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The Role of Connotation in differentiating Urdu Synonyms: A Linguistic Analysis

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ABSTRACT

The study investigates the connotative meanings—positive, negative, and neutral—of Urdu synonymous with a specific focus on the influence of media on speakers residing in District Gujrat, Punjab. It delimits its scope to the Urdu vocabulary used in everyday communication. Languages evolve dynamically, and Urdu is no exception to this rule. The contextual use of words, politeness strategies, and emotive associations shape connotations, while the media further amplifies these shifts. Understanding how synonyms are emotionally interpreted helps reveal the interplay between language, culture, and media. A mixed-methods approach was employed, combining quantitative data from questionnaires with qualitative insights from interviews. The findings reveal that participants grade synonymous words differently, depending on their media exposure. Media portrayal often redefines neutral words to evoke positive or negative associations. Participants' emotional interpretations highlight a significant role of television, social media, and print media in shaping connotative meanings. These variations demonstrate the inseparable link between media discourse and linguistic perception. Future studies should explore cross-district comparisons to broaden the scope of the results. Media literacy programs are recommended to sensitize audiences to linguistic shifts caused by mediated communication.

KEYWORDS: Urdu, Connotation, Synonyms, Media Influence, Linguistics

Introduction

Human beings have been using language for communication for countless years. Language for communication serves several functions, including connecting ideas, concealing the truth, deceiving others, misleading them, and creating confusion (Halliday, 1996, p. 63). All these functions are achieved through the use of different words. These words carry some specific meanings and arouse feelings because of the attachment of meanings to these words. Certain words can cause a decline in the ability to evoke any emotions. Many terms, arguments, or words convey a positive attitude, like fantastic, incredible, lovely, etc. Many expressions convey negative attitudes, such as "stupid," "evil," and "disgusting," whereas others are neutral in tone. They do not show any attitude. In certain situations, words that convey positive feelings can also reveal negative attitudes, such as "lovely" and "good." These words are used ironically to criticize others in an easygoing setting. In particular situations, words that convey negative feelings can also show positive attitudes, such as 'stupid' or 'bad'. These words are deemed acceptable in informal settings. So, it can be claimed that language is actually the language of deceit, evasion, stiffness, hypocrisy, duplicity, etc.

Expressions used by language are also related to the matter of politeness—expressions which are polite lack offensiveness and become the cause of pleasure for the audience. Offensive expressions are considered impolite and are related to ideologies.

Ideology plays an important role in a language. Ideologies are socio-cognitive. It means that ideologies are constructed through the combination of social elements and cognition. Ideology works as an interface between them. It means that social members of a social group share ideologies. Words are not inherently positive or negative; rather, it depends on the society that perceives them as such. The meaning associated with a word by society makes it positive or negative. Society associates a negative or positive meaning with different synonymous words. Different words conveying the same expressions are described according to the emotive meaning of words. Call girl, prostitute, whore are all negative words, but call girl states less negative feelings than prostitute, and prostitute conveys less negative feelings than whore.

There are various methods to describe meanings, with denotation and connotation being two standard approaches. Denotation refers to the general and literal meaning of a word, often found in a dictionary, which remains consistent in every situation. On the other hand, connotation refers to the positive and negative associated meanings of words, the emotional attachments they carry. Connotative meanings can vary from society to society, adding a layer of complexity to the understanding of language. It is used according to the attachment of society and context-dependent meanings (Yule, 1996).

Connotations of a word vary from society to society, situation to situation, person to person, and from time to time, so the result of this research cannot be generalized. The media plays a crucial role in shifting the connotation from positive to negative and vice versa. Some words have positive meanings, but the media has associated negative meanings with those words. In the past, some words were considered positive, but nowadays are considered negative. Sometimes, the meaning is negative in the past as well, but with the passage of time, the word is associated with other negative words, so it can be said that the meaning of words also changes with the passage of time.

Different words from the Urdu language were given to the students for categorizing them into positive, neutral, and negative. Three options were given to students for every word: 1= positive, 2= Neutral, 3= Negative. Students have to select one option for every word.

