INSIGHT MEETS INNOVATION: INTERDISCIPLINARY EXPLORATIONS IN LANGUAGE

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FOREWORD

Sustainability has emerged as a defining concept across education, language studies, and the humanities, extending far beyond environmental concerns to encompass ethical responsibility, pedagogical continuity, social inclusion, and cognitive durability. In language-related disciplines, sustainability is increasingly understood as the capacity to design learning environments, theoretical frameworks, and cultural interpretations that remain responsive to global challenges while supporting long-term educational and social development. *Insight Meets Innovation: Interdisciplinary Explorations in Language* brings together international scholars who approach sustainability as a multidimensional and interdisciplinary concept, explored through language education, linguistics, literature, translation, and educational studies.

The volume opens with **Aysima Aysın İNAN** and **Zerrin EREN's** chapter, *"Fostering Environmental Awareness through Picture Books Used in English Language Teaching,"* which examines how picture books employed in early ELT contexts can raise environmental awareness without provoking eco-anxiety. Drawing on ecocriticism and sustainability-oriented pedagogy, the authors analyse how nature, animals, and human–environment relationships are represented in selected picture books and demonstrate how carefully designed visual and narrative materials can simultaneously support language development and ecological consciousness.

In *"Beyond Sound and Speech: Integrating Orthography into Models of L2 Phonological Acquisition,"* **Canan DEVECİ** addresses sustainability from a theoretical and cognitive-linguistic perspective. Challenging auditory-centred models of second language phonological acquisition, the

chapter proposes the Orthography-Integrated Speech Learning Framework (O-SLF), arguing that sustainable pronunciation teaching requires recognising orthography as a core component of phonological development. By integrating psycholinguistic and literacy-based models, the study offers a more ecologically valid account of contemporary language learning environments.

Canan YOĞURT, in *"A Model for Sustainable Language and Culture Education through Premchand's Short Stories,"* explores sustainability through literary and cultural education. The chapter demonstrates how literary texts can function as tools for sustainable language and culture education by fostering ethical awareness, social responsibility, and intercultural understanding. By foregrounding culturally grounded narratives, the study highlights literature's role in sustaining cultural memory and human values within language education.

In *"Metacognitive Awareness and AI Integration in English Language Learning: A Mixed-Methods Study among Turkish Preparatory Students,"* **Ceren TEKER, Gülşah ÖZCAN,** and **Cihangir TUNCA** investigate how artificial intelligence can support sustainable learning when combined with metacognitive awareness. The chapter presents empirical findings on students' strategic use of AI tools, emphasising learner autonomy, reflective learning, and long-term academic development.

Ecem EKER UKA's chapter, *"Directed Motivational Currents in Turkish EFL Research: An Overview of Postgraduate Studies,"* offers a sustainability-oriented synthesis of motivational research. By analysing postgraduate studies conducted in Turkey, the chapter highlights how sustained motivation functions as a key factor in long-term language learning success and educational resilience.

In *"Evaluating the Reliability of AI-Assisted Writing Assessment: A Comparative Analysis of WritingGPT, ChatGPT, and Human Raters in EFL Contexts,"* **Emre ARTUT, Kübra ŞIK,** and **Yasin TURAN** examine the sustainability of assessment practices by comparing AI-generated and human writing evaluations. The chapter critically assesses the reliability

and pedagogical implications of AI-assisted scoring systems, addressing concerns related to fairness, consistency, and ethical assessment design.

The affective dimension of sustainable language learning is foregrounded in *"Exploring the Link between Foreign Language Enjoyment and Reduced Test Anxiety in EFL Settings"* by **Emre ARTUT, Merve GAZİOĞLU,** and **Beyzanur GÜNEŞ**. The study demonstrates how positive emotional engagement contributes to sustainable learning environments by mitigating anxiety and supporting learner well-being.

In *"Sustaining Student Motivation in Online Language Learning: A Self-Determination Theory Perspective,"* **Erguvan URAS EREN** employs Self-Determination Theory to explore motivational persistence in digital learning contexts. The chapter highlights how autonomy, competence, and relatedness function as pillars of sustainable online language education.

Eser ÖRDEM's chapter, *"Ideology in Translation Pedagogy,"* extends sustainability discussions into translation studies by examining how ideological positioning shapes pedagogical choices. The chapter argues for critically aware translation instruction as a means of sustaining ethical and reflective translator education.

Assessment sustainability is further explored in *"Interrater Reliability in Rubric-Based Essay Scoring: A Case Study in a Turkish EFL Classroom"* by **Esra DEMİRCİ**, which investigates scoring consistency in EFL writing assessment. The chapter underscores the importance of transparent and reliable evaluation systems for sustainable academic practices.

In *"Exploring Instructors' Perceptions and Practices of Mediation in the School of Foreign Languages,"* **Feride ACAR** and **Eda DURUK** examine mediation as a pedagogical practice that supports inclusive and sustainable language education by addressing learner diversity and communicative needs.

Güneş ÇOKAÇAR's chapter, *"Who We See and Who We Become: Gender Representation and Stereotyping in Secondary School EFL Coursebooks,"* analyses gender representation in secondary school EFL coursebooks. The study highlights how stereotypical portrayals undermine

social sustainability and argues for more inclusive and balanced representations in instructional materials.

Teacher education and professional sustainability are central to *"Transforming Teacher Preparation: The PEACE Framework for a Digital Age"* by **Hidayat ABU ELHAWA**, which proposes a framework integrating pedagogical, ethical, and technological competencies for future educators.

In *"Competency-Based English Training Module for Healthcare Professionals: A Needs Analysis Study,"* **İrem ERGİŞİ** and **Ülkü KÖLEMEN** address sustainability in professional language education by aligning language training with sector-specific needs, ensuring long-term applicability and effectiveness.

