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Self-Initiated Self-Repair in Urdu Conversation: A Conversation Analytic Study

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Abstract
The study focused on analysing the repair strategies in Urdu conversation by applying the methodology of conversation analysis. It aimed to explore different self-initiated self-repair repair strategies as well as different functions lying at the very heart of each repair strategy. The data were gathered from Muzaffarabad-based native Urdu speakers. Participants were chosen at random without regard for gender or age. The data collection was placed in realistic settings and consisted of audio recordings of everyday talks. The mobile phone was used to record data. The findings indicated that Urdu speakers employ seven self-initiated self-repair repair strategies: replacement, insertion, exemplification, specification, abandonment, searching, and code-switching. The research contributes to the existing body of knowledge about conversation analysis by focusing on the Urdu Repair mechanism.
Keywords: conversation analysis, repair strategies, audio recordings, Urdu.

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1. Introduction

Language is fundamentally a social phenomenon, embedded in human interaction and daily life. Humans engage with one another across a wide range of settings such as homes, schools, workplaces, public spaces, and institutional environments, and it is through these interactions that communication is constructed. Conversation represents the primary site of language use, enabling individuals to exchange information, negotiate meaning, and maintain social relationships

(Paltridge, 2006; Zaferanieh, 2012). As Hall (1968) argues, language functions as an institutional system of oral-auditory symbols through which humans communicate and interact, making conversation central to social organization.

Although conversation is typically orderly and cooperative, it is not free from difficulties. Speakers may encounter problems related to speech production, lexical choice, hearing, or understanding, which can momentarily disrupt the flow of interaction. To address such troubles and maintain mutual understanding, participants employ systematic interactional practices known as repair. In conversation analysis (CA), repair refers to the organized methods through which speakers identify and resolve problems that arise in talk-in-interaction (Schegloff, Jefferson, & Sacks, 1977; Liddicoat, 2007). Repair operates across all levels of conversational organization, including turn-taking, sequence structure, and preference organization, and plays a crucial role in sustaining conversational progressivity.

Repair practices can be classified based on who initiates the repair and who completes it. Schegloff et al. (1977) identify four main types of repair: self-initiated self-repair, self-initiated other-repair, other-initiated self-repair, and other-initiated other-repair. Among these, self-initiated self-repair (SISR) is the most preferred and frequently occurring type, as speakers commonly monitor and correct their own talk without intervention from others. SISR occurs when speakers both detect and resolve a trouble source within their own turn or immediately thereafter, reflecting an orientation to accuracy, clarity, and interactional coherence (Liddicoat, 2007). Schegloff (2013) further demonstrates that self-initiated repair involves a range of systematic operations through which speakers modify their ongoing talk in response to perceived problems.

Despite the extensive body of research on conversational repair across languages and interactional contexts, studies focusing on self-initiated self-repair in Urdu

remain scarce. Urdu, an Indo-Aryan language with a long historical development and widespread global use, serves as the national language of Pakistan and is spoken by millions worldwide. It is a linguistically rich language influenced by Arabic, Persian, and Turkish, yet it remains underexplored within the framework of conversation analysis (Sohail, 2011). From a CA perspective, Urdu offers a valuable site for examining interactional practices, particularly repair mechanisms in everyday talk.

The present study addresses this gap by investigating self-initiated self-repair strategies in naturally occurring Urdu conversations. Specifically, it aims to identify the repair strategies employed by Urdu speakers and examine the interactional functions these strategies perform. By doing so, this study contributes theoretically to the development of conversation analysis, particularly in the area of repair, and provides empirical insights into the organization of talk-in-interaction in Urdu. Additionally, the findings are expected to be useful for students, researchers, and educators interested in conversation analysis, sociolinguistics, and cross-cultural communication.

2. Methodology

The current study gathered data from native Muzaffarabad Urdu speakers. The conversations were recorded with the participants' consent. The attendees were not provided with any conversation topic rather they were free to talk about anything they like. The conversations were between friends, siblings, relatives, and acquaintances among others. The total number of conversations is 17, and the total time is 02 hours 41 minutes, and 35 seconds. The length of the recorded conversations varies. Three months were spent collecting data.

Following data collection, the data was arranged in fragments. After that, the fragments were transcribed in the Urdu orthographic script. The pertinent turns were transcribed using R.S. McGregor (McGregor, 1992) transliteration

conventions in accordance with Gail Jefferson transcription of CA (Sacks, Schegloff, and Jefferson, 1974). Each fragment was translated into English line by line. The English words used by participants in conversations are shown in bold letters.

