPAIR: Missing

FORB: Missing

English Response: "Sorry there was traffic on roads you know very well about roads in Pakistan, that's why I came late."

IFID: "Sorry"

EXPL: "there was traffic on roads you………"

RESP: "I came late."

REPAIR: Missing

 FORB: Missing

Native Response: "Sorrry loveee"

IFID: "Sorry"

EXPL: Missing

RESP: Missing

REPAIR: Missing

FORB: Missing

In the analyzed example, it can clearly be seen that the respondent #9 has used similar apology strategies across all the languages. In such cases, it cannot be definitively and confidently said that pragmatic transfer has occurred from L1 or L2. The responses in all three languages carry IFID, EXPL, and RESP. When the same strategies are used across L1, L2, and L3, it may indicate that the speaker has a consistent and stable way of expressing apologies, which is evident in all three languages. Even a native response was found in the data, which has exactly similar strategies.

4.3.2 Overall Analysis of Pashto Responses

Now, the frequencies of different apology strategies used across languages will be discussed. Q#1,4,6,8 of the DCT (mentioned in the appendix) deal with equal power status, the person who committed the offence and to whom the offence has been committed are friends, while Q#2,3,5,7 of the DCT(mentioned in the appendix) deal un equal power status where the respondent (offender) and the person to whom the offence has been committed do not share equal social power, the respondent is a student and the person to wham the offence has been committed is a teacher.

Pashto Responses
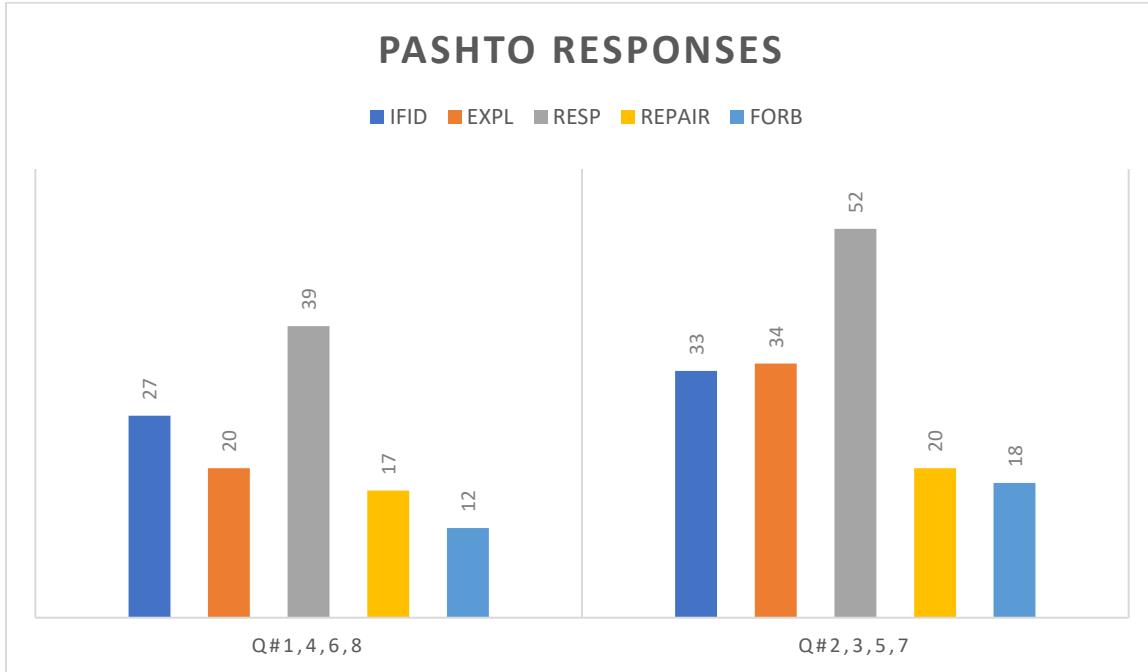
Figure 9: Frequencies of Apology Strategies Used in Q#1,4,6,8, and Q# 2,3,5,7(Pashto Responses by Pashto /Urdu Speakers)

Q#1,4,6,8	IFID	EXPL	RESP	REPAIR	FORB
	45%	33.3%	65%	28.3%	20%

Table 16: : Percentage of Apology Strategies Used in Q# 1,4,6,8(Pashto Responses by Pashto/Urdu Speakers)

Q#2,3,5,7	IFID	EXPL	RESP	REPAIR	FORB

	55%	56.6%	86.6%	33.3%	30%

*Table 17: : **Percentage of Apology Strategies Used in Q# 2,3,5,7(Pashto Responses by Pashto/Urdu Speakers)***

In the above-mentioned Figure 10 and Tables 16 and 17, Q#1,4,6,8 (mentioned in the appendix) deal with offences committed against a friend; in these questions, power status is equal between the respondent and the person against whom the offence is committed. In these questions, the percentages of apology strategies used by respondents go like this: IFID 45%, EXPL 33.3%, RESP 65%, REPAIR 28.3%, FORB 20%.

Q#2,3,5,7(mentioned in the appendix) deal with unequal power status. In terms of power dynamics, the respondents are at a lower level compared to the person against whom the offence is committed, who is a teacher. The percentages of apology strategies used by the respondents are as follows: IFID 55%, EXPL56.6%, EXPL 86.6%, RESP 33.3%, and REPAIR 30%.

The data suggests that the responses of respondents were heavily influenced by power dynamics; their responses were more comprehensive while responding to Q#2,3,5,7 as compared to their responses to Q#1,34,6,8. All apology strategies for Q#1,,4,6,8 show higher percentages as compared to the percentages of all apology strategies for Q,2,3,5,7.

