

## Gullu and Gulluism: A new socio-political phenomena in Pakistan

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### Abstract

*The present study attempts to highlight the coinage of new terminologies which are evolved with the emergence and progression of new socio-political frameworks. This paper focuses on the neology of a word Gullu and the concept Gulluism in the prevailing socio-political scenario of Pakistani society. The study examines how words attain new meanings and how quickly people accept and grasp meanings according to their socio-cultural and political awareness. Some socio-political happenings are so influential that they lend totally different meanings to the existing words. A survey was conducted in the major cities of Pakistan in order to interpret the collocation of Gullu and Gulluism dominating in the society. Furthermore, the study examines that when a word attains a new meaning from the socio – political regime, how quickly it carries other meanings within its repertoire and all these are associated and correlated with society. Finally conclusions are drawn to signify the growing use of newly coined term with special reference to the opinions experiences and marked choices of the users if they accept the term as a phenomenon.*

**Keywords:** Coinage, Neologism, Gullu, Gulluism, Pakistan

### 1. Introduction

Internet and other social media have turned the world into a global arena where distances do not matter. People across the globe belonging to different cultures, societies, ideologies, and schools of thought having different mindsets are in the loop by means of varying modes of communication. This has made a huge impact on language. Most importantly with the emergence of mass media as one of the chief pillars of the society, the ever changing situations, the quick reporting of incidents and occurrences has a thrilling impact on the socio – political consciousness of the masses. It has also influenced the routine language of the people. Currently, in the present time the ideas, thoughts and expressions are dependent on the specific situations, conditions and use of language. Surprisingly medium, approach and expressions pave the way for the idea and scenario of rich linguistic possessions and spoken genres. This notion is making languages complex but also lending diversification, fertility, versatility and richness of expressions. Despite this richness and multiple use of language informally, new words or new meanings are a mammoth task as sometimes a word carries one meaning in one culture and may have entirely different in the other culture. With the passage of time, some words adopt or include new meanings but it is a very rare phenomenon that an incident utterly changes the connotative meanings of a words. Coinage of new words or the inclusion of new meaning into the meaning of a word is called neology.

Neologism is a morphological process and for the production of new words into the language. One of the chief aspects of neologism is that it tends to happen in cultures which are changing fast, and where there is rapid spread of information. Neologisms are helpful in recognizing the new inventions and how a new phenomenon or an old or orthodox idea has taken a new cultural shape and context. One important aspect of neologism is that many newly coined words get acceptance from the society easily but some are rejected.

In this perspective it can be asserted that though the word *Gullu* already exists in Pakistani culture as a nick name uttered in love and affection, chanted as a childhood name but the term is neologized in an extremely different dimension in consequence of a nerve shattering incident encountered on 17<sup>th</sup> June, 2014 at Minhaj-ul-Quran, Model Town, Lahore, Pakistan, where an alarming number of innocent people were brutally killed openly in an unfortunate incident in which the administrative and political authorities were considered to be one of the leading causes of the malady. During the same incident, a character named *Gullu Butt* got the attention of people who was mercilessly smashing the screens of vehicles parked alongside in the presence of police. At other time he had been seen sharing his triumph with the so called guardians of the public. Thus in this scenario the word *Gullu* got a new implication which is in strong contrast to the name given to a child due to extreme love and has been reformulated into a new meaning, rather it is now a new term and a phenomenon. It was accepted by political elite and is being widely used in Pakistani politics as political elite is bringing this term into play fervently and masses have also accepted its new connotation. The researchers aim at finding out in what way and shape it has affected people and what is the response of the people towards this new adaptation of the word.

### 1.2 Significance of the study

This study will focus on neologism of word – a new trend and a new inclination in Pakistan i.e. *Gullu* and *Gulluism*. Neologism is not an ordinary aspect in society For a general acceptance of the word and the term requires a deep rooted processing intertwined with the experiences and strong social beliefs and attitudes of the people. The present research is also significant in the sense that it reflects the proposition that the composition and processing of language is directly proportional to the use in society abided by some pertinent and relevant factors and patterns relatable to its usage.

### 1.3 Population of the study

The present study was conducted all over Pakistan. The researchers were of the view that a word to be a phenomenon or a trend has to be generally accepted nation-wide. The population of this study consists of the federal capital Islamabad and five provincial capitals of Pakistan i.e. Karachi from Sindh, Peshawar from Khyber PakhtoonKhawah, Gilgit from Gilgit Baltistan and Quetta from Baluchistan. Punjab covers 60% of the population so from Punjab, Lahore and Multan were selected in order to expand the canvas of the present research. 100 respondents from each city were chosen and simple random sampling technique was used to select 100 respondents as a sample for the investigation.

### 1.4 Research questions

This study attempts to answer the following research questions:

Q1. What is the effect of the neologized word ‘Gullu’ on the citizens of Pakistan?

Q2. What is the reaction of citizens of people of Pakistan towards the neologized word Gullu?