The fragments that contain instances of self-repair are included in this analysis, and only those CA conventions that are relevant to this study are used. The study includes only the relevant portions of the conversation that indicate the employment of the repair mechanism.

3. Findings and Discussion

Self-initiated self-repair strategies have been identified in the sequences of Urdu conversations as replacement, insertion, exemplification, specification, abandonment, searching, and code-switching. The study demonstrates that Urdu speakers employ these strategies to accomplish a variety of tasks during their talks to avoid communication breakdown.

3.1. Replacement

In repair completion, the replacement strategy is used to replace incorrect words with those that the repair completer considers being more appropriate, precise, and correct. This method is used when the speaker knows that his or her remark or words are inappropriate for the particular situation. As a result, he/she interrupts him/herself and replaces those words with appropriate ones. This strategy is used frequently in the various repair completions prevalent in everyday Urdu conversations. The following data contains an illustration.

Excerpt 1: Conversation between classmates (female-female)

1) A: aur EDUCATION maiṁ āgay ap kiya karnā cāhti haiṁ kiya bananā cāhti haiṁ

   So, what do you want to do with your studies in the future? What do you want to become?

2) B: → hāṁ merī tov WISH hai ke maiṁ **BANKER** maiṁ (.) **BANK** maiṁ JOB karūṁ

My wish is to get a job in a **banker** (.) in a **bank**.

Two friends discuss their careers in the preceding excerpt. Speaker A inquires about the type of profession Speaker B desires (line 1). In response to the inquiry, she initially states that she desires employment in a 'banker.' However, she promptly recognizes her mistake and commences self-repair by replacing the wrong term 'banker' with 'bank'. Here the repair is post framed by the repetition of '*maiṁ*' (in), following the trouble source (Schegloff, 2004).

Excerpt 2: Conversation between friends (male-male)

1) A2: →saūd yār āj kal wese siāsat kā barā (.) **garmā garmī** uh:: **gehmā gehmī** hai
2) tū: īs māmle maiṁ kiyā matlab (.) soctā hai Zarā

saud, there is a lot of **wrangling**, uhh **fuss** these days regarding elections. What are your thoughts on this?

3) B2: ELECTION ā giyā 25 tak āi'ṁ ge sab ke ghar 25 ke bād kahaiṁ ge
4) niklo kām hī ko'ī nahīṁ hai bas (wese hī)

It is election time. They will visit everyone's home until the 25th of this month and then vanish.' It is pointless.

Participant A2 informs B2 that there is a lot of fuss these days about elections. In line 1, participant A uses the incorrect word '*garmā garmī*' (wrangling). When the speaker recognises his error, he initiates self-repair using the stretched repair marker 'uhh' (Schegloff et al., 1977) and marks the onset of the repair. He then substitutes the trouble source with the correct term '*gehmā gehmī*' (fuss) and repairs the utterance. After self-repairing his utterance, speaker A2 proceeded to interrogate Speaker B2 about his thoughts on all of the excitement around the next presidential election.

3.2. Insertion

Insertion is another self-initiated self-repair strategy that Urdu speakers employ. It involves the speaker inserting a word or an utterance in the repaired turn. The repairing segment repeats the repaired part. In other words, the speaker restates the previous statement and then introduces a new element, which may be a word or an utterance.

Excerpt 3: Conversation between a sister and a brother (female-male)

1) A3:lekin zāěr hai karaīṁ ge nā kiuṁ ayse behoś hov giya

2) aese to nahīṁ bandā behoś ho jātā

Why he collapsed like that. It should not have happened like that.

3) B3:FOOTBALL maīṁ aksar ho jātā hai gir jāte haīṁ aor phir (1.0)

4) → matlab DEATH bhī hū'ī vī hai aese hī MATCH maīṁ **matlab kāfī**

5) → **purāni bāt hai lakin** aese hī MATCH maīṁ PITCH pe khel rahe the

6) nā FOOTBALL PITCH pe to:: uhh matlab NORMAL GAME cal

7) rahī hai aor bandā girā hai acanak aor phīr aus ko CHECK kīya

8) hai wo sāns wagherā nahīṁ le raha thā rāt ko īska bhī yehī

9) ISSUE thā

It happens in football sometimes. A player died once during a match; **it is an old story but** during a football match a player fell. When they checked him, they discovered that he was not breathing. The same thing happened last night.