Urdu Responses
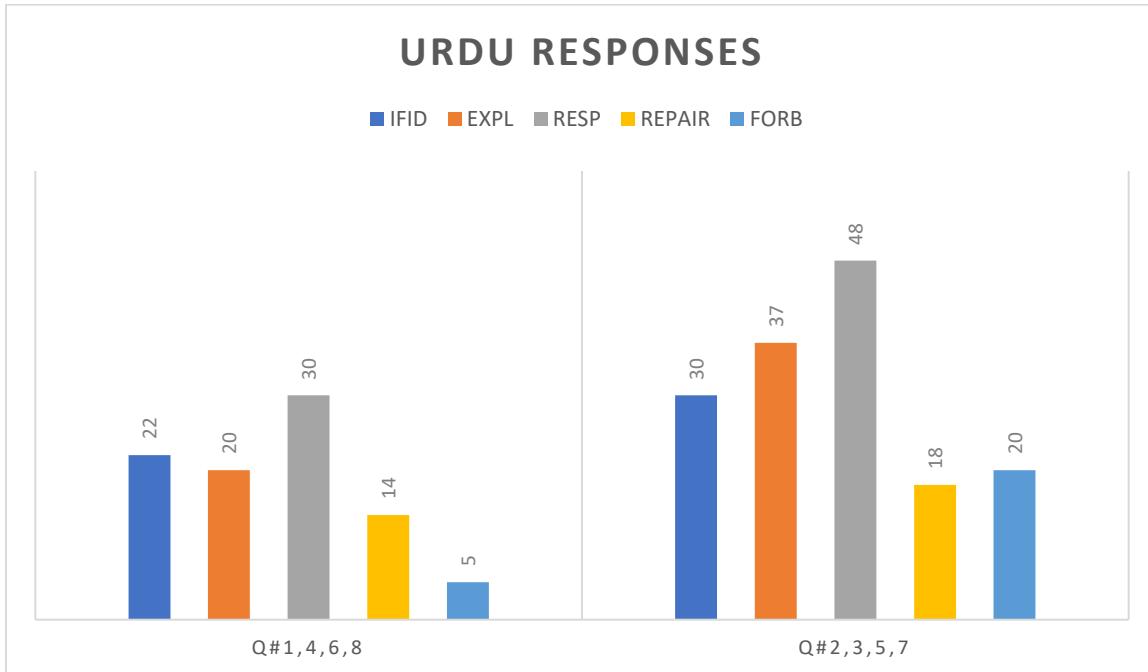
*Figure 10: **Frequencies of Apology Strategies Used in Q#1,4,6,8, and Q# 2,3,5,7(Urdu Responses by Pashto /Urdu Speakers***

Q#1,4,6,8	IFID	EXPL	RESP	REPAIR	FORB
	36.6%	33.3%	50%	23.3	8.3%

*Table 18: **Percentage of Apology Strategies Used in Q# 1,4,6,8(Urdu Responses by Pashto/Urdu Speakers)***

Q#2,3,5,7	IFID	EXPL	RESP	REPAIR	FORB
	50%	61.6%	80%	30%	33.3%

*Table 19: **Percentage of Apology Strategies Used in Q# 2,3,5,7(Urdu Responses by Pashto/Urdu Speakers)***

The same trend goes on in the Urdu responses of respondents; the power dynamics among the respondents is again influencing the choice of respondents' apology strategies. Based on the data given in the above-mentioned graphs, power dynamics significantly influence the choice of apology strategies of respondents. When apologizing to a teacher in Q#2,3,5,7, a situation representing a higher power dynamic, respondents used more comprehensive apology strategies compared to when apologizing to a friend, where the power dynamic is more equal.

The data indicates that the use of IFIDs by the respondents is 50% when apologizing to a teacher, compared to 36.6% for a friend. The respondents used 61% EXPL for Q#,2,3,5,7 versus 33.3% for Q#1,4,6,8, RESP stands at 80% for Q#2,3,5,7 compared to 50% for Q#1,4,6,8. The same trend goes on in other apology strategies as well. In response Q#2,3,5,7, respondents used 30% REPAIR, and 33.3% FORB, in response to Q#1,4,6,8 the respondents used 23.3% REPAIR, and 8.3% FORB strategies. These patterns collectively indicate that individuals adapt their apology behaviors to the social hierarchy, emphasizing greater formality, thoroughness, and commitment to avoid future transgressions when dealing with figures of authority.

English Responses
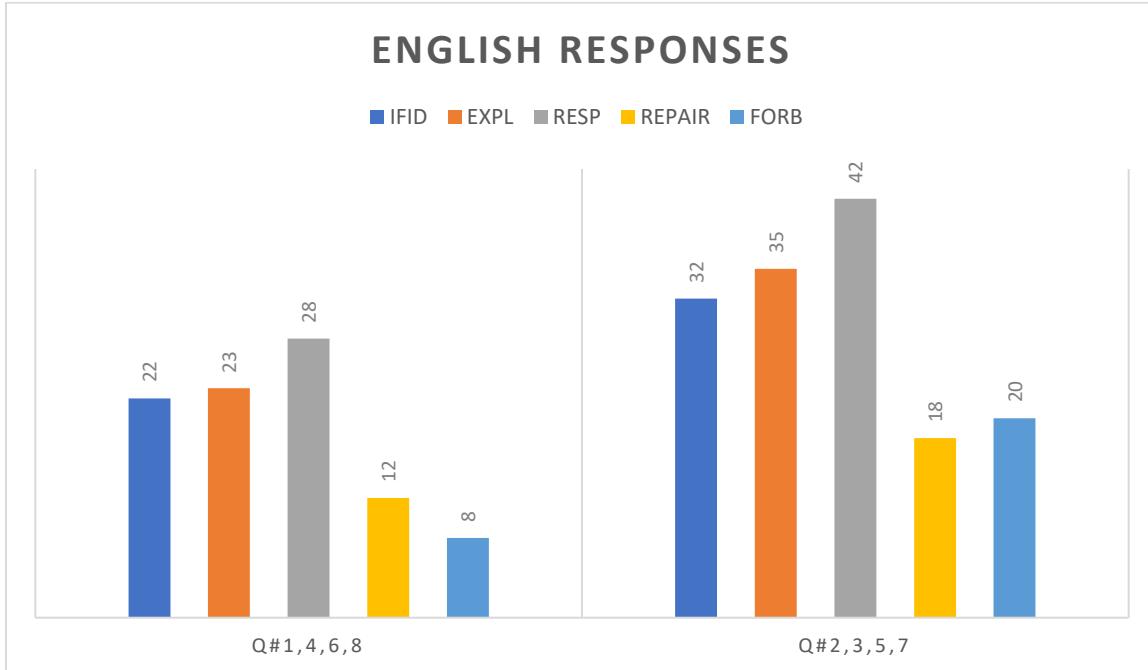
Figure 11: : Frequencies of Apology Strategies Used in Q#1,4,6,8, and Q# 2,3,5,7(English Responses by Pashto /Urdu Speakers

Q#1,4,6,8	IFID	EXPL	RESP	REPAIR	FORB
	36.6%	38.33%	46.6%	20%	13.3%

Table 20: Percentage of Apology Strategies Used in Q# 1,4,6,8(English Responses by Pashto/Urdu Speakers)

Q#2,3,5,7	IFID	EXPL	RESP	REPAIR	FORB

	53.3%	58.3%	70%	30%	33.3%

*Table 21: **Percentage of Apology Strategies Used in Q# 2,3,5,7 (English Responses by Pashto/Urdu Speakers)***

In English responses of Pashto/Urdu speakers, the trend continues. The data mentioned in Figure 12, and Tables 20 and 21 show that comprehensive apology strategies were adopted by the respondents while responding to Q#2,3,5,7 as compared to Q#1,4,6,8. While responding to Q#2,3,5,7, the respondents' percentages for the use of apology strategies are as follows: IFID 53.3%. EXPL 58.3%, RESP 70%, REAPAIR 30%, and FORB 33%.3%. However, respondents used IFID 36.6%, EXPL 38.33%, RESP46.6%, REPAIR 20%, and FORB 13.3% , while responding to Q#1,4,6,8. The data clearly indicates that power dynamics is play a heavy role in the choices of apology strategies.