Literature review

Linguistic semantics classifies the meaning of words into different types. Denotative and connotative meanings are two important approaches to meaning. According to Baker (1992), the denotative meaning is understood as the definition of a dictionary or the exact meaning, i.e., it denotes what is in an imaginary or real world (ibid). *The Concise Oxford Dictionary of Linguistics* (Mathews, 2012) describes denotation as the relation of a lexical unit with the object that is to be referred to. Mostly, all lexical words except homonyms have a primary denotative meaning. For example, the word square means a geometrical figure having four equal sides of length and angles. This can be used metaphorically for referring to anything else. However, the denotative meaning will be the same because it is the internal and main quality of a word, free from context. One denotation may have several meanings. Allan & Burridge (2006: 29) point out that the words shit, and poo represent the same things. According to him, if denotation is the only aspect for understanding the word's meaning, then all these words will be synonyms. However, due to having different connotations, different styles are marked when using them in different circumstances (ibid.).

Another linguistic term, the connotative meaning of a word varies a lot (Partington, 1998, p. 65). The term associative meaning is used for it, which is at the upper level of the

denotative meaning of a word. *The Concise Oxford Dictionary of Linguistics* (Matthews, 2012) notes that it is variously used to refer to differences in meaning that differences in denotation cannot reduce. For example, the implication of 'queer' in male homosexuality has a different connotation from 'gay'. Implication of denotation is considered the primary meaning, while connotations are the secondary meaning. Expressive meaning is the term used by Baker, which expresses the attitudes or feelings of the speaker (Baker, 1992, p. 13). Expressive meaning is assumed as a subtype of connotation. So, meaning is also categorized with the form of attitude that the speaker takes. For example, the word bitch can be meant as sexist and nigger as racist. Connotations can be graded as neutral, negative, and positive. Connotative strength is a term used to measure the potency. The associative and emotional measurement of connotation calculates the degree of variation of an individual regarding the individual strength of words. If meaning is considered connotative rather than denotative, the problem is realized that it is not a significant issue to discuss emotions. However, it is problematic to explain emotions in a language.

Osgood et al (1957) asserted that all words present in all languages have similar three main magnitudes for connotative meaning. These are evaluation, activity, and potency. Osgood (1969) claimed that these magnitudes developed precisely into universal magnitudes of meaning because depiction of objects gave form as well as direction to the behavior. Osgood (1969), in the future, explained by Gollob (1974), Heise (1979), Foa & Foa (1974), Wiggins (1980), and Leary (1957) that other connotative meaning dimensions can be made apparent through actions and feelings. Connotative meaning has been exposed to be essential in learning the language (Coorigan, 2002), disambiguation of meaning (Swinney, 1979), and also emotive content (Cato etal, 2004). Another important term for understanding the favorable or unfavorable connotation is semantic prosody. John Sinclair invented the semantic prosody (Partington, 1998). Partington (1998) states this term as the scattering of coloring of connotation which is beyond one word's boundaries. It is used to explain suitable or unsuitable connotation that is present not only in one item but is expressed by the association of others. A word is considered to have a semantic prosody if a word co-occurs with other words that relate to a specific semantic set (Huntson & Francis, 2000). Discourse prosodies are used to convey the speaker's attitude (Stubb, 2002). Semantic prosody demonstrates the phenomenon of combining words not only by choosing other words, but also by assigning designated meanings (cf. Tognini-Bonelli, 2001), which seem to convey positive or negative connotations. Partington (1998) notes that unfavorable connotation is extended over the whole collocation. Some words or word groups rely on context for understanding positive or negative meaning (Dilts & Newman, 2006). The difference between connotation and semantic prosody is that connotation is a term used to refer to the emotive, associative, evaluative, or attitudinal meaning of a singular word item, and semantic prosody is used to refer to the emotive, evaluative, attitudinal, or associative meaning of a multi-word item. Stubb (1950; cited Schmitt, 2000) argues that words habitually collocate with others and make a definable semantic set. The words in this set also carry either optimistic or destructive connotations.

Material and Methods

The research was conducted using a mixed-methods approach at the University of Gujrat, utilizing a questionnaire as a data collection tool for students from various departments. Additionally, interviews were conducted to explore how media influences their emotional association with the words. The primary objective of the research is to analyze the connotation of different Urdu words. Mostly, the synonymous words were categorized on the basis of connotation positive, negative, or neutral connotations. The research aimed to determine the frequency of connotative meanings of words and to classify the words according to their emotional valence—positive, neutral, or negative.