Kübra ŞIK, in *"Bridging Personalization and Inclusion: Integrating Artificial Intelligence in University-Level English Language Teaching,"* examines how AI integration in university-level ELT can support sustainable and inclusive teaching practices when guided by pedagogical principles rather than technological determinism.

The chapter *"When AI Robots Teach: Exploring the New Dynamics of Learning"* by **Meryem AKÇAYOĞLU** and **Azra TAJHIZI** explores emerging learning dynamics shaped by AI-driven instruction, critically evaluating its implications for learner agency and sustainable educational ecosystems.

Nouh ALAOUI MHAMDI's *"Staging Inclusion or Reinforcing Exclusion? UDL and Moroccan Assessment Cultures"* critically examines assessment cultures through the lens of Universal Design for Learning, questioning whether institutional practices genuinely support sustainable inclusion.

In *"Empowering Pedagogy with AI: Evolving Teacher Attitudes and Instructional Practices in EFL Contexts,"* **Pelin DERİNALP** analyses evolving teacher attitudes toward AI, highlighting how pedagogical agency and reflective practice are central to sustainable technology integration.

Environmental sustainability is explicitly addressed in *"The Impact of Sustainability-Focused English Instruction on Student Attitudes, Awareness, and Vocabulary Growth"* by **Rana SUAYİN** and **Merve GAZİOĞLU**, which demonstrates how sustainability-oriented content influences students' attitudes, awareness, and vocabulary development.

Digital competence is examined in *"A Closer Look at In-Service EFL Teachers' Digital Literacy Skills"* by **Selma ÇELİK** and **Ebru ŞİRE KAYA**, emphasising professional sustainability in rapidly evolving educational contexts.

In *"Investigating Leadership Profiles of Language Instructors through Metaphors: EFL Students' Perspectives,"* **Sezer Alper ZEREYALP** and **Cemile BUĞRA** explore leadership conceptualisations that shape sustainable institutional cultures.

Sinem ÇAPAR İLERİ's chapter, *"Ecosophy and the Neurodivergent Self: Reading Diary of a Young Naturalist through Næss, Guattari, and Bateson,"* offers an ecocritical and philosophical reading of *Diary of a Young Naturalist*, linking ecological thinking with neurodiversity and ethical selfhood.

Legal and disciplinary specificity is addressed in *"Law Students' Perceptions of AI-Generated Feedback in Legal English: Toward Sustainable Writing Support"* by **Stelina NDREU**, which examines sustainable writing support in Legal English through AI-mediated feedback.

Ümmügül MUTLU-KÖROĞLU, in *"Turkish EFL Teachers' Agency for Inclusive Education within Higher Education Context: Tensions and Resources,"* explores institutional tensions and resources shaping teacher agency within higher education, foregrounding sustainability as professional resilience.

Learner perspectives are central to *"The Pen Meets the Algorithm: Learners' Evaluation of AI Scoring and Feedback in EFL Writing Assessment"* by **Yusuf Emre YEŞİLYURT**, which investigates student evaluations of AI-based writing feedback systems.

In *"Constructing Teacher Effectiveness: Turkish EFL Teachers' Conceptualizations across Different School Contexts,"* **Zehra EREN** analyses how EFL teachers conceptualise effectiveness across educational contexts, highlighting sustainability as adaptability and reflective practice.

The volume concludes with *"Teaching across Cultures: Exploring Academic English Instructors' Intercultural Communicative Competence"* by **Zehra ERTAY** and **İlkay GİLANLIOĞLU**, which examines intercultural communicative competence among Academic English instructors, underscoring its role in sustaining global academic communication.

Taken together, the chapters in this volume demonstrate that sustainability in language-related disciplines is not a singular or prescriptive concept but a dynamic and interdisciplinary endeavour. By bringing together diverse methodological, theoretical, and pedagogical perspectives, *Insight Meets Innovation: Interdisciplinary Explorations in Language* offers a comprehensive exploration of how language education and research can contribute to sustainable futures grounded in inclusivity, ethical responsibility, and innovation.

December 2025

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Notes on the Editors

Prof. Dr. Yonca ÖZKAN is a full-time professor in the Department of English Language Teaching and the director of the School of Foreign Languages of Çukurova University, Adana, Türkiye. She teaches undergraduate and graduate courses in teacher education and second/foreign language teaching methodology. Her research focuses on pre-service language teacher education, language teaching methodology, and technology integration into language teaching and language teacher education. She is currently conducting a research study on translanguaging in EFL contexts.

Dr. Mustafa KARA holds a PhD in English Language and Literature from Erciyes University and an MA in English Literature from Middle East Technical University (METU). He has taught at Çukurova University School of Foreign Languages. His research interests include literary studies, gender studies, comparative literature, and interdisciplinary approaches to language and culture. He has been actively involved in academic publishing as an editor and contributor to edited volumes and peer-reviewed book chapters, as well as international peer-reviewed journals. His current scholarly work focuses on gender issues, feminist perspectives, and cross-cultural literary analysis.

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A Model for Sustainable Language and Culture Education through Premchand's Short Stories

Canan YOĞURT[1]

Hindi, the major Indo-Aryan language written in the Devanāgarī script, is spoken by more than 600 million people worldwide. It is also one of the official languages of the Republic of India, as defined in the Official Languages Act (1963). Alongside English, Hindi functions as a key language of administration and education in India. According to the official *C-16: Population by Mother Tongue* and *C-16 City: Population by Mother Tongue (Town Level)* datasets from the Census of India (2011), Hindi is spoken by nearly half of India's population. More than 528 million people identify it as their mother tongue, and an additional 139 million speak it as a second language (Census of India, 2011a; Census of India, 2011b). In total, over 660 million people speak Hindi, placing it among the world's most widely used languages, alongside English, Mandarin, and Spanish.