Native Responses
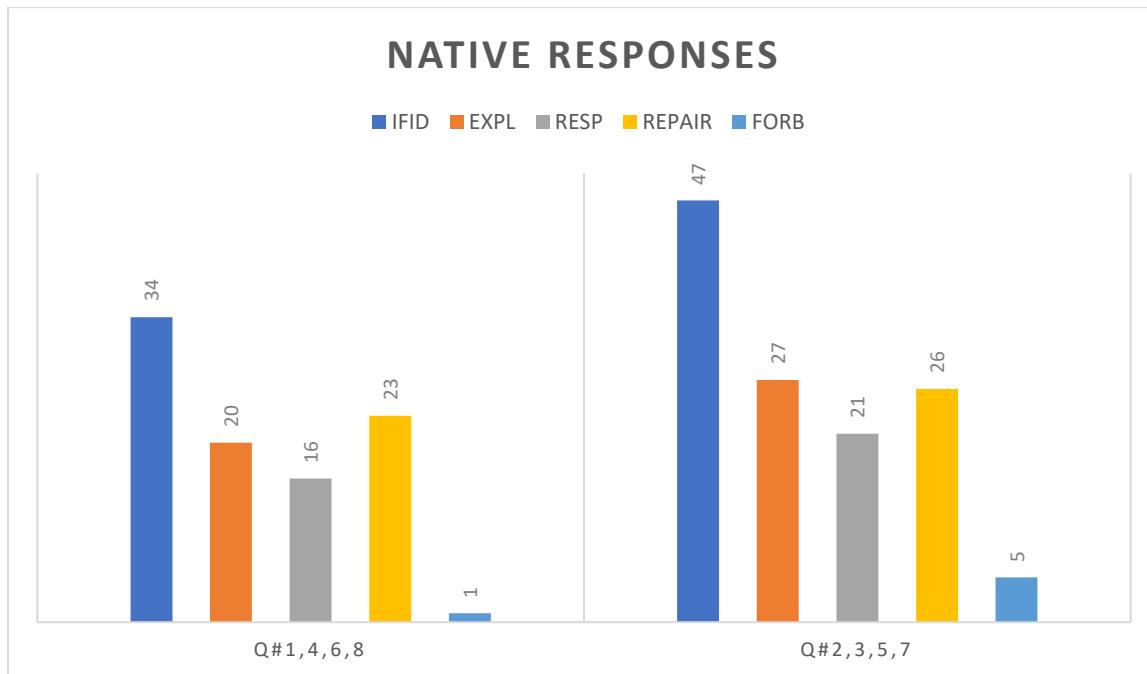
*Figure 12 : **Frequencies of Apology Strategies Used in Q#1,4,6,8, and Q# 2,3,5,7(Native Speakers)***

Q#1,4,6,8	IFID	EXPL	RESP	REPAIR	FORB
	56.6%	33.3	26.6	38.3%	1.66%

*Table 22: **Percentage of Apology Strategies Used in Q# 1,4,6,8(Native Speakers)***

Q#2,3,5,7	IFID	EXPL	RESP	REPAIR	FORB
	78.33%	45%	35%	43.3%	8.3%

*Table 23: **Percentage of Apology Strategies Used in Q# 2,3,5,7(Native Speakers)***

The same trend goes on in the native responses as well. Power status or dynamics played a significant role in the apology choices of the native speakers. In English responses given by the respondents, higher percentages of all apology tokens in Q#2,3,5,7 are seen compared to Q#1,4,6,8, which indicates that power dynamics also have played a role in the choices of responses of respondents while responding in English.

Pashto/Urdu Speakers' English vs Native Responses
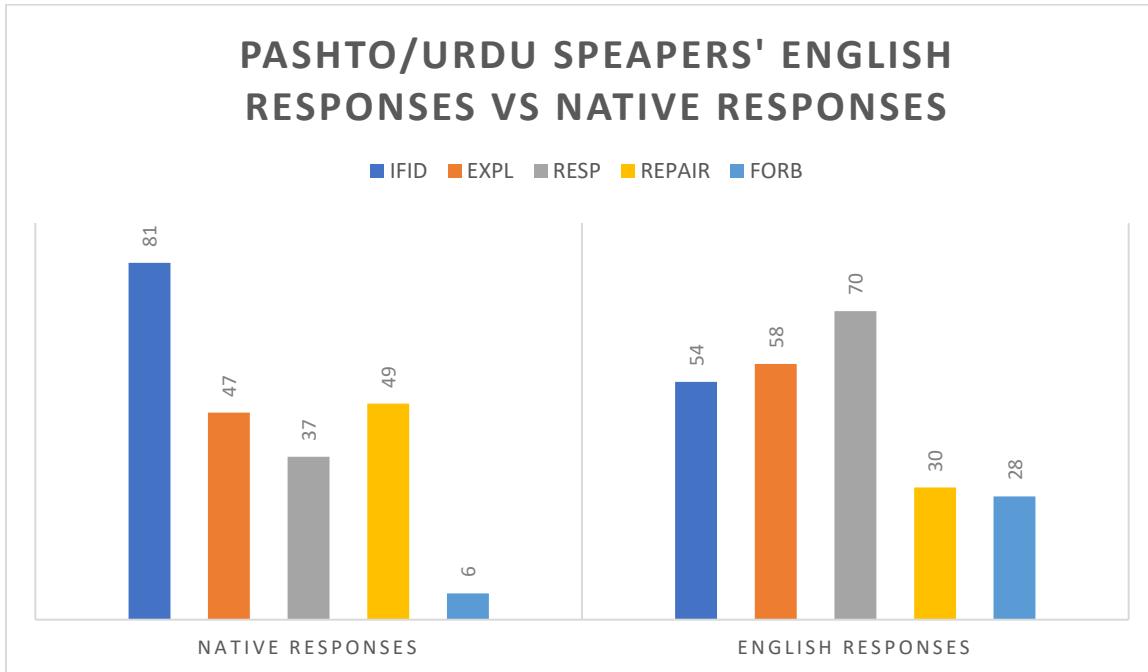
*Figure 13: **Frequencies of Apology Strategies Used by Pashto/Urdu Speakers (English) and Native Speakers***