Population and Sampling

A total of ninety words were presented to the participants. They were instructed to categorize them as positive, neutral, or negative based on their emotive perceptions. Each lexical set comprised approximately three synonymous words with varying connotations. The study involved one hundred and forty-five students, without any gender specification. Data were collected through random sampling. Only the educated individuals at the University of Gujrat were the participants. The selection of this sample was based on convenience due to limited research resources. Furthermore, semi-structured interviews were conducted with Forty-five participants who voluntarily consented to participate, aiming to examine the influence of media on language use and the emotional attachment associated with words.

Results and Discussions

The data collected through the questionnaire were analyzed using SPSS. Frequency distributions, were employed to identify the classification patterns of the participants. Words assigned a positive connotation were interpreted as signs of positive emotions, while those categorized as negative reflected unfavorable perceptions associated with the respective lexical items. Neutral categorizations were also considered in order to capture a balanced view of emotive responses.

The analysis provides a comprehensive account of the participants' evaluations of all ninety words included in the instrument. The frequencies and percentages for each category are reported in detail, enabling comparisons across synonymous words with varying connotations. This approach enabled a systematic examination of the extent to which lexical items, although semantically related, carry distinct emotional associations in the minds of speakers.

Example #1

Makaan

Table 1
Frequency Distribution of Word Connotations "Makaan"

Connotation	Frequency	Percent	Valid Percent
Positive	60	41.4	41.4
Neutral	76	52.4	52.4
Negative	9	6.2	6.2

The result indicates that the word "Makaan" has a more neutral connotation than positive and negative. The frequency of positive is 60, neutral is 76, and negative is 9.

Kotha

Table 2
Frequency Distribution of Connotations for the Word "Kotha"

Connotation	Frequency	Percent	Valid Percent
Positive	9	6.2	6.2
Neutral	11	7.6	7.6
Negative	125	86.2	86.2

The result demonstrates that the word "kotha" has more negative connotation than positive and neutral. The frequency of this word shows that it has 125 negative connotations, nine positive, and 11 neutral connotations.

Ghar

Table 3
Frequency Distribution of Connotations for the Word "Ghar"

Connotations	Frequency	Percent	Valid Percent
Positive	128	88.3	88.3
Neutral	13	9.0	9.0
Negative	4	2.8	2.8

The result expresses that the word "ghar" has more positive connotation than negative and neutral. One hundred twenty-eight positive connotations or feelings are linked with this word, while 13 neutral and four negative emotions are associated.

Comparison of Makaan, Kotha, and Ghar

Table 4
Comparison of Connotations for the Words "Makaan," "Ghar," and "Kotha"

Connotation	*Makaan*	*Ghar*	*Kotha*
Positive	60	128	9
Neutral	76	13	11
Negative	9	4	125

The words *ghar, Kotha*, and *makaan* can be used as synonyms, but the connotations associated with these words show the variation of meaning. It illustrates that one has attached different feelings to every word. The result shows that "*ghar*" has positive connotation, "*Makaan*" has neutral connotation, and "kotha" has negative connotation. The media nowadays portrays the word "kotha" in a negative aspect, so a negative connotation has been associated with this word.

Example#2

Aashiq

Table 5
Frequency Distribution of Connotations for the Word "Aashiq"

Connotations	Frequency	Percent	Valid Percent
Positive	52	35.9	35.9
Neutral	45	31.0	31.0
Negative	48	33.1	33.1

The result expresses that the word "Aashiq" has more positive connotation than neutral and negative. It means positive feelings are attached to this word. The frequency of positive connotation with this word is 52, while neutral is 45, and negative is 48.

Majnu

Table 6
Frequency Distribution of Connotations for the Word "Majnu"

Connotations	Frequency	Percent	Valid Percent
Positive	31	21.4	21.4
Neutral	44	30.3	30.3
Negative	70	48.3	48.3

It is illuminated from the result that the word "Majnu" has more negative connotation than it has neutral, and at the end, it has positive connotation. The result declares that the frequency of negative connotation is 70, neutral 44, and positive 31.

Deewana

Table 7
Frequency Distribution of Connotations for the Word "Deewana"

Connotations	Frequency	Percent	Valid Percent
Positive	38	26.2	26.2
Neutral	47	32.4	32.4
Negative	60	41.4	41.4

The word "Deewana" has more negative connotation than neutral connotation, and less in number is positive connotation. The frequency of positive connotation is 38, neutral is 47, and negative is 60.

Comparion of Aashiq, Majnu, Deewana

Table 8
Comparison of Connotations for the Words Aashiq, Majnu, Deewana

Connotations	Ashiq	Majnuu	Deewana
Positive	52	31	38
Neutral	45	44	47
Negative	48	70	60

If three words are compared with each other, then it is understood that a more positive meaning is attached to the word "Aashiq" while a more negative connotation is attached to the word "Maajnuu".

