

Linguistic Pluricentricity, Transcultural and Revitalization: The Case of English in Pakistan

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Abstract

Motivated by the current studies (Wodak, Krzyżanowski, & Forchtner, 2012) on multilingualism and language ideologies, this article examines the Pakistani linguistics repertoire in the wake of diverse vernaculars. On the basis of my data collected from newspapers, I focus on multilingual practices in order to elucidate the current situation^{35} of English in Pakistan, as well as evaluate Pakistani plurilingual society as transcultural. Referring to diverse cultural habitats and relating linguistic constraints to issues of power and identity, I argue that the differing functional settings govern plurilingual practices. Along these lines, I propose a linguistic configuration as well as a socio-cultural stratification, which together aid language repertoire and language stabilisation. This configuration and stratification correlates with transcultural phenomena and therefore question the general revitalization of Pakistan.*

Keywords: *Pluricentricity, transcultural, revitalization, endonormative, exonormative, loanwords*

1. Introduction

Widening contacts and interactions give rise to new media and new languages all over the world. The process continues with the intergenerational communication of language, knowledge and culture in the home as well as the community. Language revitalization (O'Rourke & Ramallo, 2013) is regularly indexed by a rising number of borrowings and loans. However, the growth of linguistic pluricentricity in the exonormative model of diverse habitats paves the way for national varieties as a result of the constant use of language in functional settings. This has led to the assortment of numerous languages in an internal epi-centre (Leitner, 2004b) through contact and interaction, prompting normally a demand for a link or contact language. The language diffusion in a locale gathers various cultures under the umbrella of a pluricentric transcultural locale (Clyne, 2004). This article focuses on these points in the case of Pakistan, where language use and usage is changing its course in diverse habitats. It draws attention to new plurilithic galaxies and the newly generated and revitalized context of English.

The following research questions have been formulated that guide the progression of the conceptual model, encompassing:

- a) Does English in Pakistan show exonormative stabilisation or not?

- b) In what ways does English in Pakistan form a pluricentric frame for an exonormative model?

2. Theoretical Considerations

2.1 Defining polycentricity, pluriregionality, plurinationality and pluricentricity

The different languages in the world play different roles. Sometimes these are dual. They act as “unifiers” as well as “dividers”, says Clyne (2004, p. 296). Languages are unified at interacting centres. These further delineate multiple codifications of systems at different levels. Each centre has its own codification. Such codifications are termed “national varieties.” The national varieties coincide at different interacting centres. Kloss (1967, p. 31) used the term “polycentric” for such centres (Clyne, 2004, p. 296). The multiple interacting centres unify people in groups, and groups in nations and nations in continents. On the other hand, the national norms develop different linguistic groups which give rise to discrepant linguistic variables. The linguistic communities identify themselves with different linguistic variables. Ammon (2005, p. 1537) aptly termed them “*pluriregional* (for regions, usually within a nation)”; as regions define group boundaries and such group boundaries mark who belongs and who does not. The different linguistic varieties and group boundaries lead to further national varieties. These are what Ammon (2005, p. 1536) labels as *plurinational languages*, opining that they generally signify a *nation’s standard variety*. Moreover, such a language leads to curbed or latent language conflict, and may be perceived as a sign of concealed language variations in different parts of the world.

Fishman (1972) broadly discusses the role of language in nation building. Furthermore, a single language assists to unite a nation, although different ethnic backgrounds lead to the use of various languages, which slows down the unification process and decreases the chances of nation building. The emergent understanding of pluricentricity in English is evident. The pluricentric archetype is monitored by linguists working from outside the nativized English of the most powerful centre. On the other hand, the linguists who study nativized English consider other varieties or vernaculars as aberrations from the standard norm because they are merged in local languages, which freely adopt a localization process. Clyne’s (1992) edited book is the attempt to gather comparative data and illustrate the medley of pluricentric languages around the world. Pluricentricity provides a pivotal point to all national varieties to become active and interactive in the circulating motion of world languages. The two-way traffic of dynamics and interaction helps to foster further relationships with other languages. In addition, the intermingling of languages towards the *epi-centre* of English is diverse (cf. Leitner, 2004b). The national varieties are separated from dialects in their ranks or standing. Besides, the local and regional