NATIVE SPEAKERS' Responses	IFID	EXPL	RESP	REPAIR	FORB
	67.5%	39.16%	30.8%	40.8%	5%

*Table 24: **Percentage of Apology Strategies Used by Native Speakers***

PASHTO/URDU SPEAKERS'	IFID	EXPL	RESP	REPAIR	FORB

ENGLISH RESPONSES	45%	48.33%	58.3	25%	23.3%

*Table 25: **Percentage of Apology Strategies Used by Pashto/Urdu Speakers while Responding in English***

The data shown in Figure 13 and Tables 24 and 25 clearly highlight the differences in how native English speakers and Pashto/Urdu speakers of English used apology strategies in giving responses to the situations given in the Discourse Completion Task (DCT). Native English speakers mostly use direct expressions of apology like "sorry" or "I apologize," also known as IFIDs. They used IFIDs in 67.5% of their responses. In comparison, Pashto/Urdu speakers used IFIDs only 45% of the time. This lower use suggests that these learners are not fully following English norms when apologizing. This is an example of negative pragmatic transfer, where learners bring habits from their other languages (L1and L2) into English in ways that do not fit native English expectations.

Instead of using direct apology words, the Pashto/Urdu speakers used more explanations (EXPL); they used this apology strategy 48.33% of the time, and they used expressions of responsibility (RESP) 58.3% of the time. This shows they preferred to explain their actions and accept fault. In their own languages (L1 and L2), this may be the polite or respectful way to apologize. However, in English, the most expected response in many situations is a clear and simple "sorry" or "I apologize." Because of this, the way they apologize in English can sound less clear or less appropriate to native speakers. The native speakers used these apology strategies in fairly lower percentages; they used EXPL, 39.16% of the time, and RESP, 30.8 % of the time. The overuse of these two apology strategies by Pashto/Urdu speakers while responding in English clearly shows

negative transfer, where cultural and language habits from L1 and L2 affect the way they speak English.

More differences were found when other strategies were analyzed. For example, native English speakers often tried to fix the problem (REPAIR) with a frequency of 40.8%. Pashto/Urdu speakers used this strategy much less, only in 25% of their responses. Instead of fixing the problem, they used more promises not to repeat the mistake (FORB), 23.3%, while native speakers used this only 5% of the time. This shows that Pashto/Urdu speakers believed that making a promise was more important than taking action. This belief likely comes from their own language and culture, but in English, it can seem like they are avoiding responsibility. This is another clear example of negative pragmatic transfer.

Overall, the apology responses of Pashto/Urdu speakers of English show that they are influenced by both of their earlier languages (L1 and L2). They bring their cultural ways of apologizing into English, which leads to differences from how native speakers apologize. These habits result in negative pragmatic transfer because they do not match the social rules of English. These patterns may cause misunderstandings or make their apologies seem less effective in real-life communication.

As it has already been established that negative pragmatic transfer has happened, the next step is to find out how much Pashto (L1) and Urdu (L2) each contribute to this transfer in English (L3). This will help us understand which language has more influence and why learners follow certain apology patterns in English.

Influence of L1 or L2 on the Pragmatic Choices of Pashto/Urdu Speakers

Native vs English vs Urdu vs Pashto Responses
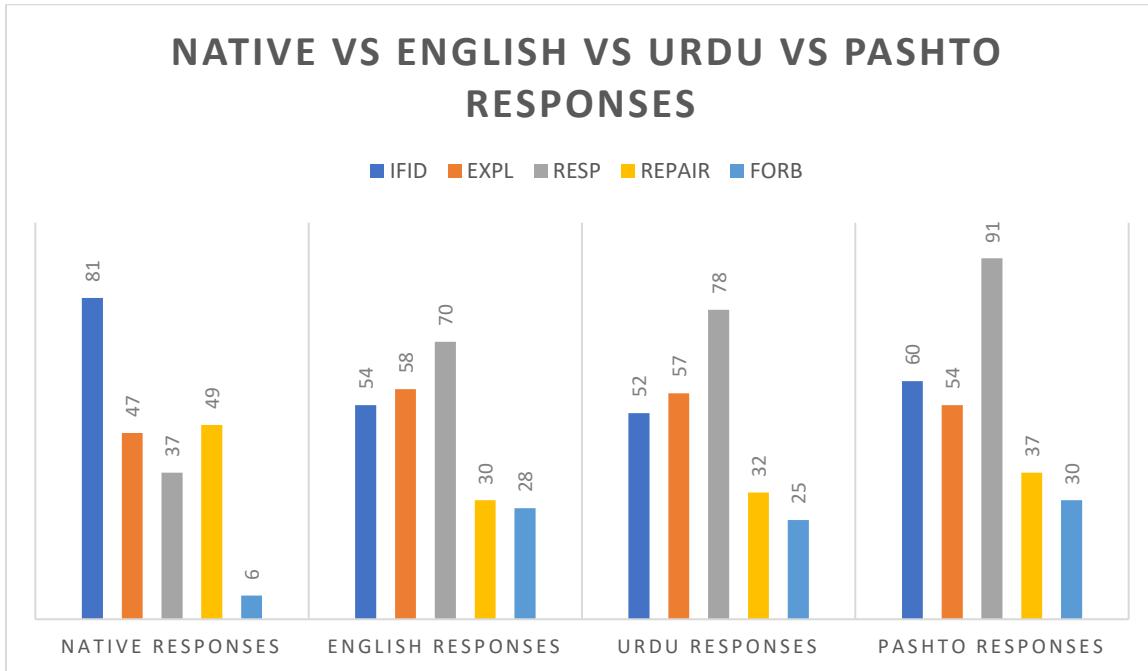
*Figure 14: **Frequencies of Apology Strategies Used by Pashto/Speakers(Across All Languages) and Native Speakers***

NATIVE SPEAKERS' Responses	IFID	EXPL	RESP	REPAIR	FORB
	67.5%	39.16%	30.8%	40.8%	5%

*Table 26: **Percentage of Apology Strategies Used by Native Speakers***

PASHTO/URDU SPEAKERS'	IFID	EXPL	RESP	REPAIR	FORB
	45%	48.3%	58.3%	25%	23.3%

ENGLISH RESPONSES					

*Table 27: **Percentage of Apology Strategies Used by Pashto/Urdu Speakers while Responding in English***