These numbers show how central Hindi is across northern and central India. It works not only as a mother tongue but also as a lingua franca that

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links many different cultural and regional communities. Because Hindi is used so widely and connects people from diverse backgrounds, its literature becomes a meaningful space for exploring how language carries shared memories, values, and ways of understanding the world.

Hindi also shares close linguistic ties with Urdu. While both languages have nearly identical grammatical structures, they differ in script and reflect distinct cultural orientations. Beyond its linguistic form, Hindi carries deep cultural, ethical, and philosophical meanings that mirror the Indian worldview. In recent years, the Government of India has intensified its efforts to promote Hindi globally, including within international forums such as the United Nations (Government of India, Ministry of External Affairs, 2023). These initiatives show that learning Hindi is not only about acquiring a language. It also means engaging with the cultural and moral values that have shaped Indian civilization for centuries.

This study explores how Hindi literature can support both the teaching of Hindi as a foreign language and the development of cultural understanding in the classroom. It focuses on using Premchand's short stories as a teaching tool to encourage sustainable and reflective forms of learning. When students engage with these stories, they are invited to think about social, ethical, and emotional issues that go beyond grammar and vocabulary (Okyar, 2017). In this way, literature becomes a meaningful bridge that helps learners build empathy, strengthen their cultural awareness, and reflect on moral questions—skills that are central to holistic and sustainability-oriented education (Özçelik, 2024; Hossain, 2024).

When Hindi is taught as a foreign language, lessons often emphasize grammar and accuracy, leaving little space for meaning, ethical reflection, or deeper cultural engagement. Hindi literature—especially the short stories of Munshi Premchand (1880–1936) —offers a strong alternative to this approach. His narratives help connect language learning with social, cultural, and moral awareness.

Literary texts encourage students to build empathy, develop intercultural understanding, and think reflectively—skills that UNESCO identifies as central to Education for Sustainable Development (UNESCO, 2017). Recent research in India further demonstrates that postcolonial literature can support Freirean critical pedagogy in Hindi-medium classrooms by prompting students to interrogate social hierarchies, relate textual themes to their lived experiences, and engage in dialogic learning practices (Deb, 2020). Similarly, studies on value-oriented language teaching suggest that Hindi language teaching can foster learners' moral and social growth, not just their linguistic abilities.

In his reflections, Premchand (1986) notes that life belongs to the divine and is therefore endless, while literature, as a human creation, is limited. Even so, he argues that literature has a clear purpose: to shed light on truth, beauty, and happiness, and to guide people toward moral growth. For him, real happiness comes from living in harmony with what is good and beautiful, and it is literature that helps reveal this harmony. Because of this, writers cannot remain separate from the moral and social realities around them; when ethical or cultural values begin to break down, literature must respond. This humanistic view forms an important philosophical basis for sustainable and reflective approaches in language education (Premchand, 1986; Takahashi, 1990; Yoğurt, 2025).

Munshi Premchand is widely regarded as a key figure in modern Hindi prose and social realism. His stories often explore themes such as empathy, poverty, justice, and human dignity, showing his deep concern for people who are marginalized or oppressed (Govind, 2020; Yoğurt, 2025). By writing in clear and accessible Hindustani[2], he made complex social issues understandable to a broad audience. This also makes his works valuable resources for students learning Hindi as a foreign language

[2]Hindustani is a widely used colloquial language that forms the foundation of both Hindi and Urdu. It appears in everyday speech across much of Northern India and Pakistan, and it is the language commonly heard in Bollywood films, popular music, and informal conversation. It is also the linguistic register that frequently appears in Premchand's works, where he employs its simplicity and accessibility to reach a broad and diverse readership.

(Gupta, 2018). His narratives encourage ethical thinking and intercultural understanding, and they reflect sustainable, human-centred values that support socially responsive and value-based education (Govind, 2020).

E. M. Forster (2016) reflects on literary form by noting that:

> among all literary forms, the short story is the simplest and the most primitive. What the short story does is to narrate life as it unfolds over time… Yet in every novel, there exists a clock — and the novelist may not always be fond of that clock (p. 63–67).

His observation highlights the directness and compression of the short story, a form that captures human experience without the structural and temporal constraints typical of the novel. In a similar way, Premchand (1986, as cited in Yoğurt, 2025) draws a metaphysical distinction between life and literature, arguing that life, belonging to the divine realm, is infinite, while literature, being a human creation, is necessarily finite (p. 58). Together, these reflections suggest that literature—particularly the short story—serves as a distilled mirror of life, simultaneously bounded by human creativity and illuminated by the infinite vitality of lived experience.

Literature Review

The teaching of Hindi as a foreign language (HFL) has traditionally been shaped by structural and communicative paradigms that prioritize grammatical form and functional fluency over cultural depth and ethical reflection. Most HFL curricula emphasize linguistic accuracy while neglecting the moral and aesthetic dimensions of the language. This limitation has led scholars to argue for pedagogical reform grounded in cultural literacy and literature-based approaches (UNESCO, 2017; Sterling, 2010). Within this context, Hindi language education increasingly recognizes the value of literature as a means of developing intercultural competence, empathy, and sustainability-oriented reflection.

Premchand and Hindi Social Realism

Munshi Premchand is widely regarded as a central figure in Hindi literary

modernism and social realism. This ethically grounded realist outlook makes his works particularly valuable in Hindi as a Foreign Language classrooms, where language learning can be paired with moral and social reflection. As Yoğurt (2025) notes, Premchand's realism reflects a deeply humanistic strand within Indian literary thought. Through his stories, learners gain not only access to the Hindi language but also opportunities to explore values such as justice, empathy, and equality. In this way, his works form a strong bridge between communicative practice and ethical education, supporting pedagogical aims aligned with sustainability.