Example#3

Behs o Mubahisa

Table 9
Frequency Distribution of Connotations for the Word "Behs o Mubahisa"

Connotations	Frequency	Percent	Valid Percent
Positive	52	35.9	35.9
Neutral	47	32.4	32.4
Negative	46	31.7	31.7

The results show that the frequency of positive association with the word "Behs o Mubahisa" is 52, neutral is 47, and negative is 46.

Baatein

Table 10
Frequency Distribution of Connotations for the Word "Baatein"

Connotations	Frequency	Percent	Valid Percent
Positive	86	59.3	59.3
Neutral	52	35.9	35.9
Negative	7	4.8	4.8

The word "Baatein" has more positive associations than neutral and negative. The frequency of positive connotation is 86, neutral is 52, and negative is 7.

Ghup shup

Table 11
Frequency Distribution of Connotations for the Word "Ghup shup"

Connotations	Frequency	Percent	Valid Percent
Positive	99	68.3	68.3
Neutral	40	27.6	27.6
Negative	6	4.1	4.1

The frequency of positive association with the word "Ghup shup" is 99, neutral is 40, and negative is 6, so the word "Ghup shup" has more positive connotation than neutral and then negative.

Comparison of Behs o Mubahisa, Baatein, and Gupshup

Table 12
Comparison of Connotations for the Words Behs o Mubahisa, Baatein, and Gupshup

Connotations	Behs o mubahisa	Baatein	Ghup shup
Positive	86	86	99
Neutral	52	52	40
Negative	7	7	6

If three synonymous words are compared, the result shows that they have different connotations. "Ghup Shup and Batein" have an equal positive connotation, which is 86, while "ghup shup" has a more positive connotation than both of them, which is 99.

Example # 4:

Baazurg

Table 13
Frequency Distribution of Connotations for the Word "Baazurg"

Connotations	Frequency	Percent	Valid Percent
Positive	131	90.3	90.3
Neutral	11	7.6	7.6
Negative	3	2.1	2.1

The word "Baazurg" has more positive connotation, which is 131, than neutral, which is 11, and negative, which is 3.

Baaba

Table 14
Frequency Distribution of Connotations for the Word "Baaba"

Connotations	Frequency	Percent	Valid Percent
Positive	74	51.0	51.0
Neutral	40	27.6	27.6
Negative	31	21.4	21.4

The positive frequency of the word "Baaba" is 74, neutral is 40, and negative is 31. This analysis highlights how the distinctions in language can reflect societal attitudes toward aging and respect in Pakistani culture, and this is the effect of the media. The media represent all the classes differently.

Burha

Table 15
Frequency Distribution of Connotations for the Word "Burha"

Connotations	Frequency	Percent	Valid Percent
Positive	61	42.1	42.1
Neutral	45	31.0	31.0
Negative	39	26.9	26.9

The positive frequency of the word "Burha" is 61, neutral is 45, and negative is 39. This word has more positive associations, as it can describe a great person, regardless of age or any other characteristic.

Comparison of Baazurg, Baaba, and Burha

Table 16
Comparison of Connotations for the Words Baazurg, Baaba, and Burha

Connotations	Baazurg	Baaba	Burha
Positive	131	74	61
Neutral	11	40	45
Negative	3	31	39

All three words are used for referring to the old person, but the connotation associated with these words is different because of the matter of politeness. One that is considered more polite may have a more positive connotation than the other. If three words are matched, the result shows the word "Baazurg" has more positive association than the word "Baaba", and the word "Baaba" has more positive connotation than the word "Burha".

Example#5

Abu

Table 17
Frequency Distribution of Connotations for the Word "Abu"

Connotations	Frequency	Percent	Valid Percent
Positive	127	87.6	87.6
Neutral	15	10.3	10.3
Negative	3	2.1	2.1

The word" Abuu" has more positive connotation than neutral or negative connotation. The positive frequency of the word "Abuu" is 127, neutral is 15, while negative is 3.