URDU RESPONSES	IFID	EXPL	RESP	REPAIR	FORB
	43.3%	47.5%	65%	26.6%	20.8%

*Table 28: **Percentage of Apology Strategies Used by Pashto/Urdu Speakers while Responding in Urdu***

PASHTO RESPONSES	IFID	EXPL	RESP	REPAIR	FORB
	50%	45%	75.8%%	30.8%	25%

*Table 29: **Percentage of Apology Strategies Used by Pashto/Urdu Speakers while Responding in Pashto***

The data from Figures 14 and Tables 26 to 29 indicate that Urdu (L2) has a stronger influence on the English (L3) responses of Pashto/Urdu speakers than Pashto (L1). When we compare the use of the five apology strategies (IFID, EXPL, RESP, REPAIR, and FORB) across English, Urdu, and Pashto, we can clearly see that the respondents' English responses are much closer to their Urdu responses than to their Pashto responses. This suggests that Urdu plays a more important role in shaping their English use, even more than their mother tongue, Pashto.

In using direct apologies (IFIDs), the respondents' English responses (45%) are closer to Urdu (43.3%) than to Pashto (50%). Native English speakers, however, used this apology strategy much more often (67.5%). This shows that the students are following Urdu-like patterns when apologizing in English. Because direct apologies are more common in English, as seen in the data,

this reduced use can make their apologies sound less sincere or less appropriate. This is a clear sign of negative pragmatic transfer from Urdu to English.

The same pattern is seen in the explanation strategy (EXPL). The English responses of the Pashto/Urdu speakers (48.3%) are almost the same as Urdu (47.5%) and slightly higher than Pashto (45%). However, native speakers' usage of this strategy is 39.6%. This closeness again shows that students rely on Urdu habits when apologizing in English. In some cases, their explanations may be longer or less direct than what native English speakers would expect, as they used this strategy only 39.16% of the time, while the Pashto/Urdu speakers used it 48.3% of the time, which clearly indicates the overuse of this strategy, which leads to negative pragmatic transfer.

The use of the responsibility strategies (RESPs) also shows a similar trend. In this case, Pashto has the highest rate (75.8%), followed by Urdu (65%) and English (58.3%). The closeness of usage of this strategy between Urdu(65%) and English(58.3%) again shows that Urdu has a dominant influence over Pashto in influencing the use of this apology strategy in English.

A similar trend is found in the repair strategy (REPAIR). The English responses of Pashto/Urdu speakers are 25%, Urdu responses are 26.6%, and Pashto responses are higher at 30.8%. Again, the English usage is more similar to Urdu. The native speakers used this strategy only 40.8% of the time, while the Pashto/Urdu speakers used it 25% of the time in giving responses in English, which clearly indicates the underuse of this strategy, which leads to negative pragmatic transfer.

The same influence is visible in forbearance strategies (FORB). The English responses (23.3%) are closer to Urdu (20.8%) than to Pashto (25%). Once again, Urdu habits appear to be transferred into English, which can lead to apologies that do not fully match English expectations in tone or

style. The native speakers used this strategy only 5%of the time. This indicates again the overuse of this apology strategy by Pashto/Urdu speakers while responding in English, which is again an indicator of negative pragmatic transfer.

Overall, Urdu clearly has a stronger and more consistent influence on students' English responses than Pashto. Across almost all apology strategies, the English responses of Pashto/Urdu speakers in terms of apology strategies are very close to the Urdu responses. This shows that learners are relying more on Urdu when using English. Since Urdu is widely used in schools, media, and formal settings, this makes sense. However, this also results in negative transfer, where Urdu habits are carried into English. This can make the students' English apologies sound less natural or less polite compared to those of native English speakers**.**

4.4 Comparative Analysis of Punjabi/Urdu and Pashto/Urdu Respondents in Giving Responses in English
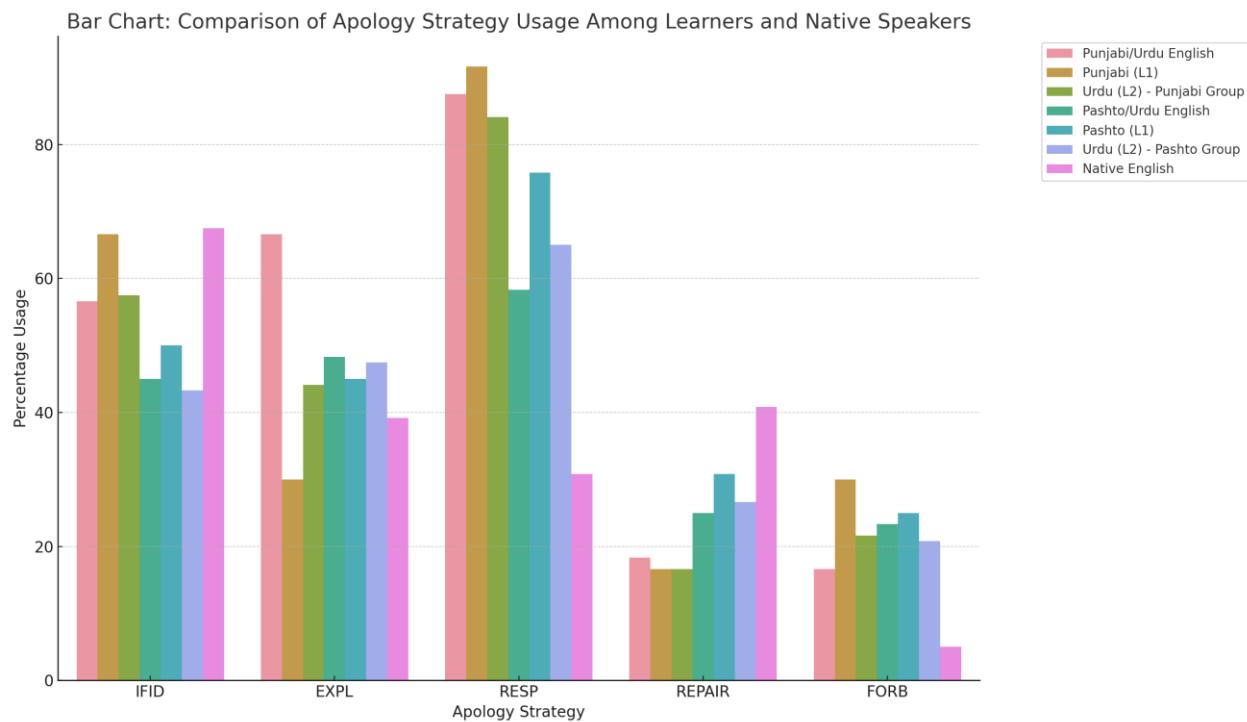
*Figure 15: **Comparison of Apology Strategy Usage among Punjabi/Urdu and Pashto/Urdu EFL learners***

The comparison of apology strategies used by Punjabi/Urdu and Pashto/Urdu EFL learners shows one clear result: in both groups, the influence of Urdu (L2 of both groups) is stronger than the influence of their first languages (L1s) (Punjabi or Pashto) when they speak or use English. This means that even though the learners have different first languages (L1s), their way of apologizing in English (L3) is shaped more by how they use Urdu than by how they use Punjabi or Pashto.