dialects are not always different in their linguistic indices. The existing language attitudes in Pakistan are more ethnic than national. Keeping in view the current situation, Khalique (2007, p. 105) maintains that “the policy makers and opinion makers are doing three things in order to popularize certain perceptions about Urdu and other languages of Pakistan vis-à-vis English.”¹ The opinion makers do not think it wise to switch to the vernacular (here Urdu) as a key medium of communication, knowledge and instruction. Paradoxically, however, Rahman (2006, p. 83) speculates, “Can language shift be reversed?” Rahman stresses preserving regional languages due to their strong roots and enriched culture. Considering English as an advanced language as well as the principal language of information and understanding as well as one which enables contacts between the international world and Pakistan leads us to acknowledge the fact that the reversal to the vernacular would not be profitable (Khalique, 2007). English is necessary for the country’s progress. The replacement of English by Urdu would sideline its educational and socio-economic scenario. Urdu is considered as difficult compared to English. But English in Pakistan is not British English or American. It is ornamented and embellished by interferences from the first language. It is not possible to promote all indigenous languages as prime languages, but through not doing so; tension arises in the regions. The policy makers decide that English is a prime language, while Urdu functions as a link language amongst the “seventy two living languages” (Lewis, Simons, & Fennig, 2013) of the country and the one international medium i.e. English. Moreover, this situation creates a space for a medium which needs to be common and pluricentric.

2.2 Endonormative and Exonormative: general view

Ammon (1989b) distinguishes between *endonormative* and *exonormative* canons. I quote the following text from Clyne (2004, p.298), explicating Ammon’s notion of endonormative and exonormative standards:

“Full centres of a pluricentric language (e.g. Britain, Germany) have their own (endonormative) standards. [W]hereas semi-centres (e.g. Australia, Austria) follow some exonormative and [...] endonormative standards. There are some rudimentary centres (e.g. Liechtenstein) which take all their norms from outside. Norms can be determined by codices such as dictionaries, grammars, and pronunciation guides, and/ or model speakers and writers, such as teachers, ministers of religion, and broadcasters (Ammon, 1989b).”

I note that the above quotation traces back to the epistemological study of the endonormative and exonormative standards of pluricentric models. Endonormativity inclines towards internal use and depends on local nativized practice, usage and convention. The countries following endonormative rules,

adopt their “models and codex” of English exclusively from nativized English (Ammon, 1989a, 1989b). The codex refers to dictionaries, rules, morphology and syntax. Ammon exemplifies England and Germany for English and German respectively. Clyne (1992, p. 462) explains that on Ammon’s *scale* the aforementioned countries attain *fullendonormativity* because the models and codex are completely “free within the country.” Concentrating on the scale presented by Ammon (1989b), there is another category, the *semi-endonormative*, that precedes the endonormative. In this category, the models and codex are developed partially from nativized and partially from non-nativized English. The semi-endonormative category is represented by the instances of Australia for English and Austria and Switzerland for German. The third category on Ammon’s scale is the *exonormative*. This category derives models partially from a nativized variety, while the codex is developed completely from the non-nativized variety. The countries in the exonormative category are New Zealand for English and Luxembourg for German (Clyne, 1992). Ammon’s scale offers *fullexonormativism* as a fourth category, which develops its models and codex totally from a non-nativized variety. This category includes Singapore, India, Malaysia, Pakistan, Bangladesh, and the Philippines for English and Liechtenstein for German.

Outlining the stages of the spread of English, Schneider (2007, p. 32) presents a “dynamic model of the evolution of Postcolonial Englishes,” He redefines Ammon’s scale as *phases* to position postcolonial Englishes amongst them. Discussing the features of phases, Schneider (2007, p. 33) discusses the essential factors: the socio-political background; identity constructions; sociolinguistic conditions, and linguistic effects. The new linguistic identity emerges in the blend of settler and local strings. Countries like Singapore, which follow endonormative canons, *revitalize* (O’Rourke & Ramallo, 2013) their language policy precisely by complying with “English-based bilingualism” (Mesthrie & Bhatt, 2008, p. 34). The attempt to maintain their identity, however, modulates the purpose of adopting the “models and codex” of English (Ammon, 1989a & b). These factors suggest what O’Rourke & Ramallo (2013, p. 290) refer to as an image of the “linguistic territorialization [...] [which is] embedded, linking language to a geographical space”, prompting Pennycook’s (2010, p. 140) image of deeply engrained linguistic diversions as reversions. Pennycook does not believe in strict local linguistic conventions that correspond to linguistic boundaries instead, he points to blur linguistic proximity. O’Rourke & Ramallo allude to the topographical aspect of linguistic fluidity, which breaches the walls erected between pluriethnic groups in a plurilingual region.

Other studies (Mesthrie & Bhatt, 2008; Schneider, 2007) show the characteristics of the exonormative phase where colonies under British rule were established. The importance of English accelerates with the passage of time, and vernacular English becomes a “colonial koine” (Schneider, 2007; Mesthrie & Bhatt, 2008, p.

32). The users follow the standards of British English. The generations of mixed ethnic background (with British and local lineage) advance a fusion, making Schneider (2007, p.37) terms a “hybrid cultural identity.” The children of mixed parentage inescapably take on a mixed identity, adopting aspects of both legacies. This is the major factor which harmonizes the course of absorption and diffusion. The start of linguistic transfer (adopting the indigenous vocabulary) occurred due to the need (by English-speaking settlers) to refer to local things: objects, plants and animals. Although some words diffuse into the international English vocabulary, others remain impervious to a foreigner. The language and trade contacts and multi-ethnic situations fuse two or more languages and lead to a common language for all functional locales. However, the contact between settlers and indigenous communities increased bilingualism through education – hence “[k]nowledge of English becomes an asset” (Mesthrie & Bhatt, 2008, p. 32). Moreover, the colonial koine gradually develops into a pidgin, which “becomes stable and established” then this “language [...] become[s] a creole” (Trask, 2007, p.60). For instance, the contact between colonizers and locals in the pre-independence period and then the regular contact between pluriethnic/multiethnic groups in plurilingual regions in South Asia developed pidgins there. English in Pakistan is stable (see below, section 5) and was established in local context years ago. However, it “took over the role of pidgin as a lingua franca” (Hudson, 2000), and thus “is used in all functional settings” (Trask, 2007, p. 60).

3. Data

At the time of writing this paper, I was based in Berlin, Germany. I used the opportunity of being Pakistani, and also quote examples of spoken utterances from rhetoric of daily life. Mainly, I relied on the electronic version of the Pakistani English newspaper DAWN for collecting data in order to elaborate the loan word process amid the pluricentricity of English. DAWN was established by the founder of Pakistan, Quaid e Azam Muhammad Ali Jinnah, in 1941. It is one of the most popular second largest media channels in Pakistan. Known for its temperate and moderate views, its readership is approximately four million.² The time span of the data collection ranges from 10.04.2013 to 16.04.2013. The frequency of the lexical items was recorded to show the frequency of their occurrence. Table 1 in the appendix is presented with romanized versions (as appears in the newspaper); glosses and the frequency of occurrence are given subsequently. Glosses are also mentioned in the analysis (wherever required) for the purpose of elaboration. I suggest that readers refer to Table 1 frequently for glosses.

4. Methodology

The method adopted for analysis is based upon Schneider's Phase Two, exonormative stabilisation. Schneider's (2007, p.33) account of "four constitutive parameters [...]: extralinguistic (socio-political) background; identity constructions; sociolinguistics conditions (contact settings and participants' use of specific varieties; norm orientations and attitudes); and typical linguistic consequences (structural changes on the levels of lexis, [...] and grammar)" provides a theoretical framework as well as a basic model for analysis. The data collected from newspapers and some examples of common uses are basically divided into different indigenous domains in order to cover a wide social space. The lexical procedure of indigenous domains encompasses words and concepts, register, the grammatical system, inflectional morphemes, derivational morphemes, affixation, Urdu-based and English-based affixes, neologisms, compounding, hybrid compounds, and semantic shift (Mahboob, 2004). Then I analyse the use and usage of the words. While doing so, it is important to take into account the relevant socio-political milieu in order to determine the application of pluricentricity in the exonormative (Schneider, 2007) model of English in Pakistan. To satisfy pluricentric concerns, I combine Ammon's (2005) idea of pluriregional as well as plurinational languages in order to present a complete picture of a linguistically diverse cultural habitat.

5. Loan words in English in Pakistan: An analysis

English plays a dominant role in various functional settings of Pakistan. English in Pakistan gathers linguistic and cultural identity for itself. Moreover, loan words from Urdu and the regional languages of Pakistan reflect this identity adequately which have become colloquial. As Khaliq (2007, p.110) believes, the settled languages borrow syntactic arrangements, thus "translating" the lexicon (for instance, nouns and adjective) "from one language into another." Therefore, the modifications remodel the borrowing language to face the current challenges. In the following paragraph, the borrowed items are italicized, while the glosses (English translation and meanings) are retained within single quotation marks. I do not mention glosses at some places in order to focus on the purpose of elaboration in these specific paragraphs.

In order to read an English newspaper in Pakistan with full understanding, one ought to be acquainted with certain words and concepts. In this paragraph, I mention the origin of words alongside the word repertoire in Pakistan. Although some are regional, others are migrant; for example, *baradari* (noun): 'tribe or clan' is a Persian word (Jaffrelot, 2004, p.192) that is regular in Hazara; it also means council with authority just like Hindi noun *panchayats*:³ an 'authorized committee of the caste system' used in Southern Pakistan. The 'tribal gathering of elders especially in Khyber Pakhtunkhwa (Quddus, 1990) and Balochistan' is conventionally known as *Jirga*. According to the Oxford dictionary (2013), *Jirga*⁴ is originally a Pashto word (noun), which means

gathering of elderly people for settling important matters. While some other sources⁵ present *Jirga* as a Turkish word that stands for a group or a ring, the concept as interpreted in Pashto is similar. The Arabic root lexis *qaum* (noun): 'nation' (Jaffrelot, 2004, p.192), is used in published as well as institutional proceedings. Though it has an Arabic origin, it has been strongly diffused into all Pakistani languages: Urdu as well as local languages. I see this repertoire recurring in the proceedings of various countries; for example, "the Pakistani *qaum* (nation) is very proud of being Pakistani." Etymologically, the Persian word *razakars*⁶ (a plural noun: 'volunteers') became colloquial in the Urdu and Bengali language after the 1971 Bengal Liberation war. The Pakistani traditional dress *shalwarkameez*⁷ (noun) is composed of two words. *Shalwar* is a Persian word for 'pajama or trouser,' whereas *kameez* is derived from the Arabic *qamis*: 'long shirt or tunic.' The origin of traditional dressing is associated with the Turkic-Iranian people of Central Asia. Many of them embraced Islam; conquests and raids followed, and established the Mughal Empire in most of what is now Northern India and Pakistan. Pakistanis especially wear it on their Islamic festival days like *Eid-ul-Adha* and *Eid-ul-Fittar* as well as the national days: Pakistan Day (23rd March) and Independence Day (14th March). The Urdu root word *intekhab* (noun) means 'election, vote, selection, appointment, choice'; it is not limited to the political domain, though. The *madressah* (noun): 'religious school or college' is a word of Arabic origin, also spelled as *Madrasa*⁸ (singular) and *madaris* (plural). Besides, in history it referred to a higher educational institute. Therefore, it acts as an important "semantic marker" in Pakistan, where it is confined to Islamic education. The Urdu word *mohtarma*, 'respected lady' is derived from the Urdu origin *ehtarram* that means respect, reverence. Historically this word is associated with great personalities, for example, the first woman leader of Pakistan known as *Madar-i-Millat* (title): 'mother of nation', who was *Mohtarma* Fatima Jinnah. She was the youngest sister of Quaid-e-Azam Muhammad Ali Jinnah, who played a vital role in the establishment of the new state in 1947. Moreover, she supported civil rights, and started women's rights programmes in Pakistan. *Mohtarma* is used for the renowned first female Prime Minister of Pakistan, Benazir Bhutto; she was and still is known as *Mohtarma* Benazir Bhutto. The importance of the term *mohtarma* is, no doubt, evident in all functional settings of life. The Arabic word *dua* (noun): 'prayer' is a recurrent lexis in Pakistani discourse and assimilated as an Urdu word. It is used as semantic marker by well-wishers and corresponds to a social marker. The Sanskrit word *basant*⁹ (noun): spring festival, refers to a seasonal cultural festival of the Indo-Pak subcontinent that became famous initially in Lahore (Arman, 1959), known as the heart of Pakistan, then gradually all over the country in the post-partition period. The Urdu words *gali*¹⁰ (noun): 'lane'; *chehlum*¹¹ (noun): 'obituary', are colloquial, and the press also publishes such announcements in vernacular forms. Vernacular forms like *chehlum* and *soyem* (noun): the 'third-day gathering after a death in the family to curtail

bereavement', create an emotional impact upon Pakistani readers. In addition to that, they convey the mourning of the bereaved family over the demise. Some words, for instance *soyem*, are a result of the fusion of contact languages. That is why I label them as part of the Pakistani language. Furthermore, the Arabic phrase *Alhamdulillah*: 'All Praise to God', is conventionally used to show that the person is content with fortune (al-Haqqani & Nazim, 2002, p. 53). Muslims say *Alhamdulillah* even after sneezing, to praise Allah for the blessing that they will recover as the sneeze releases vapours that could cause illness. The repertoire of *Alhamdulillah* also acts as a semantic marker for the user, who identifies himself with the societal norms. The analysis of the Urdu and Hindi noun *musafirkhana*:¹² 'waiting room', exposes *musafir*¹³ as an Arabic, Persian, Hindi and Urdu word for "traveller." Etymological study shows word *musafir* (an Urdu noun in the current Pakistani settings) as derivative from the "Turkish word *misafir*,"¹⁴ which means visitor. On the other hand, *khana*¹⁵ is a Sanskrit adjective which come to Urdu via Hindi, thus *khana*s (Urdu plural noun) are found in train and bus stations and other public travelling places. The Hindustani noun *chowk*:¹⁶ 'square, market, intersection', is commonly found in official as well as unofficial settings; and in spoken as well as written discourse. Hindustani is usually known as Hindi-Urdu and traditionally as Hindavi, Urdu and Rekhta. Urdu speakers influence Rekhta text as most of its texts are produced by Urdu speakers. It is also the common lingua franca of North India and some parts of Pakistan (Rahman, 2011). However, the understanding of the afore-mentioned words and concepts illustrates the fact that Urdu is a widely accepted pluricentric language. Besides, it absorbs and diffuses other languages and keeps the nation intact in its *plurilithic*¹⁷ galaxy. These examples provide further insight into the role of Urdu and other regional (or migrant) languages while *reshaping* (Kloss, 1967) English in Pakistan.

My approach to multilingualism in Pakistan resonates with similar situations in other parts of the world (Wodak, Krzyżanowski, & Forchtner, 2012), illustrates *manifest* and *latent* functions of multilingual practices in Europe. I interpret the cited terms in accordance with the themes of this discussion. In this context, there are manifest and latent functions: government and administration are manifest; politics, food, clothing, education, art and music are latent domains, functioning in society's transcultural or pluricultural working environment and coping with the asymmetries of communication, they pinpoint the unequal distribution of power of *inclusion* and *exclusion* (cf. Wodak et al. 2012). I ratify Wodak and her colleagues' view for the current situation in Pakistan, where some languages dominate in the *micro* and *macro* (cf. Heller, 2007b, p. 2) structures of "ideologically- defined resources and practices." This suggests that people mobilize in the pre-defined linguistic *discursive* (cf. Heller, 2007a). To illustrate this, I draw on borrowings (for glosses, see Table 1 in Appendix) in English in Pakistan from the indigenous domains of different types of food and

clothing, which include *biryani, qorma, pakorre, shalwar kameez, kurti kurta, zari*; the administration department encompasses *Nazim, Patwari, Tehsil*; politics incorporates *tehreek, intekhab, jalsa, jiyalas, chamchas, takht ya takhta*; education integrates *madressah*; different types of traditional and modern art assimilate *Lok virda, Lok mela, darree, khes, zari*; and music adapts *Matka, Shahnaee, Thari*. The capitalized *N* in *Nazim*, and *P* in *Patwari*, indicate important designations in the department of administration; *T* in *Tehsil*, shows significant divisions within a city; *L* in *Lok*, designates the historical and cultural importance of the local festivals which are, sometimes, shared by more than one group or a province. Furthermore, *M* in *Matka*, *S* in *Shahnaee*, and *T* in *Thari* preserve distinct cultures. In this way, when embedding occurs as a result of the aforementioned words used in Standard English, thus a “hybridized syncretic form” arises (Coupland, 2012, p.21). Some groups are afraid of losing their own labels for their historically designated places, music, traditional foods and clothing, as they deem such a loss as *dehistoricizing*, which leads to complex linguistic trajectories. From my perspective, the fear of dehistoricizing points to the borrowing from vernaculars in English and thus produces a *syncretic cultural system*.¹⁸In this context, the syncretic cultural system is renewal of hybridization and acculturation which shows the multilingual and pluricentric customs of Pakistani society.

From the very large number of borrowings, I take the *register of religion* in order to determine the value of cultural prototypes. Registers are cultural prototypes, as Agha (2007, p.145) says, they connect “diverse behavioural signs to enactable effects, including images of persona, interpersonal relationship, and type of conduct.” I understand the persona as the character or role which a person plays in a discourse, linking various behavioural symbols and establishing social relationships. The persona shows his or her demeanour in “local, national, and global places and frames” (Cavanaugh, 2012, p.75). Unlike Cavanaugh’s political stance, my concern here is with religious language. In this regard, the register of religion connects the persona to the social settings, and thus depicts cultural prototypes in interpersonal relationships. The Arabic lexis *In Shaa Allah*: ‘if God wills,’ used for the sake of good future prospects is found either at the beginning of the sentence or at the end. Those who use it frequently for others (friends and family) are considered well-wishers and sincere friends. The frequent use of *Alhamdulillah*: ‘All Praise to God’, in a speech or treatise, is significant because it shows gratitude towards God and depicts one’s character as contented. The ‘Faith’ (*Iman*), ‘Prayer’ (*Sallat*) five times a day, ‘voluntary charity’ (*Zakat*), ‘Fasts’ (*Roza/Sawm*), and ‘Pilgrimage’ (*Hajj*) are the five pillars of Islam, and these terms are used in all the languages of Pakistan, hence reinforcing the notion of Cavanaugh (2012) that they are both local and national; and therefore shows rich influences on English. The repertoire specifies the conditions under which they should be used, referring to the manifest as well as latent communal factors (cf.

Wodak et al. 2012). However, the manifest and latent communal factors shape and reshape (cf. Kloss, 1967) cultural prototypes, thus their usage reflects local, national, and global interests rather than the individual.

6. Conclusion

I have noted various examples of the process of Urduization of English in Pakistan, in which English lexis is borrowed in the use of Urdu. Khalique (2007) considers that all languages need other languages for sustenance. He adds: "English has become the support language of Urdu and has replaced migrant languages i.e. Persian, Arabic and Sanskrit functionally, and to some extent linguistically"¹⁹ (2007, p. 110). I agree with Khalique's stance, as it is demonstrated by the above analysis of loan words used in English. However, English dominates, and is gradually replacing Urdu in functional settings. At the same time, the multitude of regional languages i.e. Hindko, Punjabi, Pashto, Seraiki, Sindhi, Balochi and their numerous dialects, maintains a plurilithicgalaxy of discrete local experiences (cf. Hall, 2013). I consider that Urdu acts as an identity marker, English as a social marker, and regional languages as semantic as well as ethnic markers. The new linguistic legacy emerges with the assimilation of tri-markers, therefore accentuating linguistic fluidity as a result of contact and interaction. Leitner's account of the Australian context has assisted the formulations used in this study; he says, "[t]he local varieties now acted like a shadow that recasts the texture of all other languages-indigenous [...]" (Leitner, 2004, p. 344) and regional. This assimilation occurs in hybridized syncretic form; however, it may be resisted by the people educated in medressahs. Conversely, the people educated in private and English-medium schools strongly favour this revitalized (exonormative) and functional linguistic system. Rahman (2006) lays emphasis on preserving local languages, because they are the assets of the country. In this context Lahore College for Women University recently (in 2013) conducted an international conference²⁰, speculating on practical difficulties and therefore recommending investigations into the local languages as well as multilingual teaching practice for students. Arguably, this proposal offers a promising future for regional languages, but it is not easy to reverse movements in functional settings completely. The process of assimilation diffuses English, Urdu and other local languages, opening a new horizon for the language repertoire as well as new pedagogical dimensions in the country. Moreover, the public at large practice eclecticism in their daily lives, and adopt Urduised and localised English. The multilingual community of the Pakistani nation diffuses and becomes acclimatised to a pluricentric model of exonormativism. Furthermore, epi-centres of English appear, leaving behind any strictly localized culture; however, the people are willing to transform into a new habitat, thereby creating a transcultural locale. The revitalization process is continuing and the convergence of divergent cultures occurs under the umbrella of linguistic pluricentricity. The details reviewed above illustrate the reshaping

of multi-ethnic, multilingual groups as they live in a pluriethnic region, thus making it plurilingual. Also, these groups assist while re-crafting local languages in accordance with the need of English as a lingua franca for the users of various first languages. In the wake of this study, I propose an extended study of the revitalization phenomena, as these will be fruitful in constructing a dynamic transcultural habitat.

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- ¹⁶ chowk. (2013). In Collins English Dictionary. Retrieved from <http://www.collinsdictionary.com/dictionary/english/chowk>
- ¹⁷ Taken from Monolithic vs Plurilithic concepts (2013). In York St John University. Retrieved from <http://www.yorks.ac.uk/changing-englishes/changing-englishes/unit-1-defining-english/monolithic-vs-plurilithic.aspx> "Monolithic vs plurilithic concepts: Terrestrial planets like Venus and Earth are essentially big lumps of rock, and so might be called monolithic objects (from the Ancient Greek mono- 'one, single' and lithos 'rock'). Galaxies like the Antennae and the Milky Way, on the other hand, are massive collections of stars, gas, dust and dark matter that coalesce together through gravitational force. Galaxies might then be termed plurilithic, to indicate that they are systems made up of a plurality of smaller entities."
- ¹⁸ Syncretic can be defined as the understanding and settlement of different beliefs and values which result into a diverse cultural system.
- ¹⁹ Khaliq (2007). In www.urdustudies.com (See list of references for complete reference).
- ²⁰ Taken from International conference. (2013). In Lahore College for Women University. Retrieved from <http://www.lcwu.edu.pk/dir-dfdi-international-conference.html>

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Appendix

Transcription Convention

[...] material omitted

Table 1

The data collected from Pakistani English newspaper *DAWN* ranging from 10.04.2013 to 16.04.2013.

S No	Romanization	Glosses / English Meaning	Frequency
1	<i>Alhamdulillah</i> <i>/Alhamdulillah</i>	Thanks to Allah	9/5
2	<i>Maulana</i>	Muslim religious scholars	8
3	<i>Chowk</i>	Intersection	8
4	<i>Jiyalas</i>	Volunteers	7
5	<i>Awami National Party</i>	Noun (Hybrid compound) Political party, awami means people's	6
6	<i>Basant</i>	Seasonal festival	5
7	<i>Tehsil</i>	City or town with additional villages	5
8	<i>Soyem</i>	Obituary	5
9	<i>Nazim</i>	Chief elected official of a district, tehsil, union council	4
10	<i>Chehlum</i>	Congregational prayers, after someone's death, for forty days	4
11	<i>Madressah</i>	School for Islamic teaching	4
12	<i>Biradiri / Biradiris / Biradarism</i>	Brotherhood	4/2
13	<i>Ulema</i>	Muslim authorized Scholars	4
14	<i>Jirga</i>	Tribal assembly of elders	3
15	<i>Lok Virsa</i>	Folk Heritage	3
16	<i>Maghrib prayer</i>	Evening	3
17	<i>Mohtarma</i>	Respectable	3
18	<i>Musafir Khana</i>	Waiting Room	3
19	<i>Quran Khawani</i>	Quran recitation	3
20	<i>Razakars</i>	Volunteers	3
21	<i>Ameen</i>	Honest	2
22	<i>Lok Mela</i>	Folk Festival/ Fun and Food Festival	2
23	<i>Lal Masjid</i>	Red Mosque	2
24	<i>Jamaatias</i>	Party members of Jamat-e-Islami	2
25	<i>Intekhab</i>	Election	2
26	<i>Jamaat</i>	Party	2
27	<i>Dua</i>	Prayer / supplication	2
28	<i>Roti, Kapra aur makan</i>	Bread, clothing and housing	2
29	<i>Gali</i>	Street	2
30	<i>Sallat/Salah</i>	Prayer	2
31	<i>Zakat</i>	Charity (voluntary alms giving on certain amount of properties or wealth)	2
32	<i>Sadiq</i>	Trustworthy	1
33	<i>Chamchas</i>	Yes-man	1

34	<i>Matka</i>	Sindhi dance with pots on head	1
35	<i>Shahmaee</i>	Sindhi dance	1
36	<i>Thari</i>	Sindhi fireworks dance	1
37	<i>Darree</i>	(Noun) Art	1
38	<i>Khes</i>	A patterned double-bounded weave cloth.(Art)	1
39	<i>Bhatta</i>	Extortion	1
40	<i>Namazis</i>	People offering prayers	1
41	<i>Shalwar Kameez</i>	Traditional dress	1
42	<i>Jalsa</i>	Convention	1
43	<i>Minar-i-Pakistan</i>	Famous building. <i>Minar</i> means tomb	1
44	<i>Pacca & Kacha</i>	Built to last & easily broken	1
45	<i>Patwari / Patwaris</i>	Cleric	1/1
46	<i>Barani</i>	Irrigated	1
47	<i>Qaum</i>	Nation	1
48	<i>Majlis-i-Soyem</i>	Spiritual gathering for obituary	1
49	<i>Majlis</i>	Social or religious gatherings	1
50	<i>Sindhi</i>	Dwellers of Sindh province	1
51	<i>Zari</i>	Gold or silver thread used in garments	1
52	<i>Mian</i>	Family name symbolises nobility. It is especially used by people in Punjab.	1
53	<i>Takht ya takhta</i>	The throne or the bier	1
54	<i>Kurtis</i>	Shirts (traditional dress for female)	1
55	<i>Kurtas</i>	Shirts (traditional dress for male)	1
56	<i>Gota Kinari</i>	Kind of embroidery (Art)	1
57	<i>Dua-e-Maghfirat</i>	Prayer for forgiveness	1
58	<i>Al-Madina Coach</i>	Noun (bus named after Madina city)	1
59	<i>Al-Falah Associates</i>	Noun (organization named after positive lexis Falah means success)	1
60	<i>Panchayts</i>	Local government body at <i>tehsil</i> (city, town) level	1
61	<i>Sitara-e-Jur'at</i>	Badge of bravery	1
62	<i>Waderas</i>	Feudal lords	1
63	<i>Waderaism</i>		
64	<i>Jagirdarism</i>		
65	<i>Sardarism</i>		
66	<i>Chaudrism</i>	102-105 stand for feudalism in different provinces	Common use
67	<i>Iman</i>	Faith	Common use
68	<i>Roza /Sawm</i>	Fast	Common use
69	<i>Hajj</i>	Pilgrimage	Common use
70	<i>Biryani</i>	Special food (rice and chicken)	Common use
71	<i>Qorma</i>	Kind of food (chicken)	Common use
72	<i>Pakorre</i>	Special dish specially for Ramadhan	Common use
73	<i>In Shaa Allah</i>	If God wills	Common use
74	<i>Sharifs</i>	Used for more than one family member of Mian Nawaz Sharif	Common use
75	<i>Khosas</i>	Caste, Used for more than one family member	Common use
76	<i>Legharis</i>	Caste, used for more than one family member	Common use

77	<i>Double roti</i>	Bread	Common use
78	<i>Ramzan/ Ramadhan</i>	A Holy month of fasting	Common use
79	<i>Colony</i>	A housing state	Common use
80	<i>Footpath</i>	Pavement	Common use
81	<i>Sufi</i>	A practitioner of the mystical dimension of Islam	Common use
82	<i>Tehreek</i>	Movement	Common use
83	<i>Ajrak bloc printing</i>	Scheme and matrix on bloc printed shawls	Common use
84	<i>Namdaand Gabba Weaving</i>	Floor steps and wall tapestries	Common use