At the start of the conversation, Participant A3 discusses an occurrence in which a player collapsed during a game (line 1-3). Participant B3 responds that collapsing on the field is common for football players. He continues his story by relating how a person died during a football match (line 3-5). Soon after he begins narrating the story, he recognizes that the information he is providing may be confusing for the listener, who may believe it is a recent event. To ensure that his

utterance conveys the desired meaning clearly, speaker B3 inserts an additional utterance with information necessary for the interlocutor to completely comprehend the message. The inserted phrase is '*matlab kāfī purāni bāt hai*' (This is an old story), followed by the previously spoken words '*aese hī match maīṁ*' (During a match). The following is another illustration of an insertion strategy for repair.

Excerpt 4: Conversation between brothers (male-male)

1) A4:das se bāra pārtīān īs waqt jo ‘arūj par haīṁ aun maīṁ se sab se

2) → **ājkal** jo sab say zayāda jā rahī hai wo PTI hai
Of ten to twelve parties, which are on the top right now, the most famous, the most famous **nowadays** is PTI.

3) B4:achā↓
Right

The dialogue begins with participants discussing politics. Speaker A4 is a PTI supporter who asserts that PTI is the most famous of all political parties. He inserts '*ājkal*' (nowadays) in the middle of his utterance to avoid a further disagreement regarding whose party was more famous in the past, as the interlocutor may support another party and believe his party was more famous. To complete the repair, the speaker adds a temporal adverb to his remark, i.e., 'nowadays'. The following is another illustration of an insertion technique for repair.

3.3. Exemplification

Occasionally, when conversing, the speaker may become aware that they have spoken something that they believe is not being adequately understood by the listener. Therefore, they provide examples to elucidate an idea they are presenting. Thus, exemplification becomes one of the repair strategies that participants in ordinary conversation frequently employ to make their thoughts clearer to their

interlocutor. This method is employed by Urdu speakers on numerous occasions during the recorded discussions. The following data contains an illustration.

Excerpt 5: Conversation between a brother and a sister. (female-male)

1) A5:maiṁ aus din paṛh rahī thī ke jo CRICKET hai wo um::: ENGLAND kī

2) → mosam e garmā kī GAME hai (0.5) **matlab dhūp lagāne ke**

3) → **līye aunhūṁ ne aejād kī thī ye**

I was reading the other day, that cricket is England's game of summer. (0.5) **I mean they invented it to take a sunbath.**

4) B5:achā (achā)

Right.

In the given fragment, Participant A5 is telling an interesting fact about cricket that she read somewhere. However, in line 2, when the turn is completed, she recognizes that the listener may be unable to grasp the meaning. As a result, in order to clarify her statement, she presents an example of what she meant by the game of summer. In this instance, '*matlab*' (I mean) acts as repair initiator which is similar to '*yeni*' (I mean) (Rieschild, 2011). According to Rieschild (2011), the term '*yeni*' performs the following pragmatic and semantic functions: 'expanding, correcting, building narrative suspense, holding a turn, or, as the single ingredient of a turn, hedging a response' (p. 315). It can be used to correct oneself. The speaker expands the sequence by providing an example to make the utterance informationally richer and comprehensible. Participant B5 responds with ' *achā (achā)* ' indicating that he has fully comprehended the information provided and suggests the speaker stop the current action by moving ahead to the next matter of talk (Sohail, 2013). Additionally, the following example demonstrates the use of the exemplification strategy.

Excerpt 6: Conversation between business partners (Male- male)

1) A6:jo cez SALE karte haĩṁ aun ke bāray maĩṁ batāte haĩṁ ke

2) ab īs kī kiyā QUALITIES haĩṁ kyā khūbi hai kyā kar saktī hai

3) → logoṁ ko matlab mutvajā kartī haĩṁ **jese ke āp ne ADS dekhe**

4) → **hoṁ ge jo ye sāban wgerā ke ye bhī ONLINE cezaĩṁ hī hotī haĩṁ**

The product we sell, we state its qualities and advantages to attract people. **For example, you must have seen these advertisements of soups etc. It is just like online selling**.

In the example above, the speaker is explaining that when he sells products online, he informs buyers about the products' characteristics and benefits. The speaker believes that his utterance requires examples to ensure that the explanation is unambiguous. In line 3, he explains that the seller must educate his buyers about the characteristics of the product. He adds '*jese ke*' (as an example) and discusses how soap is sold by highlighting its qualities in advertisements. Then he connects his statement to the example he provided and explains that online selling is conducted in the same manner.