For example, by analyzing IFIDs (direct expressions like "I'm sorry"), Punjabi/Urdu learners used them 56.6% of the time in English, while Pashto/Urdu learners used them 45%. These numbers are much closer to how they use apology strategies in Urdu (Punjabi/Urdu: 57.5%; Pashto/Urdu: 43.3%) than in their first languages (Punjabi: 66.6%; Pashto: 50%). This shows that Urdu has a

stronger impact on how both groups use IFIDs in English. The same pattern is seen in the use of explanations, EXPLs. Punjabi/Urdu learners used explanations, EXPLs in English 66.6% of the time, which is much higher than in Urdu (44.1%) and Punjabi (30%). Pashto/Urdu EFL learners also used explanations, EXPLs, in English 48.3% of the time, almost the same as in Urdu (47.5%) and more than in Pashto (45%). Again, the patterns in which Urdu plays a dominant role are seen and being carried into English more than into the learners' native languages.

After analyzing taking responsibility for a mistake (RESP), the researcher came to know that both groups also exhibit high percentages. Punjabi/Urdu learners used it in English 87.5% of the time, and Pashto/Urdu learners used it 58.3%. These are similar to how often they used this strategy in Urdu and their first languages. Punjabi speakers used it 91.6% of the time in Punjabi and 84.1% in Urdu, while Pashto speakers used it 75.8% of the time in Pashto and 65% in Urdu. Even though L1 influence is strong in this case, Urdu still plays a significant role, especially because the English usage is closer to Urdu than to Pashto for Pashto/Urdu learners.

In the case of the repair strategy (REPAIR), both groups used this apology strategy less in English than native English speakers do. Punjabi/Urdu EFL learners used it 18.3% of the time, and Pashto/Urdu EFL learners used it 25%. These numbers match their Urdu use (16.6% for Punjabi/Urdu; 26.6% for Pashto/Urdu). This means that the habit of not offering repair in Urdu and their first languages is carried over to English. The same goes for the strategy of making a promise not to repeat the mistake (FORB). Punjabi/Urdu learners used it 16.6% of the time in English, which is close to their Urdu use (21.6%), and Pashto/Urdu learners used it 23.3%, also similar to Urdu (20.8%). Although Pashto speakers also used FORB often in their own language (25%), the English usage is again more similar to Urdu.

Overall, the results clearly show that both Punjabi/Urdu and Pashto/Urdu learners rely more on Urdu than on their first language when they speak or use English, resulting in negative pragmatic transfer. Urdu, as the national and educational language, has become the main bridge between the respondents' mother tongues and English. Since English is often taught through Urdu in schools and universities, learners naturally carry Urdu's ways of apologizing into English. This results in pragmatic transfer from Urdu to English. But this transfer is not always helpful. Many of the apology strategies used in Urdu do not match what is considered polite or appropriate in English. As a result, this influence from Urdu leads to negative pragmatic transfer. Both groups show this pattern: their English apologies often do not match native English norms. So, while Punjabi and Pashto do have some influence, it is Urdu that plays the biggest role in shaping how these learners use apology strategies in English.

4.5 Q# 2: How far does linguistic distance play its role in the pragmatic transfer from L1 and L2 to L3?

By closely analyzing the patterns of pragmatic apology strategies used by Punjabi/Urdu and Pashto/Urdu speakers of English, a significant trend is observed: the dominant source of pragmatic transfer in both cases is Urdu (L2) rather than Punjabi (L1) or Pashto (L1). This consistency in the data strongly suggests that linguistic distance plays a dominant role in determining which language influences the learners' third language (L3), which in this study is English. Despite Urdu being the second language for all the participants and a distant language from English, it has a greater influence on their English pragmatic choices, particularly in performing speech acts of apologies.

As it has already been established, the languages that are distant from the target language, in this case, English(L3), tend to show more negative pragmatic transfer as compared to positive transfer. The data clearly suggest that negative transfer has happened more from Urdu as compared to

Punjabi and Pashto, which may suggest that Urdu is more distant linguistically from English. In this research, the researcher has discovered that Urdu (L2) has caused more negative pragmatic transfer to English (L3) than Punjabi (L1) and Pashto(L1), even though Urdu seems pragmatically closer to English as compared to Punjabi and Pashto. Both Urdu and English share certain similarities in speech acts, such as using speech acts of apology. For example, respondent #14 has directly used the expression "I am sorry, sir" in both his Urdu and English responses, which suggests that English shares many similarities in terms of using speech acts of apology. These similarities might suggest that learners should experience fewer transfer-related issues when using Urdu-based norms in English. But the results indicate that learners actually made more pragmatic errors by overusing or underusing apology strategies when influenced by Urdu while using English.

This outcome can be due to what Odlin (2003) has discussed in his theory of cross-linguistic influence. He stated that when learners perceive two languages as similar, they often overgeneralize rules from the known language to the target language, leading to incorrect transfers, in this case, pragmatic failure or pragmatic errors.

Urdu language plays a functional role in Pakistan; it is widely used in formal domains, like education, government communication, and media. Respondents are frequently exposed to Urdu for formal interactions, and they often use Urdu as a mediating language when learning or using English, and they are even instructed in Urdu while learning English. According to Kecskes and Papp (2000), the language that holds functional dominance or cognitive prominence, in the case of the current study, Urdu, is more likely to influence the learner's third language, even if another language is the actual L1. The authors argue that multilinguals possess a Common Underlying Conceptual Base (CUCB), which is a shared knowledge base for all their languages. This CUCB

is generally dominated by one of the languages, typically the one that has been the primary carrier of cognitive development. This dominance is influenced by factors such as the multilingual's learning history, environment, communicative needs, and how much the language is valued. This dominance can lead to more frequent transfer from Urdu, whether positive or negative.