## 2. Literature review

The knowledge and understanding of a language is connected with its comprehension and usage highlighting the lexico-semantic awareness. This understanding allows the language users to use the words aptly in a chain of sentences so to be understood by other speakers of the language. However, the totality of words and the tradition of their usage in a language are comprised of the lexicon. And lexicon is ‘out there’ in the language community..... not “in here” – in the mind of a language user (Anderson, 1992 as in Onyedum, 2012). New information of lexical items in a language is the outcome of various words formation processes like coinage, neologisms, borrowing etc. So the inception of a new word into a language automatically and prominently captivates the attention of the users.

## 2.1 Definitions of neologism

There are several definitions of neologism. In dictionaries, *neologism* means *to form a new word or a new meaning for an already accepted and established word*. Peter Newmark states it as “newly come lexical or existing units that acquire a new sense” (Newmark 1988, p. 140). According to Oxford Dictionary of English (2003, p. 1179) a *neologism* is “a newly coined word or expression that may be in the process of entering common use, but has not yet been accepted into mainstream language. Newmark (1988, p. 143) states that “any kind of neologism should be recreated; if it is a derived word it should be replaced by the same or equivalent morphemes, if it is also phonaesthetic, it should be given phonemes producing analogous sound effects”. It is not only the translator’s right to create neologisms but, in a literary text, “it is his duty to re- create any neologism he meets”. Wardhaugh (2002, p.188) is of the view that a new lexicon can only be adopted either by utilization of elements already present in the language or by borrowing lexicons from another language. As Rey (1995) notes:

*“...a unit of the lexicon, a word, a word element or phrase, who’s meaning, or whose Signifier-signified relationship, presupposing an effective function in a specific model of Communication, was not previously materialized as a linguistic form in the immediately preceding stage of the lexicon of the language. This novelty, which is observed in relation to a precise and empirical definition of the lexicon, corresponds normally to a specific feeling in speakers. According to the model of the lexicon chosen, the neologism will be perceived as belonging to the language in general or only to one of its special usages; or as belonging to a subject-specific usage which may be specialized or general” (Rey, 1995, p. 77).*

Neologism refers to a newly coined word, phrase or custom which can sometimes be ascribed to a specific individual, publication, period or event. The term itself was coined around 1800 A.D. Crystal (2002b) associates the term coinage as synonymous with neologism. Neologism can also be regarded as an existing word or phrase which has been assigned a new meaning. They are chiefly functional in spotting inventions, new happenings or old ideas entwined in the new cultural framework.

Khan (2013) is of the view that Neologism as a linguistic phenomenon can be observed from different dimensions as: time (geographical, social and communicative).

## 2.2 Characteristics of neologism

- 1) Neologism could be a loan word either a direct loan or as a translation
- 2) It can be a term which is recently and newly coined ,
- 3) Sometimes the newly coined words either morphologically new words or by giving coined term may be coined from an already existing word or from a specific and semantic context

## 2.3 Neologism and society

When a new word is coined, either it is accepted and acknowledged or rejected by a speech community. If it is accepted by the society later on by further development there are chances that it can become the part of the lexicon of the community Neologisms tend to occur more often in cultures that are changing rapidly and also institutions where there is easy and fast propagation of information. The new terms are often created by combining existing words or by giving words new and unique suffixes or prefixes. Banjar (2011) is of the view that neologisms have to be recognized and well known to the people and how they are used in a pertinent and particular context.

Moreover, it is a notable fact that just as new lexical items are embedded into a language in the same way language also loses the words due to lack of use. This process of addition and deletion of words from a language makes it an active tool of communication which adapts itself according to its users and usage. The linguistic behavior of speakers plays a significant role in terms of social meaning. Cameron (1997). And the social meaning is explicable in terms of cultural content of language. Hymes (1997). He also asserts that there is more to the relationship between sound and meaning than is dreamt of in moral linguistic theory as in meaning there is social as well as referential import. Between the social and referential layers of meaning, there are other associations, which though complement social life, are not manifested in ordinary grammar (Babatunde, 2006).

Crystal (1992) says that neologism may be explained as the making, constructing and fabricating the lexically related items as a reply to the deviation in the ambiance and circumstances of the world at external level which gained importance in a speech community in a specific period of time. It is also a well-known aspect that as language users and usage are inseparable entities in communication, in the same way Neologism and coinage are also effective and inevitable constituents of our everyday contact with language. Words coined as neologism are found in both speech and texts and their interpretation sometimes places experienced language users at the same level as beginners. Neologism is a clear indication that language has dynamic features having the tendency to replicate the current socio – political perspectives. It reflects not only the already known facts but also transmits the new and additional meaning to existing words and newly invented word forms. Its usage in tangible situations manipulates people's thoughts, outlook, attitudes and beliefs.

Neologism is an ancient process which has been employed in order to surmount certain notional breaches or because of the need of a new term or concept. Inventors of these new words, sometimes the ordinary individuals, utilize their linguistic knack to capture a social phenomenon prevailing in the speech community. Consequently, the newly coined words become so powerful that even the academies add them in their occasional word lists. This is because the meaning attributed to a word by its embedded use and acceptance in the specific context by a language community is prioritized to its etymological origin. The current study centers around the fact that in Urdu language also the coining of new words place and their implications as established by the users are usually woven in the texture of socio – political scenario.

#### **2.4 Principal Factors for neologism**

Janssen (1996 as in Onyedum, 2012) presents criterion while indicating the principle factors for defining a neologism:

- i. Psychological – A neologism is a word that is perceived as new by the language community.
- ii. Lexicographic – Any word that is in use among speakers of a language but does not appear in the dictionary is considered a neologism.
- iii. Exclusive definition – A word not appearing in a pre-determined exclusion lexicon is a neologism. The exclusion lexicon defines the stable language fragment, against the background of which the neologisms count as new.
- iv. Diachronic definition – Any word-form that appears in a recent general language text, and was not previously part of that language is a neologism.

Thus, in the light of the aforementioned criterion it can clearly be attributed that the present study encompasses the first two factors which play a vital role in helping neologisms flourish i.e. psychological and lexicographic as they are produced to catch speakers' /users' attention. They are consequential means to capture a socio – political phenomenon or to reflect innovation and advancement in language and culture. Hence, by means of the pre – defined criterion the continuous development of new words and new uses of the old words is often viewed as an encouraging signal of vitality and creativity (Yule, 2010). Therefore, the researchers support the idea of Fromkin (2003) that languages are accommodating and inventive in meeting the needs. In this regard, neologisms are mainly a matter of creativity and fashion and at times even explicable without a context even for native speakers.

### **2.5 Neologism and Pakistan**

This situation is quite pertinent with the citizens of Pakistan. Rehman (1995) says that when one talks about Pakistan the country is having the roots of Perso-Arabic (Persian and Arabic) a real evidence of Muslim identity. Some good examples for Perso-Arabic neologism for the common usage of English words in Pakistan are bulb as burqiumquma, generator as Muvallid-e-burq, thermometer as tapishparma.

### **2.6 Political neologism in Pakistan**

Viewing minutely into Pakistani politics we see that there are number of terms which are neologized and have taken new meanings. The most famous neologized words are *lota* for a politician who changes his loyalties and *chamcha* which is used for flatterer these words are accepted in every language of Pakistan. Rehman (1995) is of the view that only those terms stay alive which are sponsored by the society. So keeping this perspective in view the terms gullu and gulluism were started from an incident but as it was accepted by the society so it gained popularity and was quickly spread amongst the masses of the country

Keeping in view the above discussion, the researchers tried to investigate the effect and reaction of Gullu and Gulluism on Pakistani citizens. As it is an emerging phenomenon so it is pivotal to investigate what meanings people are allotting to this term and how exactly public thinks about it, and to what extent this term has affected the mindsets of the people of Pakistan. The existing scenario necessitates to probe into this term which is overwhelming in its usage from higher class to lower class i.e. from ruling political elite to general public.

## **3. Research Methodology**

To make the research effective and pertinent the researchers chose all the provincial capitals (i.e. 5) of Pakistan, Multan and the federal capital Islamabad. Multan was selected additionally from Punjab as Punjab covers 60% of the population of Pakistan. The other important factor however was the social representation of people belonging to different cultures in Pakistan. Therefore a questionnaire was designed to obtain bona fide information on meticulous issues relevant to this research. In order to ascertain the point of views quantitative methodology was used for the current study as this method is pertinent and most appropriate (Kumar 2005) for vast, well organized, and well-disciplined surveys. A questionnaire was designed to collect data from public. According to K. Popper (2004) questionnaire is fairly realistic aspect; additionally it can assist the researcher to accumulate a massive percentage of data from society in quick. For collection of data simple random technique was used to select hundred respondents

### 3.1 Results & Data Analysis

The tool for data collection was a structured questionnaire, from the seven cities of Pakistan and then it was tabulated and analyzed. The results have been interpreted question wise in tables.

There are two phases of result. Question 1 to 5 shows the responses about effects of the word Gullu on public and from question 6 to 10 the responses are about the reaction of people towards the very word Gullu. The results are mentioned using bar Tables and each Table represents all the cities which were randomly selected and results depict some interesting facts.

Table 1: **The word GULLU has a great appealing value for me.**

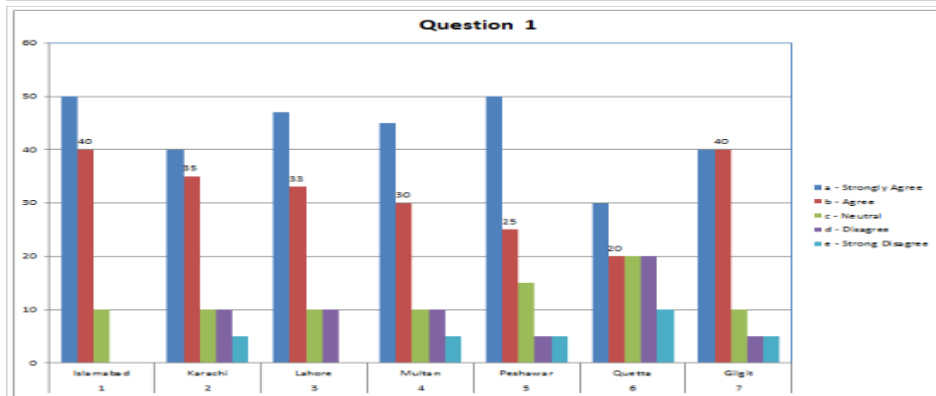
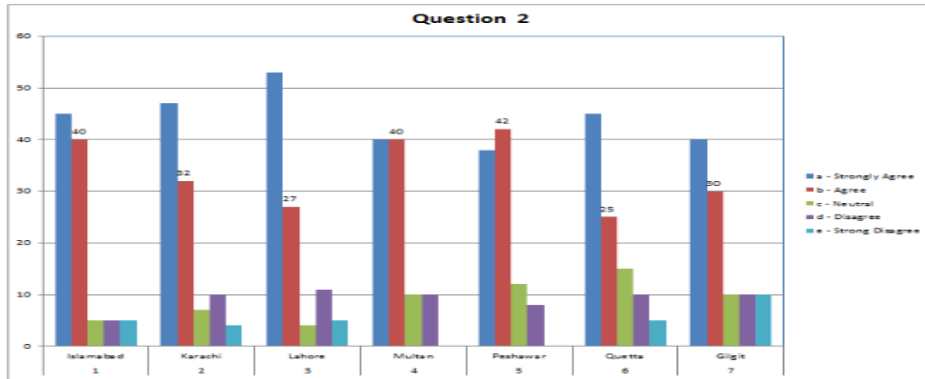


Table 1 shows the responses of the respondents belonging to different cities. If we look at Islamabad here 50% people strongly agreed to the statement of this question, 40% Agreed, 10% are neutral and there is nobody that disagreed or strongly disagreed. Similarly when we look at Karachi in the Table here 50% strongly Agreed, 40% Agreed, 10% remained neutral and there is no one disagreeing or strongly disagreeing.

The Table of Lahore represents 50% people strongly agreed to this statement 45% Agreed, 5% remained neutral and no one disagreed or strongly disagreed. In Multan 45% people are strongly agreeing, 30% agreed, 5% remained neutral and nobody disagreed or strongly disagreed.

In Peshawar 50% strongly agreed 25% agreed, 15% stayed neutral and the percentage of disagreeing and strongly disagreeing is 5% and 5% simultaneously. In Quetta 30% people strongly agreed, 20% agreed, 20% respondents stayed neutral and the percentage of disagreeing and strongly disagreeing is 20% and 10% respectively. In Gilgit 40% strongly agreed, 40% agreed to the statement, 10% respondents remained neutral, 5% disagreed and 5% strongly disagreed.

Table 2: **The word evokes thrill and excitement in me.**

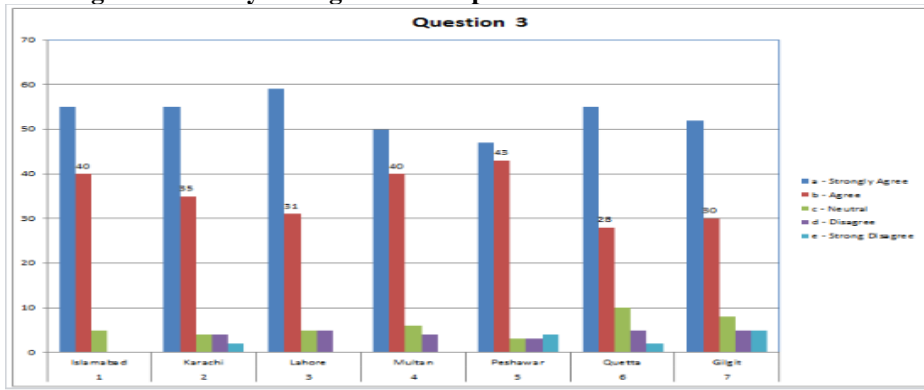


The second Table also represents the opinion of people from different cities of Pakistan. In Islamabad 45% people strongly agreed, 40 % agreed, 5% remained neutral 5%disagreed and 5%strongly disagreed. In Karachi 47% respondents strongly agreed, 32% agreed, 7% stayed neutral, 10% disagreed only 4% strongly disagreed.

In Lahore 53% respondents strongly agreed, 27% agreed, 4% remained neutral, 11% disagreed and 5% strongly disagreed. In Multan 40% strongly agreed, 40% Agreed, 10% remain neutral, 10% disagreed and nobody strongly disagreed.

Peshawar results show that 38% strongly agreed, 42% agreed, 12% remain neutral, 8% disagreed and nobody strongly disagreed. In Quetta 45% strongly agreed, 25% agreed, 15% people remained neutral, 10% disagreed and 5% strongly disagreed. In Gilgit 40% strongly agreed, 30% agreed, 10% stayed neutral and 10% and 10% respondents disagreed n strongly disagreed respectively.

Table 3: **Hearing this word my feelings of contempt and hatred arise.**

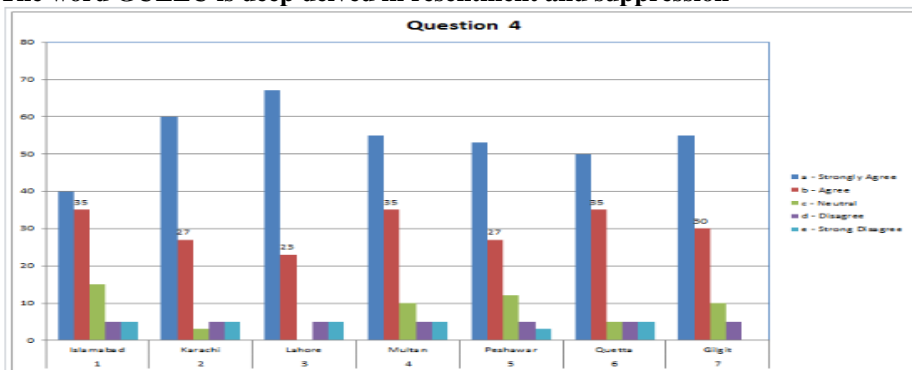


The above Table represents the reply of the respondents. In Islamabad 55% people strongly agreed 40% agreed, 5% are neutral and there is nobody who disagreed or strongly disagreed. In Karachi 55% strongly agreed, 35% agreed, 4% remained neutral, 4% disagreed and 2% strongly disagreed to the statement.

In Lahore 59% respondents strongly agreed, 31% agreed, 5% are neutral and 5% disagreed however nobody strongly disagreed. In Multan 50% strongly agreed, 40% agreed, 6% are neutral, 4% disagreed and no one strongly disagreed.

In Peshawar 47% strongly agreed to the statement of the question, 43% agrees, 3% stays neutral, 3% disagreed and 4% strongly disagreed. In Quetta 55% strongly agreed to the question’s statement, 28% agreed, 10% neutral, 5% disagreed and only 2% strongly disagreed. Likewise in Gilgit 52% strongly agreed, 28% agreed, 10% stayed neutral, 5% disagreed and 2% strongly disagreed.

Table 4: **The word GULLU is deep delved in resentment and suppression**



The above Table suggests that in Islamabad 40% people strongly agreed, 35% agreed, 15% stayed neutral, 5% disagreed and 5% strongly disagreed. In Karachi 60% strongly agreed, 27% people agreed, 3% remained neutral 5% disagreed and 5% strongly disagreed.

Similarly looking at Lahore majority strongly agreed to the statement the figure is 67% and 23% agree, nobody is neutral and people who disagreed and strongly disagreed are 5% and 5%. In Multan 55%



strongly agreed to the question’s statement, 35% agreed, 10% remain neutral, 5% disagreed and 5% strongly disagreed.

Likewise talking about Peshawar 53% strongly agrees, 27% agrees, 12% stays neutral, 5% disagrees and 5% strongly disagrees. In Quetta 50% Public strongly agrees, 35% agrees, 5% stays neutral, 5% disagrees and 5% strongly disagrees. Gilgit shows that 55% people strongly agrees, 30% agrees, 10% remains neutral, 5% disagree and no one strongly disagree.

Table 5: **It is a true embodiment of tyrannical authority and despotism.**

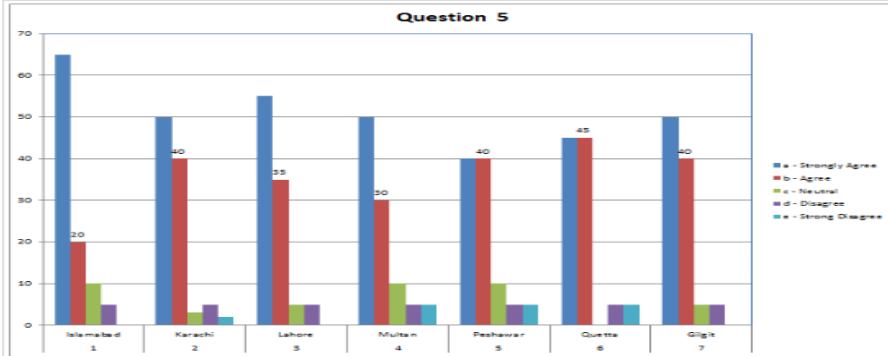
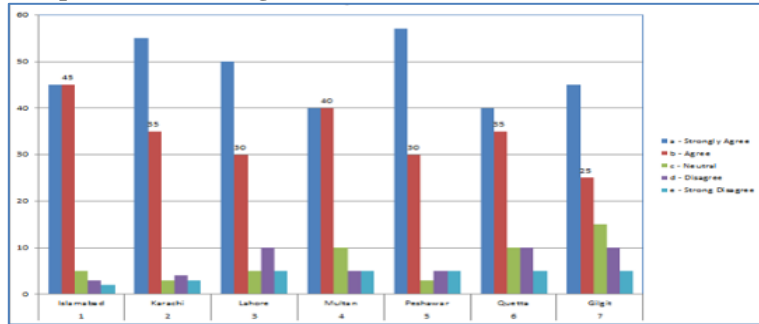


Table 5 reflects the choice of the respondents of different cities. In Islamabad 65% people strongly agreed, 20% agreed, 10% stayed neutral, 5% disagreed and no one strongly disagreed. In Karachi 50% strongly agreed, 40% agreed, 3% are neutral, 5% disagreed and 2% strongly disagreed.

In Lahore 55% people strongly agreed, 35% agreed, 5% stayed neutral, 5% disagreed and no one strongly disagreed. In Multan 50% people strongly agreed to the question’s statement, 30% agreed, 10% stayed neutral, 5% disagreed and 5 strongly disagreed.

Likewise, Peshawar shows 40% people strongly agreed, 40% agreed, 10% remain neutral, 5% disagreed and 5% are strongly disagreeing to the statement. In Quetta 45% strongly agreed, 45% agreed, no one is neutral, 5% disagreed and 5% strongly disagreed. In Gilgit, 50% people strongly agreed, 40% agreed, 5% are neutral, 5% disagreed and no one strongly disagreed.

Table 06: I have a repellant reaction against this word

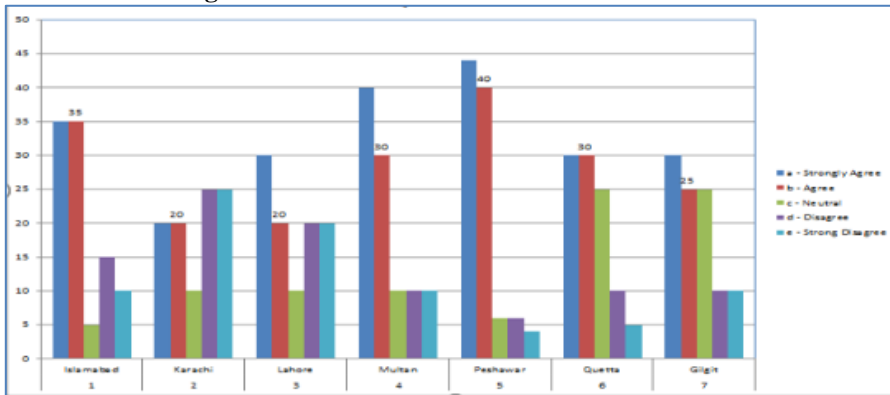


In Islamabad 45% strongly agreed, 45% agreed, 5% remains neutral, 3% disagreed and 2% strongly disagreed. In Karachi 55% strongly agreed, 35% agreed, 3% neutral, 4% disagreed and only 3% strongly disagreed.

In Lahore 50% strongly agreed, 30% Agrees, 5% stayed neutral, 10% disagreed and 5% strongly disagreed. From Multan 40% strongly agreed, 40% agreed, 10% stay neutral, 5% disagreed and 5% strongly disagreed.

In Peshawar 57% people strongly agreed, 30% agrees, 3% remain neutral, 5% disagreed and 5% strongly agreed. From Quetta 40% strongly agreed, 35% agreed, 10% stayed neutral, 10% disagreed and 5% strongly disagreed. From Gilgit 45% strongly agreed, 25% agreed, 15% remain neutral, 10% disagreed and 5% strongly disagreed.

Table 7: I am in extreme anger when I confront this word

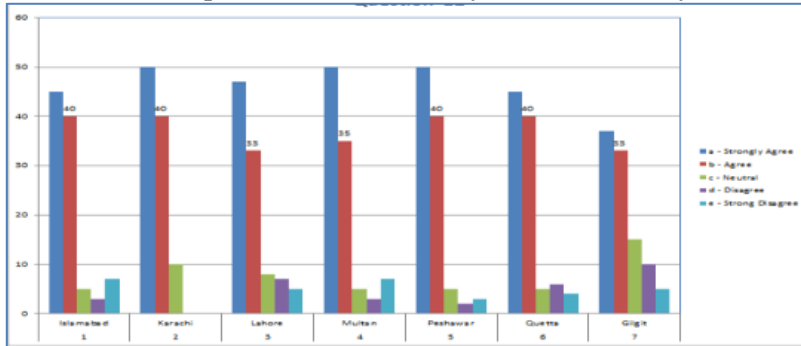


From Islamabad 35% people strongly agreed, 35% agreed, 5% remain neutral, 15% disagreed and 10% strongly disagreed. From Karachi 20% strongly agreed, 20% agreed, 10% stayed neutral, 25% disagreed and 25% strongly disagreed.

From Lahore 30% people strongly agrees, 20% agrees, 10% remains neutral, 20% disagrees and 10% strongly disagrees. From Multan 40% strongly agrees, 30% agrees, 10% stays neutral, 10% disagrees and 10% strongly disagrees.

Likewise Peshawar shows that 44% people strongly agreed, 40% agreed, 6% remain neutral, 6% disagreed and only 4% strongly disagreed. In Quetta 30% strongly agreed, 30% agreed, 25% stayed neutral, 10% disagreed and only 5% strongly disagreed. In Gilgit 30% strongly agreed, 25% agreed, 25% remain neutral, 10% disagreed and 10% people strongly disagreed.

Table 8: **I want to eradicate despotism and the rule of tyrannical authority**

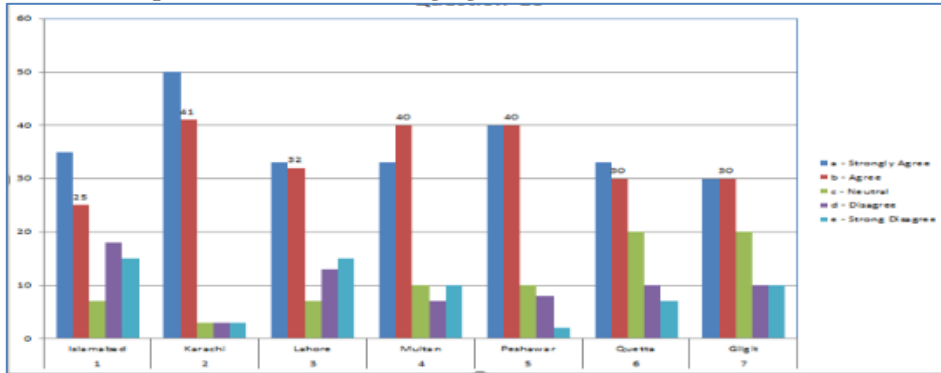


In the above Table the result shows that in Islamabad 45% people strongly agreed, 40% agreed, 5% remain neutral, 3% disagreed and 7% strongly disagreed. In Karachi 50% strongly agreed, 40% agreed, 10% remain neutral and nobody disagreed and strongly disagreed.

Results of Lahore shows that 45% people are strongly agreeing, 33% agreed, 8% remain neutral, 7% disagreed and 5% strongly disagreed. In Multan 50% strongly agreed, 30% agreed, 10% remain neutral, 5% disagreed and 5% strongly disagreed.

People of Peshawar were 50% strongly agreeing, 40% agreed, 5% remain neutral, 2% disagreed and 3% strongly disagreed. In Quetta 45% strongly agreed, 40% agreed, 5% remain neutral 6% disagreed and only 4% strongly disagreed. In Gilgit 37% strongly agreed, 33% agreed, 15% remain neutral, 10% disagreed and 5% strongly disagreed.

Table 9: **I want to wipe out the air of fear bulging out.**

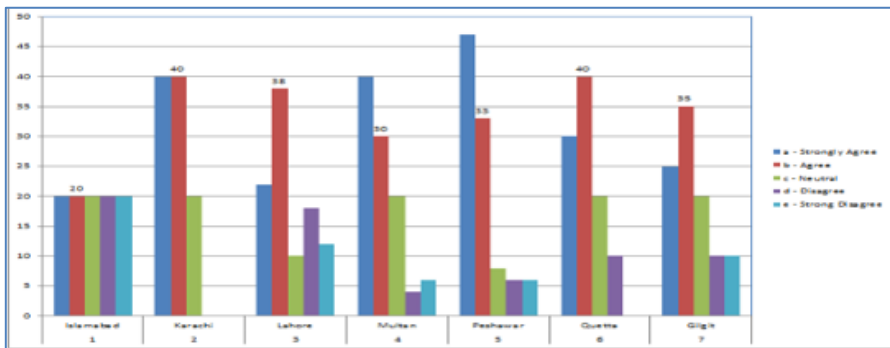


In Islamabad 35% people strongly agreed, 24% agreed, 7% remain neutral, 18% disagreed and 15% strongly disagreed. In Karachi 50% strongly agreed, 41% agreed, 3% neutral 3% disagreed and 3% strongly disagreed.

From Lahore 33% people strongly agreed, 32% agreed, 7% remain neutral, 13% disagreed and 15% strongly disagreed. In Multan 33% strongly agreed, 40% agreed, 10% stays neutral, 7% disagreed and 10% strongly disagreed.

From Peshawar 40% strongly agreed, 40% agreed, 10% neutral, 8% disagreed and 2% strongly disagrees. In Quetta 33% strongly agreed, 30% agreed, 20% remain neutral, 10% disagreed and only 7% strongly disagreed. From Gilgit the respondents are 30% strongly agreeing to the question’s statement, 30% people agreed, 20% remain neutral, 10% disagreed and 10% strongly disagreed.

Table 10: **I crave for humanitarianism**



In the above Table from Islamabad 30% respondents are strongly agreeing, 20% people agreed, 20% remains neutral, 20% disagreed and 20% strongly disagreed. From Karachi 40% strongly agreed, 40% agreed, 20% remains neutral and nobody disagreed or strongly disagreed.

From Lahore 22% people are strongly agreeing, 38% agreed, 10% remains neutral, 18% disagreed and 12 strongly disagreed. In Multan 40 % people strongly agreed, 30% agreed 20% neutral, 4% disagreed and 6 strongly disagreed.

In Peshawar 47% strongly agree, 33% agreed, 8% remains neutral, 6% disagreed and 6% strongly disagreed. In Quetta 30% strongly agreed, 40% agreed, 20% remain neutral, 10% disagreed and nobody strongly disagreed. From Gilgit 25% strongly agreed, 35% agreed, 20% are neutral, 10% disagreed and 10% strongly disagreed.

#### **4. Findings and Discussion**

Critically viewing the tables in the graph, one can see that the participants in the questionnaire have given their verdict in a compact manner. There is no ambiguity what so ever about any question and that is why we see clear responses from the respondents. Randomly looking at question 1 we see that the Table has shown different responses. The statement received highest response from the major cities Islamabad, Karachi, Lahore and Peshawar where 50% participants in each city agreed strongly. This clearly shows that this word has perhaps caught the attention of the respondents from all these cities. The overall result of question 1 shows that for majorly in Pakistan this word has caught the attention of the people and mostly the word has appealing value for the citizens because Gulluism was the order of the day.

Similarly if we randomly look at Question 3 here in the Table, the highest percentage towards strongly agreed to the statement is from Lahore which is 59%, similar is the case with other cities where the percentage of strongly agreed is 50% or above, the least percentage of strongly agreed is from Peshawar which is 47% which is showing that this word is the cause of hatred and contempt across the board all over the major cities of the country. The reason behind these negative connotations of hatred and contempt is because of the sole actor of the incident "Gullu Butt" which was badly retaliated by people due to his exploitation of power. Likewise if we look at Question 5 it shows that most respondents have given their verdict in strong favor of the argument, in almost all the cities except Peshawar where 40% are strongly agreed the rest of the cities are 50% or above 50%. The respondents hold the view that the political rulers are actually mastering their strength in the name of authority and power by bullying democracy, thereby destroying the whole infrastructure in the complex strategic socio-political setup.

Randomly looking at Question 7 gives us a clear picture that respondents from all over the country has given their responses in favor of the statement of the question. The total respondents in favor of this statement from Islamabad are 70% which is a high percentage. The chief reason for high percentage in Islamabad and Peshawar is because of the social political conditions whereas in Karachi because of the situation people are used to these kinds of social incidents crimes and political murders so they take it as normal. Still the above replies of the respondents suggests that over 50% in each city are in extreme state of anger when they hear this word because it inculcates the malady of aggression and initiated another new chapter of barbarism and suppression just for the fulfillment of material motives.

Similarly if we look at Question 8 here the data presented in the Table reflects that huge percentage of the respondents from every city wants to eradicate and eliminate authoritarianism and sole kingship where one man rule is above all law. We can see that apart from Gilgit where the percentage in favor is 70% the overall percentage in favor of this statement varies from 75% to 90%. This Table clearly suggests that Pakistani citizens believe in democracy and they want that power should be equally distributed to the general masses and hub and centre of power should not lie with one person who can dictate according to his/her own will. Thus it shows that large numbers of people have the feeling of eradicating tyrannical rule and despotism and they have given their strong verdict in line with the statement of the question.

Likewise looking at Question 10 gives us an idea that large number of responses from respondents is in line with the statement of the question. We find the highest percentage of respondents in favor in Peshawar which is 80% followed by Karachi which is also 80% and others. It shows that the majority of the respondents believe that the humanitarianism is the need and soul of society and no society can prosper without providing equal human rights to its citizens. Dehumanization shattered their ideals forcing them to be enslaved and demotivated. Though there are some responses recorded which are either neutral or against it but they are small in percentage.

## 5. Conclusion

Conclusively, after detailed analysis of data it can be highlighted that neologism or coining new words is an effective means of description of the newly emerging trends and situations prevailing in the society. After the coinage, the new words are generally acknowledged and accepted by the society thus adding diversity and richness to the language by inculcating the interest of the users of the language inter culturally and intra culturally. After gaining general acceptance from the public the new term consequently integrates within the society having a strong socio – cultural framework as its firm foundation. Hence the term Gullu and Gulluism also followed the same track and achieved popularity swiftly among the general masses of Pakistan. Owing to the acceptability of the term it offers varying connotations opinions and reactions of the people living in different provinces in Pakistan. Thus this word is a nest of many meaning in itself. The raise and acceptability of this word in such a quick manner in a country like Pakistan is surprising as these types of concepts do not emerge overnight as “GULLU and GULLUISM” has aroused. The researchers brought to light that the people in Pakistan belonging to different social strata embed the generalizing effect of the term on negative groundings. Because the incident actually happened in model town on 17<sup>th</sup> June 2014 yet the word has emerged more than the incident and now it has become the symbol of brutality barbarianism tyrannical rule, de-humanism, depression, suppression, oppression, lawlessness, corruption and despotism in Pakistan. The researchers further investigated that now this term along with its multi-dimensional interpretations has fully absorbed itself with in the hearts and minds of the people as a phenomenon. And one may say that new meanings have been derived from a new word giving way to almost the same expressions of different people living in different provinces of Pakistan. The terms “Gullu and Gulluism” bears testimony to the initiation of an era that elucidate the anecdote of brutality, .....dehumanization, despotism, depression, and a true reflection of the quote “Power corrupts, absolute power corrupts absolutely”.

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