Aba

Table 18
Frequency Distribution of Connotations for the Word "Aba"

Connotations	Frequency	Percent	Valid Percent
Positive	43	29.7	29.7
Neutral	42	29.0	29.0
Negative	60	41.4	41.4

The word Aba is a positive word with a positive meaning, but it has more negative connotation just because of the matter of politeness. Nowadays, people avoid using this word more frequently because it is considered less polite than baap and abu. On the other hand, it is a word that is more frequently used in Urdu books as well. Connotations vary from time to time, so nowadays people prefer to use 'Abu' and 'Baap' rather than 'Aba' in their conversations as well. The result indicates that Aba has more negative connotation, which is 60, than neutral, which is 42, and positive, which is 43.

Baap

Table 19
Frequency Distribution of Connotations for the Word "Baap"

Connotations	Frequency	Percent	Valid Percent
Positive	64	44.1	44.1
Neutral	43	29.7	29.7
Negative	38	26.2	26.2

The result shows that the word "Baap" has more positive connotation than neutral and neutral than negative. The frequency of positive is 64, neutral is 43, and negative is 38.

Comparison of Abu, Aba, and Baap

Table 20
Comparison of Connotations for the Words Abu, Aba, and Baap

Connotations	Abu	Aba	Baap
Positive	127	43	64
Neutral	15	42	43
Negative	3	60	38

All three words have positive meanings in the Pakistani context, but the connotations vary just because of a matter of preference and politeness. Abu and Baap are considered more polite, so it is preferred to use them in conversation. The word Abu has more positive connotation than baap, and baap has more positive connotation than Aba. It is assumed from here that people most likely prefer to use Abu in their conversation, then Baap, and then Aba.

Example#6

Taiz Bacha

Table 21
Frequency Distribution of Connotations for the Word "Taiz Bacha"

Connotations	Frequency	Percent	Valid Percent
Positive	69	47.6	47.9
Neutral	42	29.0	29.2
Negative	33	22.8	22.9

The word taiz is used as an adjective; it describes the quality of a child. The word "Taiz Bacha" has a more positive connotation, with a score of 69, rather than neutral and negative, which are 42 and 33, respectively.

Shararti Bacha

Table 22
Frequency Distribution of Connotations for the word "Shararti Bacha"

Connotations	Frequency	Percent	Valid Percent
Positive	82	56.6	56.9
Neutral	33	22.8	22.9
Negative	29	20.0	20.1

This word has a more positive connotation than neutral and negative. It is treated as an adjective that qualifies a child as mischievous and one who always does something just for the sake of amusement and does not harm anyone intentionally.

Chalaak Bacha

Table 23
Frequency Distribution of Connotations for "Chalaak Bacha"

Connotations	Frequency	Percent	Valid Percent
Positive	43	29.7	29.7
Neutral	39	26.9	26.9
negative	62	42.8	42.8

The word "Chalaak Bacha" has more negative connotation than positive and neutral. This word also describes the characteristic of a child, but the negative connotation is more associated with this word.

Comparison of Taiz Bacha, Shararti Bacha, and Chalaak Bacha

Table 24
Comparison of Connotations for Taiz Bacha, Shararti Bacha, and Chalaak Bacha

Connotations	Taiz Bacha	Shararti Bacha	Chalaak Bacha
Positive	69	82	43
Neutral	42	33	39
Negative	33	29	62

If all three words are compared, all words can be considered as synonyms, but the connotations attached to these words make them more diverse. One is taken in a positive aspect, while the other is taken in a negative aspect. Shrarti Bacha is linked more with positive connotation, Taiz Bacha is associated with negative connotation, while Chalak Bacha has more negative connotation as compared to the others.

Example#7

Bachi

Table 25
Frequency Distribution of Connotations for the Word "Bachi"

Connotations	Frequency	Percent	Valid Percent
positive	64	44.1	44.4
neutral	37	25.5	25.7
negative	43	29.7	29.9

Firstly, this word has more positive connotation, which is 64, then it has negative connotation, which is 43, and at the least level, it has neutral connotation, which is 37.

Larki

Table 26
Frequency Distribution of Connotations for the Word "Larki"

Connotations	Frequency	Percent	Valid Percent
positive	88	60.7	61.5
neutral	40	27.6	28.0
negative	15	10.3	10.5

The word "larki" has more positive connotation than neutral and negative. It is taken as an identity marker for gender as female.

Choti

Table 27
Frequency Distribution of Connotations for the Word "Choti"

Connotations	Frequency	Percent	Valid Percent
Positive	66	45.5	45.5
Neutral	44	30.3	30.3
negative	33	22.8	22.8

'Choti is a word that is associated with a girl who is too young in age. It has no connection with the positivity and negativity of meaning. It is also used in our society when a stranger does not call a girl by her name publicly.

Comparison of Bachi, Larki, and Choti

Table 28
Comparison of Connotations for the Words Bachi, Larki, and Choti

Connotations	Bachi	Larki	Choti

Positive	64	88	66
Neutral	37	40	44
Negative	43	15	33

All three words are vocative words used for a girl, but difference varies according to the connotation attached to these words. The word Larki has a more positive connotation, choti has a neutral connotation, and bachi is associated with a negative connotation. The media is playing a significant role in associating a negative connotation with the word "Bachi."

Example#8

Tu

Table 29
Frequency Distribution of Connotations for the Word "Tu"

Connotations	Frequency	Percent	Valid Percent
Positive	20	13.8	13.8
Neutral	21	14.5	14.5
negative	104	71.7	71.7

Tu is an address term used in Pakistan. It has more negative associations than neutral or positive ones. It is mostly avoided for addressing others, and this term is used for those who are primarily of a low status or of a younger age than you.

Tum

Table 30
Frequency Distribution of Connotations for the Word "Tum"

Connotations	Frequency	Percent	Valid Percent
Positive	52	35.9	36.1
Neutral	73	50.3	50.7
Negative	19	13.1	13.2

The word tum is also an address term and is mainly used for people of equivalent rank. The result shows that mostly neutral connotation is attached to this word as compared to positive and negative.

Aap

Table 31
Frequency Distribution of Connotations for the Word "Aap"

Connotations	Frequency	Percent	Valid Percent
Positive	117	80.7	81.2
Neutral	12	8.3	8.3
Negative	15	10.3	10.4

The word 'Aap' is also an address term and is used for calling people of a prestigious rank or those older than the person who is calling. Most people prefer to use this term for people who are of a lower status or at an equal level, so this word has attached more positive connotation rather than neutral or negative.

Comparison of Tu, Tum, Aap

Table 32
Comparison of Connotations for the Words Tu, Tum, Aap

Connotations	Tu	Tum	Aap
Positive	20	52	117
Neutral	21	73	12
Negative	104	19	15

All these words are address terms used for addressing someone. The result signifies that the word Aap has more positive connotation, the word tum has neutral connotation, and the word tu has more negative connotation, so it can be assumed from the result that people mostly prefer to use the word Aap, then tum, and then are less likely to use the word tu.

This study discusses that the Synonymous Urdu words have differences in connotation because their specific shades of meaning, emotional associations, or cultural contexts differ, even if their core definition is similar. Cultural context is critical in this regard. As example#8 given above is the accurate representation of the social context in which speakers use Tu, or Aap, according to the level of formality or the level of respect. For instance, while words like 'chhota' and 'nanha' are synonyms for "small" or "little" in Urdu, they carry different emotions or are used in distinct situations to convey delicate nuances. Another example related to this is bachi and choti, which show the same emotive weight. The media plays a significant role in shaping public perception and emotional associations with language. Through repeated exposure and contextual framing, words that traditionally carry positive meanings can acquire negative connotations. It is found that people learn language from the media directly or indirectly. In the context of Urdu language, media outlets often use synonymous words with traditionally positive meanings in politically charged or sensational contexts, which can contribute to the gradual association of those words with negative sentiments among the audience. For example, a word like "leader" (لیڈر) might acquire negative connotations if frequently used in news reports highlighting corruption or failure.

Conclusion

In light of data analysis and discussion, it is concluded that there is variation in the connotation of synonymous Urdu words because of media influence. Urdu words have some similar dictionary definitions, but they carry different connotations, or emotional and contextual meanings. The choice between these near-synonyms depends on the intended tone, formality, and specific nuance the speaker wishes to convey. People use language influenced by the media, including TV shows and dramas. They often adopt the way actors use words, which leads them to develop an emotional attachment to these words, perceiving them as either positive or negative based on the context in which they were presented. Thus, the media's power to shape language perception is substantial and cannot be ignored when analyzing connotative variations in synonymous Urdu words.

Recommendations

This study recommends that future researchers explore cross-district comparisons to broaden the scope of the results. In this way, it provides a more comprehensive understanding of linguistic connotation across diverse sociocultural contexts. This comparative research can highlight regional similarities and differences in language perception, offering more profound insights into how cultural, educational, and social factors shape the interpretation of words. Including multiple districts would also strengthen the findings. These findings would be generalized, allowing for more nuanced conclusions.

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