While Punjabi and Pashto are both L1s of the respondents, they are mostly used in informal settings, such as homes or while speaking to a person who speaks the same language in the context of Islamabad. Learners are more cautious when transferring pragmatic norms from Punjabi and Pashto into English; this cautious behavior is supported by Fouser (1995), who observed that learners are less likely to transfer norms from languages they perceive as distant. So, in this case, the respondents might have perceived both Punjabi and Pashto as distant languages, because these languages have influenced the English apology strategies of both Pashto/Urdu and Punjabi/Urdu speakers less than Urdu.

Another factor that can be responsible for the greater influence of Urdu as compared to Punjabi and Pashto on the apology strategies of the respondents while responding in English can be due to what Cenoz (2001) has suggested, according to him in multilingual contexts, learners are more likely to transfer norms from the language they use more often or the one they consider closer to the target language. In our context, respondents may see Urdu as "closer" to English because of its use in formal writing and speech. In the context of Islamabad, people use the Urdu language for communication between diverse language communities. Urdu is used more often than other languages because it is a common language for communication and is used for daily communication. Another factor that contributes to this pattern is the language of instruction or medium of instruction in Pakistani classrooms, where English is taught. Although English is introduced early in schools, it is rarely taught separately as a proper language. Most teachers,

particularly in public institutions, only teach English grammar, vocabulary, and even literature in Urdu. This practice goes on till intermediate and even undergraduate levels. As a result, students tend to process English through a Urdu-based framework. They learn how to frame apologies, express regret, and handle other speech acts using Urdu expressions, and these are then directly translated into English when required. So, even though English is the target language, Urdu acts as the main language learners rely on for understanding and learning English concepts, which results in negative pragmatic transfer.

The data shows that apology strategies used in Urdu and English by both Punjabi/Urdu and Pashto/Urdu learners of English share several key structural and pragmatic components, including Illocutionary Force Indicating Device (IFID), Explanation (EXPL), Acknowledgment of Responsibility (RESP), and Offer of Repair (REPAIR). In contrast, the participants' responses in their first languages (Punjabi or Pashto) often lack these elements or use them differently. By looking at the apology responses of specific participants in the study, such as respondent #2 and respondent #6, this pattern be seen very clearly. Both respondents used similar apology components in Urdu and English, including IFID, EXPL, RESP, and REPAIR, while their L1 responses (Pashto and Punjabi, respectively) were either incomplete or significantly different in structure. This again shows that Urdu is influencing English usage, both in terms of form and function, and native languages are not influencing the use of English heavily. This influence can be seen in another example, in the data respondent # 15 used an apology token in Urdu, which goes like this, "mujay apni bat pay sharmindagi hay", the respondent directly translated this expression in English by giving this response, "I feel shame for my words", such expressions do not fully align with native English norms, for such expressions the native speakers use phrases like, "I'm sorry for what I said" or "I feel bad about what I said." This kind of translation-based

pragmatics reflects how students map Urdu expressions directly onto English, without sufficient awareness of the cultural and contextual expectations of L3.

Even in special cases, such as that of respondent #9 (Pashto/Urdu speaker), who used similar apology strategies across all three languages, this uniformity can be interpreted as a result of conscious learning rather than unconscious pragmatic transfer. It is likely that this respondent had a higher level of exposure to formal contexts in all three languages or had received specific instruction in pragmatic conventions. However, such cases are rare and do not undermine the overall trend observed in the data.

In conclusion, the data clearly show that linguistic distance does matter, but what matters even more is the functional role of a language, the frequency of its use, and how learners perceive its closeness to the target language. Urdu, despite being a second language, has a greater impact on English usage than Punjabi or Pashto, mainly because of its role in education and formal instruction. So, to help learners develop better pragmatic competence in English, there is a need to rethink teaching methods, reduce over-reliance on Urdu-based explanations, and introduce more contextual and communicative approaches that raise awareness about the actual pragmatic norms of English.

Chapter 5

Conclusion

5.1 Introduction

This chapter summarizes the key findings of the study on pragmatic transfer from L1 and L2 to L3 among Pashto/Urdu and Punjabi/Urdu EFL learners. It highlights how both L1 and L2 influence learners' use of apology strategies in English, with Urdu(L2) showing a stronger overall impact. The chapter also reflects on the implications of these findings for English language teaching in multilingual contexts and offers recommendations for future research in interlanguage pragmatics.

5.2 Restating the Research Aim

In this study, the researcher has focused on pragmatic transfer from respondents' first (L1) (Pashto, Punjabi) and second (L2) (Urdu) languages to their third language (L3), focusing specifically on English as the target L3. In a country like Pakistan, people speak multiple languages, and languages such as Pashto, Punjabi, Urdu, and others coexist. The present research only focused on Pashto, Punjabi, and Urdu. English language acquisition is a complex phenomenon; under these circumstances, it occurs within complex sociolinguistic and educational contexts. In this thesis, the researcher has tried to understand the nature and extent of pragmatic transfer from L1 and L2 to L3 in two major bilingual groups: Pashto/Urdu and Punjabi/Urdu speakers. The researcher has also focused on the role of linguistic distance and the influence it exerts on pragmatic competence in English as a foreign language.

This study aimed at a comparative analysis of EFL learners with different linguistic backgrounds. This study addressed two primary research questions:

1.   To what extent do L1 and L2 contribute to pragmatic transfer in the acquisition of English (L3)?

2.   How does linguistic distance shape this transfer from L1 and L2 to L3?

The findings of this thesis provide new insights into how bilingual speakers in Pakistan navigate and perceive the acquisition of pragmatic norms in a third language (L3). This research makes a significant contribution to both the theoretical understanding of third language acquisition (TLA) and the pedagogical approaches to teaching English in multilingual contexts.

5.3 Summary of Key Findings

One of the key findings of this study is the different roles played by L1 (Pashto or Punjabi) and L2 (Urdu) in shaping the pragmatic behavior of Pashto/Urdu and Punjabi/Urdu EFL respondents in L3 (English). In the case of Pashto/Urdu speakers, the data showed that while both L1 and L2 contributed to pragmatic transfer, Urdu (L2) had a more frequent and noticeable impact. These respondents relied more on Urdu-based apology strategies in English, which led to negative pragmatic transfer. Similarly, Punjabi/Urdu respondents also showed a stronger influence from Urdu when using apology strategies in English. In both groups, Urdu emerged as the dominant source of pragmatic influence, although the influence of L1 still appeared infrequently, particularly in culturally specific expressions.