Sustainability and Reflective Pedagogy

The integration of sustainability and ethical awareness into language learning has gained increasing attention in recent years. Freire's idea of dialogic education positions learners as active co-creators of meaning rather than passive receivers (Andrade, 2024). Building on this view, Sterling (2010) and McLaren (1998) highlight the importance of education in nurturing ecological awareness, empathy, and social justice.

Although such perspectives are still developing within Hindi pedagogy, they align closely with the ethical and philosophical spirit of Premchand's works. When applied to Hindi literature, these approaches encourage what may be called sustainable learning—a process in which language development and moral reflection support and enrich each other.

Although Premchand's realism has been widely studied, his short stories have rarely been examined as practical tools for teaching Hindi as a Foreign Language. One early attempt was *A Premchand Reader*, prepared by the South Asia Language and Area Center at the University of Chicago. Edited by Zide et al. (1963), the volume includes nine short stories with explanations and a glossary to support comprehension for Hindi learners. This resource was helpful for language learning, yet its focus remained largely linguistic. It did not explore the reflective, ethical, or sustainability-oriented dimensions that this study seeks to highlight.

Most work in Hindi pedagogy still prioritizes communicative or structural approaches, giving limited attention to value-based or ethically grounded

teaching (Deb, 2020). For this reason, the present study aims to fill that gap. It introduces the Literature-Based Sustainable Language and Culture Education (LSLCE) Model, proposed here as a new conceptual framework that blends literary interpretation, reflective dialogue, and moral inquiry. By combining principles from Task-Based Language Teaching (TBLT) (Ellis, 2003; Nunan, 2004) with literature pedagogy and critical reflection, the model offers a holistic approach that supports linguistic, cultural, and ethical development at the same time.

Methodology

The study began by choosing short stories with strong themes and clear pedagogical value. Preference was given to works that blend cultural richness, moral reflection, and accessible language so that they could be used effectively in Hindi as a Foreign Language classrooms. Once the stories were selected, each text was explored through close reading. This method involves slow, careful analysis and helped reveal symbolism, cultural nuance, and deeper layers of meaning in Premchand's narratives. It also made it possible to identify which elements could contribute to a sustainable language and culture education model.

The broader aim of the study is to integrate sustainability, empathy, and intercultural awareness into Hindi language teaching. For this reason, a qualitative and interpretive research design was used. This approach prioritizes understanding, reflection, and contextual awareness rather than numerical measurement. The proposed model draws on three complementary frameworks. Literature pedagogy encourages meaningful engagement with authentic texts. Reflective pedagogy supports ethical thinking and critical self-awareness (Ayers, Bryant, & Missimer, 2020). Sustainable education connects language learning with wider global and moral responsibilities (Yu, Guo, & Fu, 2024; Chang & Nkansah, 2024). Together, these frameworks provide a holistic foundation for a values-based and socially responsive approach to Hindi language education.

Stage 1 — Text Selection and Contextualization

LSLCE model begins by selecting literary texts that meaningfully connect language learning with social and ecological awareness. At this stage, teachers introduce the socio-historical context of stories such as *Kafan* or *Idgah* and relate their themes to broader issues like poverty, gender, justice, and moral responsibility (Cordova, 2024; Kazazoğlu, 2025; Manyasi, 2024). Learners are guided to make use of their prior knowledge through short discussions, visual materials, and pre-reading tasks that invite them to think more deeply about the story (Mutaliani et al., 2023; Hossain, 2024). Drawing on Freire's view of dialogic learning as a tool for questioning social hierarchies (Shih, 2018), this stage combines his problem-posing approach with Carter and Long's Cultural Model. Together, they encourage students to connect personal experiences with collective ethical concerns. In doing so, the first stage lays the groundwork for empathy, ethical reflection, and critical engagement, aligning language learning with the broader aims of Education for Sustainable Development (Cordova, 2024; Kazazoğlu, 2025). The phases and pedagogical foundations of the LSLCE model are outlined below:

In the input phase, teachers introduce the chosen literary text—such as *Kafan* or *Idgah*—by situating it within its socio-historical and ethical context. This step emphasizes the connection between literature, culture, and sustainability, allowing learners to understand the text not only as a linguistic artifact but as a reflection of moral and social realities (Carter & Long, 1991; Cordova, 2024; Manyasi, 2024). Teachers facilitate this process through historical and cultural introductions, discussion of core themes such as poverty, gender, ethics, and social justice, and pre-reading activities that foster interpretive curiosity.

The process phase centres on activating learners' prior knowledge and encouraging critical engagement before reading. Through classroom discussions on values like *justice*, *community*, and *responsibility*, learners begin to bridge their personal experiences with the textual world (Mutaliani et al., 2023; Hossain, 2024). Supplementary multimedia

materials—such as photographs, short clips, and maps—further enhance comprehension, while reflective writing on moral or ecological issues encourages deeper ethical reasoning and empathy development.

Finally, the output phase focuses on cultivating cultural awareness and preparing learners for more advanced interpretive tasks in the next stage of the model. Activities in this phase emphasize moral and empathic engagement, contextual understanding, and readiness for task-based interaction. Drawing upon Freire's dialogic, problem-posing pedagogy and Carter and Long's (1991) Cultural Model, this stage promotes ethical literacy and critical consciousness within the broader framework of sustainable education (Kazazoğlu, 2025; Yu et al., 2024; Bağatur, 2017). Altogether, Stage 1 creates a dynamic learning environment in which literary study becomes a dialogic process—linking language learning with intercultural empathy, ethical reflection, and sustainability-oriented awareness.

Stage 2 — Task-Based Interaction

The analysis now turns to the second phase of the LSLCE model, namely Task-Based Interaction, where the focus shifts from contextual exploration to active learner engagement and dialogic interpretation. In this stage, students work in small groups to carry out reading and analytical tasks that integrate both linguistic form and moral substance: they examine character motivations, language patterns, and ethical tensions, while negotiating meaning through sustained interaction. Guided reflective questions—such as "How does language express empathy or power?" and "Which social hierarchies are challenged or reinforced in the narrative?"—promote a critical awareness of language as a medium of ideology and transformation. To deepen communicative competence, empathy, and intercultural sensitivity, learners then engage in project-oriented or creative tasks such as role-plays, alternative endings, or multimedia storytelling. This framework aligns with the principles of TBLT (Ellis, 2003; Nunan, 2004), and is framed by Critical Pedagogy,

positioning learners as active co-creators of understanding rather than passive recipients of knowledge.

Task-Based Interaction is structured around three dynamic phases that guide learners from preparation to critical production.

In the input phase**,** teachers prepare learners for interactive engagement by introducing guiding questions related to ethical dilemmas, social hierarchies, or cultural contrasts present in the literary text. Students are organized into small collaborative groups and provided with contextual linguistic input that supports comprehension and participation. This phase follows the principles of TBLT (Ellis, 2003; Nunan, 2004), emphasizing purposeful communication and meaning negotiation rather than mechanical accuracy.

The process phase centres on collaborative reading, interpretation, and open dialogue. In this stage, learners work together to build meaning as they examine linguistic choices, symbolism, and character motivations. Peer-led discussions and shared note-taking tasks support this process. These activities help students explore questions such as "Who holds power in the story?" or "What ethical tensions shape the narrative?".

This phase reflects the principles of Lazar's (1993) literature-in-language approach and Collie and Slater's (1987) dialogic engagement model. Both frameworks encourage learners to view literature as an active and evolving conversation rather than a fixed text. Freire's dialogic pedagogy reinforces this idea by framing the classroom as a space for questioning, reflection, and shared inquiry.

The output phase then shifts the focus toward creative and critical expression. Role-plays, dramatizations, alternative endings, and multimedia storytelling allow students to reinterpret the narrative while applying linguistic skills and ethical understanding. Group presentations and reflective discussions create further opportunities to link language learning with empathy, cultural awareness, and social consciousness. Through these activities, learners become active participants in shaping

meaning, rather than passive recipients, and they engage with literature within a sustainability-oriented framework.

The final stage of the model turns attention to reflection, assessment, and integrative synthesis. Students take part in metacognitive dialogue, peer feedback, and sustainability-focused self-evaluation. Reflection journals, discussion debriefs, and guided writing tasks help them consider how the stories have influenced their understanding of community, empathy, and responsibility.

Assessment in this phase covers four interconnected areas: linguistic competence, interpretive depth, ethical and empathic awareness, and sustainability literacy. This structure ensures that progress is measured not only through language proficiency but also through broader values and a sense of global responsibility (Paran, 2008). Guided by Freire's humanistic philosophy, the final stage places learners at the centre of the process and presents literature as both a reflective and socially meaningful practice.

Stage 3 — Critical Reflection

The final stage of the LSLCE model—Critical Reflection—encourages learners to absorb and reinterpret the moral, cultural, and linguistic insights they have gained from literature. In this phase, students keep guided journals, join group conversations, and create personal responses. These activities help them consider how themes such as justice, empathy, and social responsibility in Premchand's stories connect to their own lives and cultural experiences.

As this process unfolds, comprehension begins to deepen into awareness. Learners move beyond interpreting the text and start relating it to contemporary social issues and personal reflections. Such work supports the development of self-awareness, intercultural sensitivity, and a view of language as a tool for ethical action.

Ultimately, this stage links linguistic learning with moral growth. It turns literature from something simply read into a catalyst for meaningful, sustainability-oriented education.

Data Collection Instruments and Procedure

The primary literary corpus for this study was drawn from *Premchand ki Sampurn Kahaniyan: Mansarovar Bhag 1* (2015) and *Bhag 2* (2016), published by Manoj Publications, Delhi. Together, these volumes offer a rich and comprehensive selection of Premchand's short stories, maintaining both the authenticity of his language and the moral depth that defines his work. Texts such as *Idgah, Kafan, Poos ki Raat, Shatranj ke Khiladi, Bade Ghar ki Beti, Thakur ka Kuan, Vidvans, Algyojha, Duniya ka Sabse Anmol Ratan,* and *Satyagraha* were selected for their thematic richness, ethical resonance, and linguistic accessibility, providing a culturally grounded corpus for Hindi as a Foreign Language pedagogy.

Selection Criteria

1. Linguistic Accessibility: All ten stories are written in standard, comprehensible Hindi, making them suitable for learners between B1 and above levels on the Common European Framework of Reference for Languages (Council of Europe, 2020).
2. Literary Clarity and Expressive Depth: The stories combine expressive literary depth with clear and accessible language, which makes them particularly suitable for advanced learners of Hindi as a foreign language.
3. Thematic Diversity: The selection represents a wide moral and cultural spectrum — *empathy, poverty, justice, gender, and social reform* — illustrating Premchand's pluralistic vision of Indian society and supporting values-based learning.
4. Pedagogical Potential: Each story invites dialogic exploration through debates, reflection, and creative writing, fostering communicative competence, ethical reasoning, and sustainability-oriented critical thinking.

Table 1

Thematic and Pedagogical Overview of Selected Premchand Stories

Story Title	***Core Theme(s)***	***Pedagogical Focus***
Idgah	Empathy and childhood innocence	Compassion and moral imagination
Thakur ka Kuan	Caste and social justice	Power, purity, and resistance
Duniya ka Sabse Anmol Ratan	Ethical self-realization	Moral awareness and self-reflection
Poos ki Raat	Economic struggle and survival	Rural hardship and sustainability
Bade Ghar ki Beti	Gender and family values	Patriarchy and emotional integrity
Shatranj ke Khiladi	Colonial politics and irony	Historical critique and cultural decline
Vidhvans	Corruption and moral integrity	Governance and ethics
Alagyojha	Forgiveness and human conflict	Empathy and reconciliation
Kafan	Poverty and moral responsibility	Moral paradoxes of survival
Satyagraha	Gandhian ethics and activism	Civic responsibility and ethical action

Table 1 presents the rationale behind the selection of ten short stories by Munshi Premchand, organized around their thematic diversity and pedagogical relevance within the LSLCE framework.

Conceptual Basis and Model Development

This study does not involve empirical data collection. Instead, it develops a pedagogical model through conceptual analysis, drawing on literary theory, sustainability education, and task-based language teaching. This approach offers an original contribution by proposing a literature-based pedagogical model for teaching Hindi as a Foreign Language, integrating authentic literary texts with sustainability-oriented and values-based education. The model treats Premchand's short stories as active, classroom-ready resources that help students strengthen their language

skills while deepening their intercultural awareness. In doing so, it creates a meaningful link between interpreting literature and using language in real communication.

Through the integration of TBLT principles (Ellis, 2003; Nunan, 2004) and reflective pedagogy grounded in Freire's concept of dialogic education, the framework fosters communicative fluency while simultaneously promoting ethical awareness and critical reflection. Engaging with these stories becomes more than a language activity; it allows learners to step into an ethical space where they can think through the moral questions, cultural dynamics, and social or environmental issues woven into Premchand's narratives.

By bringing these elements together, the study creates a meaningful link between literature, ethics, and sustainability, broadening how Hindi can be taught and understood in today's classrooms. It aligns with recent perspectives that view language learning as a transformative act of consciousness-raising and global citizenship (Paran, 2008; Yu, Guo, & Fu, 2024). The LSLCE model thus contributes to both Indological studies and international language pedagogy by demonstrating how literary study can cultivate empathy, intercultural competence, and sustainability-oriented worldviews.

Model Description and Proposed Framework

This study introduces the LSLCE model, which uses Munshi Premchand's short stories to bring together language learning, cultural understanding, and ethical awareness in a unified approach. Drawing on TBLT (Ellis, 2003; Nunan, 2004) and Critical Pedagogy (McLaren, 1998), the model situates language learning within the framework of Education for Sustainable Development (ESD) (UNESCO, 2017; Sterling, 2010). UNESCO (2017) explains that ESD aims to help learners develop the knowledge, skills, values, and attitudes needed to contribute to a more sustainable and responsible future.

Informed by the cultural model of literature teaching (Carter & Long, 1991; Lazar, 1993; Collie & Slater, 1987), this approach treats literary

texts not merely as linguistic artifacts but as pedagogical ecosystems—dynamic spaces where learners explore empathy, justice, and sustainability. Premchand's social realism, particularly in stories such as *Kafan*, *Idgah*, *Poos ki Raat*, and *Shatranj ke Khiladi*, provides fertile ground for connecting linguistic development with social and moral consciousness (Dubey, 2020).

The LSLCE model reflects Sterling's view of sustainable education as a transformative process—one that goes beyond technical skills and encourages learners to think reflectively, act with resilience, and understand relationships within social and ecological systems. It also resonates with Freire's idea of dialogic education, where learners take an active role as co-creators of meaning, and understanding develops through participation, questioning, and shared inquiry rather than simple transmission.

The model draws on the rich social and moral themes in his work to connect language learning with broader cultural and value-based understanding.

Informed by the cultural model of literature teaching (Carter & Long, 1991; Lazar, 1993; Collie & Slater, 1987), this approach frames literary texts as meaningful sites for reflective engagement. As Premchand observed, "The fundamental purpose of life is to attain happiness. Throughout life, human beings continuously seek the means to achieve it. To express and to create that happiness constitutes the essential aim of literature" (Yoğurt, 2025, p. 58). His words illuminate the humanistic essence of his writing and highlight literature's potential to cultivate ethical awareness and emotional depth.

To strengthen the conceptual grounding of the model, the theoretical contributions of both critical pedagogy and task-based learning are brought into clearer alignment with its aims. Freire's perspective highlights the importance of dialogue, reflection, and learner agency in fostering transformative educational experiences, while Nunan's task-based framework provides a procedural structure in which learners

develop meaning through interaction and purposeful communication. Together, these perspectives justify the LSLCE model's emphasis on ethically engaged, communicative, and culturally grounded language learning.

Building on this foundation, the LSLCE model is organized into three connected stages for learners at the B1 level and above.

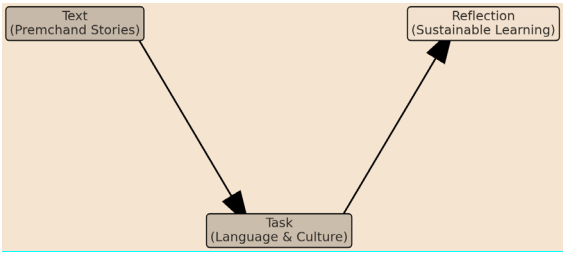


Figure 1 *Structure of the LSLCE model*

Figure 1 illustrates the core structure of the LSLCE model. The process begins with the literary text—in this case, Premchand's short stories—which provides the thematic and cultural foundation for learning. These stories are then explored through tasks that integrate language practice with cultural interpretation. Finally, learners move into a stage of reflection, where they connect linguistic insights with ethical, social, and sustainability-oriented understandings. Together, the three components create a continuous cycle that links text, task, and reflection in a meaningful and learner-centred way.

Table 2 below offers a clear pedagogical overview of ten selected short stories by Munshi Premchand, showing how their literary, linguistic, and ethical dimensions are integrated in this study. Each story highlights a different social or cultural issue. *Idgah* focuses on empathy and filial care, while *Kafan* raises questions about moral responsibility and survival. *Poos ki Raat* reflects the relationship between humans and nature, and *Shatranj ke Khiladi* along with *Thakur ka Kuan* encourages critical thinking about colonial power and caste-based injustice. Other stories, such as *Bade Ghar*

ki Beti and Alagyojha, explore family dynamics and gender roles, offering opportunities for meaningful cultural discussion. The strength of these narratives lies in their ability to promote moral reflection, intercultural awareness, and sustainability-oriented thinking while supporting Hindi language development. Through vocabulary work, guided dialogue, and critical interpretation, this collection creates a balanced learning experience that connects language growth with ethical and social understanding.

Table 2

Thematic, Narrative, and Pedagogical Analysis of Selected Premchand Stories

Story	***Plot Summary***	***Theme***	***Pedagogical Potential***
Idgah (The Eid Ground)	Hamid buys tongs for his grandmother at the Eid fair instead of toys.	Empathy, family responsibility, sacrifice	Values education, everyday vocabulary, language of abstract concepts
Kafan (The Shroud)	Ghisu and Madhav spend the burial shroud money on food and liquor after Budhiya dies in childbirth.	Poverty, moral collapse, social critique	Moral dilemmas, discussions on social justice
Poos ki Raat (A Winter Night)	Halku tries to guard his field on a freezing winter night, but the crops are destroyed by frost.	Rural life, human-nature relationship, labor	Discussions on environment and sustainability, descriptive language of nature
Shatranj ke Khiladi (The Chess Players)	Two aristocrats are obsessed with chess, ignoring the British annexation and social turmoil.	Colonialism, aristocracy, cultural identity	Historical context, metaphorical language, cultural discussion
Bade Ghar ki Beti (Daughter of a Wealthy Family)	Anandi keeps her family united through patience and devote herself to her husband's family.	Female figure, family values, sacrifice	Social roles, women's studies, family-related vocabulary
Thakur ka Kuan (The Thakur's Well)	Dalit woman Gangi risks fetching water from the upper-caste Thakur's well despite the prohibition.	Caste system, social inequality	Sociolinguistic awareness, discussions on cultural hierarchies

Vidvans (Destruction)	Landlords' greed undermines solidarity and destroys the social fabric of the village.	Social corruption, economic exploitation	Language of economy and society, discussions on modernization
Alagyojha (Mother-in-law vs Daughter-in-law)	Conflict between daughter-in-law and mother-in-law eventually transforms into understanding.	Domestic conflict, women's roles	Family vocabulary, cultural roles, gender discussions
Duniya ka Sabse Anmol Ratan (The World's Most Precious Gem)	It is emphasized that the most precious thing is not wealth but human life. It is seen that martyrdom is emphasized in the story.	Value of human life, critique of colonialism	Abstract values, philosophical debate, conceptual vocabulary
Satyagraha	Villagers resist unjust taxes through Gandhi's principle of satyagraha (non-violent resistance).	Gandhian influence, non-violence, quest for justice	Historical awareness, critical pedagogy, abstract concepts

Discussion

The table below illustrates how literary texts can be systematically integrated into language and sustainability education through clearly defined objectives, outcomes, and activities. Each story is paired with learning goals that encourage empathy, social justice, sustainability, and intercultural awareness. *Idgah*, for instance, nurtures emotional intelligence and compassion through reflection and creative writing, while *Kafan* opens space for moral questioning through drama and role-play. *Poos ki Raat* introduces learners to ecological awareness and rural realities, prompting them to explore human–nature relationships, and *Shatranj ke Khiladi* supports critical thinking about colonialism and the formation of cultural identity. Together, these examples illustrate how the LSLCE model turns literary study into an active, dialogic, and ethically grounded process—one that connects language learning with sustainable and reflective ways of understanding the world. A detailed pedagogical mapping is presented in Table 3.

Table 3

Pedagogical Framework Linking Themes, Objectives, and Learner Activities

Story	***Theme***	***Pedagogical Objective***	***Student Learning Outcome***	***Suggested Activity***
Idgah	Child's perspective, empathy, poverty	Developing empathy and social awareness	Cultivates sensitivity toward diverse socio-economic experiences	Discussion: "Do you recall similar experiences from your own childhood?"; Creative Writing: short reflective piece
Kafan	Poverty, death, social justice	Encouraging critical thinking and moral inquiry	Analyzes different perspectives on social justice issues	Drama / Role Play: Short performance from characters' points of view
Poos ki Raat	Rural life, labor, human–nature relationship	Fostering sustainability awareness and rural labor consciousness	Interprets literary representations of nature and agrarian life	Group Discussion: "How are the problems of agricultural workers similar across cultures?"
Shatranj ke Khiladi	Colonialism, cultural identity, historical consciousness	Promoting cultural-historical awareness and global citizenship	Critically evaluates the relationship between colonialism and cultural identity	Essay: Write a short reflection on "How does colonialism transform cultural identity?"
Bade Ghar ki Beti	Family values, gender roles, moral integrity	Exploring social expectations and women's agency within traditional families	Develops awareness of gender norms and ethical decision-making	Debate: "Does social status define virtue?"; Reflective journal on family and morality
Thakur ka Kuan	Caste, purity, social inequality	Understanding social hierarchies and human dignity	Encourages empathy for marginalized voices and critiques caste discrimination	Group reading and discussion: "Whose water is pure?"; Visual storytelling on equality

Vidvans	Industrialization, moral decay, human greed	Examining modernity and its ethical consequences	Recognizes links between progress, exploitation, and moral responsibility	Project: Compare Premchand's vision of progress with current sustainability issues
Alagyojha	Generational conflict, moral confusion, urbanization	Investigating conflict between traditional and modern values	Learners reflect on generational values and empathy in moral dilemmas	Role play: Family dialogue between old and new generations
Duniya ka Sabse Anmol Ratan	Patriotism, self-sacrifice, moral virtue	Linking ethical courage with civic responsibility	Cultivates appreciation for sacrifice, empathy, and national ethics	Writing task: "What makes a person truly valuable?"
Satyagraha	Non-violence, truth, social reform	Connecting Gandhian philosophy with moral literacy	Demonstrates understanding of ethical resistance and peaceful change	Group discussion: "Can truth change society?"; Poster on non-violent action

Through Premchand's stories, learners are encouraged to see language not only as a tool for communication but also as a way of engaging with social responsibility, empathy, and sustainability-focused values. The pedagogical design supports dialogic inquiry, creative interpretation, and moral reflection, transforming the classroom into a space where cultural understanding and ethical dialogue mutually develop.

Building on this transformative approach, the assessment and evaluation criteria created for Premchand's stories reflect the holistic spirit of the model. The four-level performance framework moves beyond traditional language assessment by incorporating elements such as cultural awareness, critical thinking, and meaningful participation. In this way, students are assessed not only for their linguistic skills but also for how thoughtfully they respond to ethical, ecological, and social issues raised in the texts. This multidimensional approach allows assessment itself to become part of the learning process. Table 4 presents a summary of the Assessment and Evaluation Criteria for Premchand's Short Stories.

Table 4

Assessment and Evaluation Criteria for Premchand's Short Stories

Category	*Excellent (4)*	*Good (3)*	*Developing (2)*	*Inadequate (1)*
Text Comprehension	Analyzes the character's emotions and social context in depth	Identifies the central idea of the text and articulates the character's feelings in a coherent and meaningful way	Provides only a simple description of the plot without deeper interpretation or detail	Has trouble grasping the meaning of the text
Language Use	Uses language fluently, accurately, and creatively	Uses generally clear language despite minor errors	Grammar and vocabulary errors occasionally hinder communication	Expression is unclear and difficult to follow
Cultural Awareness	Makes comparisons and builds deep cultural connections	Understands cultural aspects but provides limited commentary	Partially recognizes cultural references	Restricted to surface-level observations or fails to recognize cultural connections
Critical Thinking	Develops strong and original interpretations and discussions based on the text	Provides interpretation, though limited in originality	Offers basic commentary	Unable to develop discussion or provides no commentary
Participation and Interaction	Actively contributes to group work with creative ideas	Participates but offers limited contribution	Participates only at a minimal level	Passive or does not participate

Ultimately, the LSLCE model treats Hindi literature as a bridge between language learning and sustainable human values. It reshapes the classroom into a dialogic and reflective environment where students develop not only communicative skills but also empathy, a sense of justice, and ecological awareness—qualities needed for global citizenship in the twenty-first century. To ensure that these values are not only discussed but genuinely

supported, the study includes an assessment framework closely aligned with the model's goals.

This framework uses a four-tier analytic scale that measures both linguistic accuracy and ethical–cultural understanding. As shown in Table 4, each criterion is rated from Excellent (4) to Inadequate (1), emphasizing growth rather than simple grading. "Excellent" indicates strong and nuanced control; "Good" shows solid performance with minor gaps. "Developing" suggests partial understanding, while "Inadequate" reflects an early stage that requires more support. By framing assessment in this gradual and reflective way, the LSLCE model reinforces its focus on learning as an ongoing, thoughtful journey.

These assessment criteria examine how learners interpret Premchand's stories, how they demonstrate empathy toward the themes, and how clearly they express their ideas. The criteria are flexible and can be applied to all ten stories in the study.

Conclusion and Contribution

Premchand's short stories significantly contribute to the development of advanced-level Hindi language learners by enhancing their command of complex sentence structures**,** figurative expressions**,** and contextual vocabulary**,** while simultaneously deepening their understanding of the historical and cultural dimensions of Indian society.

Through this approach, learners are encouraged to reflect not only on linguistic form, but also on global and ethical themes such as social justice**,** environmental awareness**,** and intercultural dialogue**.**

In this sense, the study proposes a pedagogical model that fosters sustainable learning**,** where students do not merely acquire linguistic competence but also develop a lifelong cultural and moral consciousness through literature.

The LSLCE model offers an innovative synthesis of language education, literature pedagogy, and sustainability learning. By grounding linguistic practice in the ethical universe of Premchand's short stories, it transforms

the classroom into a microcosm of global citizenship — a reflective space where students read to understand and reflect to transform.

By working with language and literature in ways that encourage empathy and cultural awareness, students gradually become more attentive to the ties that connect people and communities. This growing sensitivity helps them appreciate the importance of care, balance, and responsibility, fostering a mindset that supports a more sustainable and humane future.

Within this framework, literature ceases to be supplementary; it becomes the heart of transformative education, empowering learners to connect linguistic growth with ethical awareness and global responsibility.

To sum up, this study underscores that a literature-based pedagogy can be both sustainable and transformative, integrating language learning with ethical and cultural reflection. The proposed LSLCE model links Hindi teaching to broader values of empathy, ethics, and intercultural awareness**,** allowing learners to experience language as a living expression of human responsibility. Its adaptable framework offers potential applications across other languages and educational settings**,** fostering global citizenship and critical literacy. Through the moral and social realism of Premchand's stories**,** students engage with questions of justice, compassion, and sustainability in ways that transcend linguistic boundaries. In this sense, teaching Hindi through its literature ultimately becomes a way of teaching humanity itself.

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Sustainability has emerged as a defining concept across education, language studies, and the humanities, extending far beyond environmental concerns to encompass ethical responsibility, pedagogical continuity, social inclusion, and cognitive durability. In language-related disciplines, sustainability is increasingly understood as the capacity to design learning environments, theoretical frameworks, and cultural interpretations that remain responsive to global challenges while supporting long-term educational and social development. *Insight Meets Innovation*: *Interdisciplinary Explorations in Language* brings together international scholars who approach sustainability as a multidimensional and interdisciplinary concept, explored through language education, linguistics, literature, translation, and educational studies.