3.4. Specification

A specification strategy is frequently used to substitute an insufficiently specified constituent in an initial utterance with a relatively clear reference. This technique enables the repair completer to correct their fault by providing a specific reference to the error constituent they produced. The following is an illustration.

Excerpt 7: Conversation between two friends (male-male)

1) A7**:** →maĩṁ nīnd ka autnā wo nahĩṁ hūṁ (0.5) matlab **wo** itnā **kāla** nahĩṁ hūṁ

2) lekin jab itnā hī zyāda ho jāe to

I am not **that** of sleep. I mean, not that **fervent,** but when it exceeds

3) B7**:** →**[**yār nahĩṁ (.) pūrī honī chāhi'e: nīnd]

No mate, sleep should be proper

4) A7**:** →[phir bande ko maslā hotā hai]

then the person experiences problems

The conversation begins with participant A7 discussing his sleeping habits with participant B7. Speaker A7 explains that he does not have a strong urge to sleep but suffers from headaches when he does not get enough sleep. Participant B7 responds that the recommended amount of sleep is at least eight hours. The word '*wo*' in line 1, as stated by participant A7 in the preceding example, contains insufficient information because he does not give a preface or explanation regarding the potential reference of the term '*wo*' (that). As a result, he immediately initiates repair by adding "matlab" (I mean) and then clarifies that the term '*wo*' (that) in his original statement refers to his lack of sleep consistency. A comparable instance is shown below.

Excerpt 8: Conversation between two business partners (male-male)

1) A8: →**ye cezaīṁ** jo hotī haīṁ **ye cezaīṁ** matlab ye TCS wgherā **ye**

2) → **chezaīṁ** bhī karte ke ye **adlā badli kar daīte haīṁ** ye SHIPPING

3) matlab ham kisī cez kī karwāte to īs maīṁ badal [jāti haīṁ]

These things happen. **These things** are done during TCS. **They exchange things** during shipping.

4) B8: [acha]

Right.

5) A8**:**ham apnī taraf se ORIGINAL cezaīṁ daīte haīṁ

We send original product.

In the example, participant A8 is discussing issues that arise while selling items online. He uses the term '*ye cezaīṁ*' (these things) when explaining, which is problematic in this utterance because it lacks a clear context. As a result, participant A8 is responsible for repairing the trouble source by providing a specific reference. Given that they are discussing online product sales at the

moment, the reference to '*ye cezaīṁ*' (these things) might allude to anything sales-related. Recognizing that his interlocutor may not comprehend his statement, the speaker continues until he corrects the sequence by specifying that '*ye cezaīṁ*' (these things) refers to the practice of substituting genuine products with counterfeit ones.

3.5. Abandonment

Abandonment occurs when the repair completer discontinues an ongoing utterance and begins a new utterance. As a result, the initial utterance becomes meaningless. Abandonment can take place in two ways. The speaker may either abort and abandon the utterance or abort and restart it.

Abort and Restart

Abort and restart approach refers to the speaker of the repaired turn aborting or ceasing to complete what he or she is saying and veering off-topic. After that, the speaker returns to the topic and resumes the previously aborted turn. This strategy is also used when a speaker cannot find an appropriate start for his statement therefore, he abandons and restarts his utterance several times until he finds an appropriate start. The following is an illustration.

Excerpt 9: Conversation between two classmates (female-female)

1) A9: →yār merī bāt sūno **tūm ne col- kon sī CLASS maīṁ paṛh-** MATRIC
2) maīṁ kon sā SUBJECT rakhā hūā thā
   Listen to me, **in colle- in which class do you read-** what were your majors in MATRIC?
3) B9:maīṁ ne SCIENCE rakhā hūā thā BIO MATH

I had science subjects; Bio and Math.

As demonstrated in the example above, Participant A9 is attempting to inquire about Participant B9 Matric majors. However, she is unable to formulate an

appropriate opening for her question. She tries several times before finding the appropriate expression to begin. As a result, all of the remarks she employs in the first place are aborted. Despite this, she restarts her aborted statement and does not abandon the topic.

Abort and Abandon

The speaker of the current repaired turn quits or abandons what he or she is going to say. In other words, the speaker abruptly abandons or terminates the current utterance and then begins a new turn or utterance that has nothing to do with the prior one. It is distinct from the abort and restart strategy, in which the speaker returns to the original utterance following a brief diversion. The following is an illustration.

Excerpt 10: Conversation between two brothers (male-male)

1) A10:lekin jab aunhūṁ ne ye bāt kī hai ke riāsat e Madīnā bnāuūṁ gā
But he said that he will made it like Madina

2) B10:jī
Yes

3) A10:to iskā kīyā lagtā hai ye jo Azād Kaśmīr ka maslā cal rahā hai

4) is pe kiyā kuch nā kuch hal nikle gā yā ye isi tarhā chaltā rahe gā

What do you think these issues of Azad Kashmir will be solved or not?

5) B10: →**kehne se to bohat sāre LEADER ayse āy haiṁ jo kehte rahe**

6) → **haiṁ is se baṛh baṛh kar bātaiṁ kehte rahe haiṁ lekin kuch bhī**

7) → **nahīṁ kīya (0.8) baqol aun ke-** calo abhi jo PTI idhar ā bhī jā'e is kā

8) hamaīṁ bohat baṛā nuqsān hai is lī'e PTI kī hakūmat nahīṁ āni cahī'e
Many leaders have talked about solving issues but no one did. According to them- suppose if PTI makes government here it will be a huge loss so it should not happen.

9) A10:kis tarhā kā nuqsān āp kiyā matlab āp [kiyā (kehnā cāh rahe)]

What do you mean? What type of loss?

10) B10: [ye: jo] hamārā Kaśmīr hai

11) ye sab khatam ho jā'e gā zam ho jā'e gā sūbah ban jāiy ga iskā hamaīṁ

12) bohat baṛā nuqsān hai chote se chote kām ke lī'e Peśāvar jānā

13) paṛe gā

It will become part of Pakistan so we will have to go to Peshawar for every little official work.

In the preceding fragment, Participant A10 inquires whether the president of Pakistan is capable of resolving the problems of Azad Kashmir (line 1-4). Participant B10 says that while numerous politicians have spoken about resolving troubles, no one has actually done something to resolve it. In line 7, participant B says, '*baqol aun ke*' (they said) and then abruptly ends the sentence and begins a new one in which he discusses the drawbacks of having PTI government in Azad Kashmir. As a result, they switch to a different subject that has nothing to do with the previous one (Al Harahshah, 2015).

3.6. Searching

The term "searching" alludes to a speaker's reaching for a temporally unavailable word. It is readily apparent during the recognizable quest for a word of the speaker. There are three types of searches in conversation: "precis" searches for specific names of people and places, "delicate" searches for a word, and resumptive searches that occur in response to interruptions or sidetracking (Schegloff, 2013).

Excerpt 11: Conversation between two class fellows (female-female)

1) A11: → ab jo SUBJECT maīṁ ne CHOOSE kī'e aus maīṁ **bohat zīādā (0.8)**

2) **→ MEANS ke mujhe aus maīṁ nā (0.5) wo cez hai kiya bolte haīṁ ause**

3) →**(0.5) ke MEANS ke: mujhe ab aun pe aitbār hai** ke maĩṁ aun maĩṁ nikal

4) jaũṁ gī aor is se āge jo mũjhe FIELD mĩle gī bohat achī mĩle gī

The subject I have chosen, **there is too much** (0.8) **means I have** (0.5) **that thing what would you call that** (0.8) **means I have trust** in subjects that I have chosen and I will find good opportunities in this field.

5) B11:Hmm:

Hmm:

In the aforementioned example, Participant A11 is questioned about her subject selection, to which she responds that she is confident in her subject selection. While responding, the speaker was unable to find an acceptable term to express her thought. As a result, she commences repair by conducting a search for that specific word (line 1-3). Finally, the repair is completed when the suitable word '*aitbār*' (trust) is discovered in line 3. The following is a similar situation.

Excerpt 12: Conversation between sister and brother (female-male)

1) A12: ab mũjhe jis becārī ko ye bhī bhũl jātā hai ke is maĩṁ kitne

2) PLAYERS haĩṁ ā ke tum FOOTBALL kī STORIES sunāte ho

You talk about football with me who doesn't even know how many players are there in a football team.

3) B12:FOOTBALL maĩṁ ELEVEN PLAYERS hote haĩṁ (.) TEAM

4) SPORTS maĩṁ ELEVEN PLAYERS hote haĩṁ INDIVIDUAL

5) maĩṁ kam hote haĩṁ

There are eleven players in football just like any team sport.

6) A12: →mujhe to pehle ab to **mujhe wo:: kiyā nām hai aus ka: maĩṁ**

7) → **bhūl jāti hũṁ aik to nām hī** (.) **a::m:: CRICKET** hī CRICKET kā

8) bhī ab mujhe nahĩṁ patah pehle hum log kitnā dekhte hote the nā

Now **I have that**:: **what would you call that**: **I always forget the name** (.) **Cricket**. I don't know anything about cricket now. We used to watch it a lot.

The participants are talking about sports in the selected fragment. In response to speaker A12 complaint about her lack of knowledge of football, speaker B12 informs her about the number of players in team sports. After discussing football, participant A12 discusses another sport, but she cannot recall the name of it. She employs a searching strategy to track down the words (line 6 7). While searching, the speaker stretches words, takes pauses, and use phrases such as '*kiyā nām hai aus ka*' (what is its name), '*bhūl jāti hūṁ*' (I forget) to imply that she is still holding the turn, and searching for a proper word to complete it. When the repair initiator locates the exact word 'Cricket,' she completes the repair and proceeds with her turn.

3.7. Code-switching

Code-switching is the phenomenon of switching two or more languages inside a conversation (Yao, 2011). It is a regularly observed phenomenon in bilingual or multilingual speakers' interactions. It occurs mainly in casual circumstances where participants of the conversation are among friends, family members, or acquaintances. The current study exhibits that Urdu speakers routinely switch codes in their utterances too. The following instances illustrate code-switching in Urdu conversation.

Excerpt 13: Conversation between brother and sister (Male-Female)

1) A13:kiyā ho giyā hai

What happened?

2) B13:nūn LEAGUE se mujhe pehle [hī zid thī]

I already hate Noon League.

3) A13: [hān is bār] to inhūṁ ne

4) → zyādě (.) jise kehte haīṁ nāṁ (0.5) **INJUSTICE** phelā dī hai pūre

5) AJK maiṁ (0.5) ab dekho nāṁ ye jo MERIT wālā SCENE banā huā hai

Yes, this time they did huge **injustice** in AJK relating merit.

During this stretch, participants are chatting about the political scenario of their region. In line 01, speaker A13 utilises a K-word question to get information (Sohail, 2011) regarding the displeasure of her co-participant against governing party. Responding to the query speaker B3 offers the required information to her co-participant (line 5). In line 4, it is seen that speaker A13 is trying to find the term to convey his point. Therefore, after numerous pauses, he changes the code and offers the term in another language i.e., English to repair his utterance.

Excerpt 14: Conversation between two teachers (female-female)

1) A14:yār kesā rahā kal kā TRIP yār

How was yesterday's trip?

2) B14: →yār kal kā TRIP bohat achā: balke jo ham ne kabhī **so-** (.) **EXPECT**

3) jo cez nahīṁ ham ne nahīṁ wahāṁ pe kī thī wo vesī

Yesterday's trip was so good. It was something we did not **expect**.

Fragment commences when speaker A14 asks K-question (Sohail, 2011) to enquire speaker B14 about their recent trip. Speaker B14 offered her comment saying it was really good. While answering speaker B14 seems to struggle in finding the right term to describe her idea. She initially tries to pronounce an Urdu word that is apparently '*soc*' (thinking), but promptly brakes short, takes a microsecond pause, and uses another word instead, which is in English. Speaker adjusts her language to express her thinking with a term that she feels can better adequately convey her actual thought. This self-initiated self-repair is done by the speaker through the strategy of code-switching in order to retain mutual intelligibility and improve understanding with the coparticipant.

4. Conclusion

The findings of the present study reveal that self-initiated self-repair strategies play a significant role in managing conversational disruptions in Urdu interaction. The analysis demonstrates that Urdu speakers employ a range of repair mechanisms to maintain clarity, coherence, and mutual understanding during conversation. These strategies function as important conversational resources that allow speakers to correct linguistic errors, replace inappropriate or inaccurate lexical items, and reorganize their utterances when difficulties arise in the production process. They also provide speakers with additional processing time to retrieve suitable words, clarify insufficiently specified references, and elaborate their ideas in order to ensure that the intended meaning is accurately conveyed to the listener. In addition, speakers utilize repair mechanisms to make their speech more informative and contextually appropriate, often by adding further explanations or modifying previously produced utterances. Such practices also help speakers avoid potential misunderstandings and prevent breakdowns in communication by adjusting their speech according to the needs of the interaction. Overall, the study demonstrates that self-initiated self-repair strategies serve as an essential component of Urdu conversational organization, enabling speakers to manage linguistic difficulties, maintain the flow of interaction, and ensure effective communication between interlocutors.

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