This stronger influence of Urdu can be explained by several factors. First, Urdu is more commonly used in schools, media, and formal communication, making learners more familiar with its expressions of politeness and formality. In contrast, Pashto and Punjabi are mostly used in informal or community settings and are rarely used as the medium of instruction while studying English. Second, Urdu shares some pragmatic features with English, such as indirectness and politeness

sstrategies, which makes learners feel more comfortable transferring Urdu expressions into English. Also, Urdu holds a national and educational status in Pakistan, which gives it an edge over regional languages in formal learning environments.

Therefore, this study concludes that pragmatic transfer from L2 (Urdu) to L3 (English) was more frequent and had a stronger impact than from L1s (Pashto or Punjabi). This was particularly clear in the use of apology strategies, where learners tended to follow the norms they had learned in Urdu. These findings highlight the importance of considering both the first language (L1) and the second language (L2) when examining pragmatic transfer. This is especially relevant in multilingual contexts like Pakistan, where the second language often has a more significant influence on learners' English usage, particularly regarding the use of apology strategies..

5.4 Role of Linguistic Distance

Linguistic distance was found to be an important factor that shapes the direction of pragmatic transfer. Although Urdu is not linguistically close to English, it functions closely with English in Pakistan, especially in education, government, and media. Learners are exposed to both languages side by side, and these learners are often taught English through Urdu. This frequent use, functional usage, and perceived closeness lead learners to rely on Urdu norms when constructing English apologies, resulting in negative pragmatic transfer.

In contrast, Punjabi and Pashto, though native languages of the respondents, are used mainly in informal settings and are not used as a medium of instruction. Learners seemed aware of their structural distance from English and avoided directly transferring apology strategies from these languages.

While one might expect greater similarity to reduce pragmatic transfer-related issues, the data suggest the opposite. Respondnets perceived Urdu and English as pragmatically close and over-relied on Urdu, resulting in negative transfer or inappropriate use of apology strategies in English. This supports Odlin's (2003) view that similarity between languages often leads to overgeneralization and transfer errors.

5.5 Answering the Research Questions

The first research question, regarding the extent to which L1 (Pashto/Punjabi) and L2 (Urdu) contribute to pragmatic transfer, suggests that both languages play a role; however, L2 exerts a greater influence and plays a dominant role in the pragmatic transfer from L1 to L3 in the Pakistani context. This is because it serves as the medium of instruction and is used in multiple daily contexts in urban areas of Pakistan, such as Islamabad, where people from diverse backgrounds coexist, and is more culturally aligned with English. This suggests that the frequency of using apology strategies, perceived closeness, and functional usage are the important factors that influence the extent of pragmatic transfer.

The second research question focuses on linguistic distance, and in addressing this question, the findings of this study indicate that linguistic or language distance significantly impacts pragmatic transfer in multilingual contexts, such as the context chosen for this study. Among the languages examined, Urdu emerged as the most dominant source of pragmatic transfer into English. The findings clearly showed that linguistic, functional, and perceived closeness increase the likelihood of pragmatic transfer. Urdu's pragmatic similarity and cultural proximity to English led to frequent transfer, mainly negative. In contrast, the greater linguistic distance of Punjabi and Pashto from English reduced their impact on English usage, confirming the important role of linguistic distance in shaping transfer patterns.

5.6 Limitations of the Study

This study has several limitations. The focus of this study was on two specific bilingual groups (Punjabi/Urdu and Pashto/Urdu). This study focused on a limited number of participants, with 15 respondents from each group within a limited contextual setting. A broader and more diverse sample could produce more generalizable results. This study focused only on speech acts of apology and did not focus on other speech acts. Including a wider range of speech acts might offer a more comprehensive understanding of pragmatic transfer. The data for the current study relied on self-reporting and written responses, which may not fully reflect real-time or authentic pragmatic behavior. Although linguistic distance and power status were investigated in this present study, sociocultural elements that may also influence pragmatic transfer, such as socioeconomic status, the urban and rural divide, and exposure to native English speakers, were not thoroughly examined.

5.7 Recommendations for Future Research

This research work creates many opportunities for later studies. Future researchers can conduct longitudinal studies by observing learners over time to gain insights into the evolution of multilinguals' pragmatic competence in the Pakistani context. They may also examine the instructional role by exploring how instructors teach English pragmatics and how this affects learners from different L1 backgrounds. Another area of interest can be the media and digital influence, where researchers investigate the impact of online communication and exposure to English-language media on pragmatic development. Additionally, the inclusion of other language groups, such as Sindhi and Balochi speakers, could further enrich the understanding of L3 acquisition in the Pakistani context

In conclusion, this research study has confirmed that pragmatic transfer in third language (L3) acquisition is a complex phenomenon, shaped by linguistic distance, frequency of use of apology strategies, cultural context, and the respondent's language history. This comparative analysis between Pashto/Urdu and Punjabi/Urdu speakers offers a valuable lens into how learners negotiate meaning and use apology strategies when moving across languages.

In Pakistani classrooms, where learners come with rich and diverse linguistic reserves, teachers and curriculum designers should work on multiple teaching methods and strategies tailored-made for EFL learners from diverse backgrounds. They must take into account the specific pragmatic challenges that different groups (Punjabi/Urdu and Pashto/Urdu) face, especially those stemming from cultural norms and linguistic distance. This study supports a more linguistically aware and inclusive approach to teaching English, one that recognizes the relationship between L1, L2, and L3, and facilitates students' development of pragmatic competence in multiple languages.

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Appendix

DCT (Discourse Completion Task)

Q#1 You have lost a dictionary that your classmate lent you.

Write what you would say to your classmate:

Q#2 You have lost a dictionary that your teacher lent you.

Write what you would say to your teacher:

Q#3 You complained to your friend that your teacher's class is boring. After you finish, you realize he was walking by and overheard you.

Write what you would say to him:

Q#4 You complained to your friend that your classmate's presentation was boring. After finishing, you realize your classmate was nearby and heard everything.

Write what you would say to him/her:

Q#5 You arrived one hour late for a planned meeting with your advisor.

Write what you would say to your advisor

Q#6 You arrived one hour late for a scheduled study meeting with your friend.

Write what you would say to your friend:

Q#7 You accidentally bumped into your teacher, and they almost fell down.

Write what you would say to your teacher:

Q#8 You accidentally bumped into your classmate, and they almost fell down.

Write what you would say to your classmate: