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**Language Contact and Variation in Pakistani English: Analysis
of Linguistic Features in Aamina Ahmad's *The Return of Faraz*
*Ali***



¹Muhammad Farooq Alam, ²Muhammad Umar Razzaq

¹Assistant Professor, Department of English, Rawalpindi Women University, 6th Road, Satellite Town, Rawalpindi, Punjab, Pakistan. Email: farooq.alam@f.rwu.edu.pk

²M.Phil Scholar, Department of English, National University of Modern Languages (NUML), Rawalpindi Campus, Punjab, Pakistan

Abstract

This paper analyses *The Return of Faraz Ali* by Aamina Ahmad with a focus on the elements of Pakistani English as the variety of English spoken in Pakistan. Using lexical borrowings, code-switching, syntax shift and cultural references, the paper studies the dynamic intertwining of sub-jugate Urdu, Punjabi and Pashto and English within the novel. Some of such expressions include ‘Mohalla, saab, bibi ’ which shows the social-cultural context of the story; code-switching and syntax highlighting the linguistic repertoire of the characters reflecting their bilingualism and biculturalism respectively. In terms of language the textual aspect is complemented by pragmatic components – honorifics and culturally proper expressions, which correspond to South Asian societies’ standards. the present study stresses on the utilitarian importance of the novel in specifying the linguistic features and, thereby, increasing the intelligibility of Pakistani English within the World Englishes paradigm.

Keywords: Pakistani English, lexical borrowing, code-switching, syntax variation, cultural expressions, multilingualism, *The Return of Faraz Ali*.

Introduction

Development of the Pakistani English as a variety within the World Englishes paradigm is strongly connected with the historical, social, and linguistic background of the South Asian region. After the British colonization, English was adopted in the region as the medium of power and social mobility in the administration and in education. In time this colonial intrusion transmuted, and started to incorporate more of the local linguistic and cultural context. In the Pakistani context that was established in 1947, English thus still performs the functions of official language in the administration, in education, and in the media as well as in co-existence with autochthonous languages like Urdu, Punjabi, Sindhi, Pashtu, etc. This linguistic diversity has led to construct of the Pakistani English which follow the structural frame work of English but includes elements from local languages, and the culture (Rahman, 1990; Baumgardner, 1993).

Despite this trend, the lexicosemantic loan consequences between English and indigenous languages particularly in Pakistan are vivid in lexical borrowings, code-switching and syntactic changes. These features are due to the purpose of encoding culturally particular concepts and sociorealities that have no equivalents in English. Uses of terms like mohalla,

saab, bibi also symbolize the semantic creditors of linguistic in-betweenness and the cultural fabric of Pakistani society. Language use in such arenas is portrayed in literature as the medium of communication is natural, and captures the complexities of the operational context. The Pakistani authors write in a mix of both English and Pakistani languages to give the social experience a real picture which makes literature an important area to study PKE (Baumgardner, 1993; Mahboob, 2009).

As the textual analysis of Aamina Ahmad's novel *The Return of Faraz Ali* shows, the contemporary Pakistani authors articulate the postcolonial Anglophone societies in terms of language and cultural creolization. Situating the novel within the socio-political context of Pakistan, this paper identifies and discusses the linguistic features characteristic for Pakistan English. Using code-switching, syntactic shifts and insertion of culturally appropriate and Honorific expressions, Ahmad has presented characters who are as bilingual and bicultural. And it is for such reasons that literary works are always important in providing insights into the manner in which PEn operates as a variety of English and as a cultural practice. This paper aim at extend previous research on World Englishes and variation by analyzing *The Return of Faraz Ali* This lenient causes Pakistani English to shift between locally grounded representation and a global English identity, demonstrating the continual development of the variety.

Statement of Problem

This research aims at investigating the linguistic characteristics of Pakistani English through Aamina Ahmad's *The Return of Faraz Ali*. While there is increasing awareness of localized English varieties, Pakistan English has been somewhat neglected, especially in terms of its lexical acquisitions, code-switching, syntactic patterns, and pragmaticalization shaped by other Pakistani languages such as Urdu, Punjabi and Pashto. This research problem is that there is little comprehension of how these linguistic features index Pakistan's multilingual and multicultural context, and how they support the standardisation of Pakistani English within the global framework of World Englishes. In that regard, the proposed study avoids this omission by concentrating on the novel and explores how literature contributes to the construction of the Pakistani English identity and its social and cultural consequences.

Research Questions

1. What linguistic features of language contact and variation are evident in *The Return of Faraz Ali*?

2. How do these features reflect the socio-cultural dynamics of multilingualism in Pakistan?
3. How does the novel contribute to the understanding of Pakistani English as a distinct variety?

Significance of the Study

In the current globalized linguistic landscape, it is necessary to understand Pakistani English as an evolved (or evolving) legitimate variety of English. *The Return of Faraz Ali*, by Ahmad, represents a medium to study linguistic features stemming from language contact and cultural hybridity in Pakistani English. This research emphasizes linguistic diversity and inclusivity, debunking the normativity of 'standard' English and endorsing the pluralistic nature of the English language. In recording these nuances, literary works are seen to be absolutely pivotal, their important role therefore reinforcing the legitimacy of Pakistani English in world English, emphasizing its sociocultural and educational implications (Mahboob, 2009).

Scope and Delimitation

This study investigates linguistic features in Aamina Ahmad's *The Return of Faraz Ali*, in particular lexical borrowing, code-switching, syntactic variation, and pragmatic strategies. The features are prototypical of language contact and variability in multilingual settings like Pakistan. For example, cultural integration can be illustrated through lexical borrowing from Urdu and other regional languages (e.g. the sordid term, 'sahib,' or the rather honorable one of, 'Sharam.') Furthermore, code-switching acts as a pragmatic and rhetorical function in communication (Mahboob, 2004). Other distinctive syntactic structures, also due partly to the influence of native languages, include variations of prepositional use or verb placement.

Broader thematic aspects of the novel are excluded from the analysis outside of the purview of linguistic features. *The Return of Faraz Ali* addresses themes of power, corruption, and identity, but the study in this thesis will primarily focus on language as being a means to deliver these narratives. Through this delimitation, we are able to explore in a focused manner how such cultural hybridity is represented and enriched by Pakistani English. This is in keeping with previous research which stresses the value of indigenized Englishes in literary texts (Kachru, 1986; Baumgardner, 1993).

Ahmad depicts language as the socio-cultural dynamics of multilingualism in Pakistan, and the ways language has evolved with the realities of local life. Through specific analysis of examples from the text, this study looks to add to the understanding of the variety of

Pakistani English as a distinct linguistic entity. This research also expands the conversation about World English, underscoring that an understanding and acceptance of various Englishes that are developed within particular cultural, and linguistic communities, is a global necessity.

Literature Review

Overview of Language Contact and Variation

Regular speakers of different languages make various linguistic contact phenomena happen such as borrowing, code switching, hybridization and syntactic convergence. In these processes, linguistic structures such as lexicon, syntax, phonology, and pragmatics are significantly changed.

Borrowing consists of transcoding words or expressions from one language into another. The recipient language's vocabulary is enriched because concepts or objects that were hitherto unnamed can now be expressed with them. This is demonstrated, for example, by the fact that English 'has borrowed words such as 'ballet' from French and 'safari' from Swahili,' says Equality Impact Report. Lexical borrowing means to adopt words, and structural borrowing to adopt syntactic or phonological features (Matras 2009).

Code-switching is the alternation of two or more languages or dialects within a single conversation or utterance. In multilingual communities, this is a common practice and serves different functions as it can signal group identity, accommodate the interlocutors, and even emphasize a point. For example, if someone is bilingual, during a conversation that same person may use Spanish to express solidarity or vice versa to communicate a concept more efficiently. Either intrasentential or intersentential, code-switching occurs (Bullock & Toribio, 2009).

Forms that are created through hybridization are also those that arise from the blending of elements of different languages. This may take place even in the lexical items when morphemes coming from different languages are put together to coin new words. Take for example the Japanese word (konpyūta) which is formed from English phonology and Japanese script. Borrowing, code-switching, hybridization, and syntactic convergence. These processes significantly impact linguistic structures, including lexicon, syntax, phonology, and pragmatics.

Borrowing involves the incorporation of words or expressions from one language into another. This process enriches the recipient language's vocabulary, allowing it to express concepts or objects previously unnamed. For instance, English has borrowed terms like

"ballet" from French and "safari" from Swahili. Borrowing can be categorized into lexical borrowing, where words are adopted, and structural borrowing, which involves the adoption of syntactic or phonological features (Matras, 2009).

Code-switching refers to the alternation between two or more languages or dialects within a single conversation or utterance. This practice is common in multilingual communities and serves various functions, such as signaling group identity, accommodating interlocutors, or emphasizing a point. For example, a bilingual speaker might switch between English and Spanish during a conversation to express solidarity or convey a concept more effectively. Code-switching can be intrasentential (within a sentence) or intersentential (between sentences) (Bullock & Toribio, 2009).

Hybridization involves blending elements from different languages, resulting in hybrid forms. This process often occurs in lexical items, where morphemes from distinct languages combine to create new words. An example is the Japanese word (konpyūta), derived from the English "computer," blending English phonology with Japanese script. The dynamic character of language evolution in contact settings finds expression in hybridization (Kachru, 1985). Syntactic convergence is the process of influence of one language's syntactic structures on another, evolving toward greater similarity between them. Prolonged bilingualism can cause this; the consequence is that speakers transfer syntactic patterns of one language into another, so that word order, sentence structure, or grammatical construction becomes affected. For example, in some bilingual communities, sustained contact between Spanish and English has led to syntactic convergence (e.g. Silva-Corvalán, 1994) so that sentence structures in one language start to affect sentence structures in the other.

The impacts of these phenomena on linguistic structures are profound:

Lexicon: It thus brings in new vocabulary, increasing the expressive possibilities of that language. With this enrichment, we can articulate with a nuance foreign concepts (Hoffer, 2005).

Syntax: Syntactic convergence changes the basic sentence structure (of word order, or the use of new grammatical constructions) in sentences. In the final analysis, this process shows language adaptability in contact situations (Thomason & Kaufman, 1988).

Phonology: Phonological changes, for instance the adoption of new sounds or stress patterns, may occur through language contact. For instance, English borrowings in Japanese often are kept keeping many English phonological features (Smith, 2006), becoming a factor which

influences Japanese pronunciation norms.

Pragmatics: The use of language in context undergoes the effects of code switching and introduction of hybrids, and these are evident in politeness strategy, discourse markers and conversational norms. In this sense, the pragmatic shifts express social functions of language in multilingual settings (Auer, 1998).

This understanding of these processes is essential to the understanding of how languages change and adapt in multilingual situations of the contact of a set of linguistic systems.

Pakistani English as a Contact Variety

Pakistani English (Pakistani English) is a variety of English that has developed over time as a result of historical, socio-cultural and linguistic factors. Its development is firmly based on the British colonial experience, during which English became the official, educational, and legal language in the Indian subcontinent. After the independence, Pakistan continued to adopt English as the official and medium language up to education system and that is why it side by side with the local languages like Urdu, Punjabi, Sindhi and Pashtu (Rahman, 1990).

The linguistic and cultural situation in Pakistan is diverse and multilingual and is named a factor that shaped the further development of Pakistani English. Contact between English and local languages has led to emergence of linguistic features that sets Pakistani English apart from other varieties of English.

Lexical Borrowing: Pakistani English utilise plus de prêt de mots empruntés aux langues locales culturelles et sociales. Standard and automatic Pakistani English make use of the indigenous terms such as “bazaar” (meaning market), “shalwar” (traditional trousers) and “roti” (bread).

Syntactic Variation: As with many other features, the syntactic structures of Pakistani English often replicate those of local languages. For example, the use of the progressive aspect with state verbs for example “I am understanding” is the direct translation from Urdu syntax. However, there are some violations of the adverb position and use of prepositions in Pakistani English owing to the interference from the first language (Mahboob, 2004).

Phonological Influences: As easily observed, the phonology of Pakistani English has some pragmatic features that developed under influence of local abrasives. Some of the pronunciations may involve retroflex consonants; Indigenous Caribbean breaks are legal in English; indigenous Caribbean vowel length distinctions affect English vowel quantity. There

may also be differences in stress patterns in Pakistani English moving in the direction of syllable-timed rhythm whereas in British English stress-timed rhythm exists (Jadoon & Ahmad, 2022).

These characteristic stress the integrative nature of Pakistani English as contact variety influenced by historical events and sociocultural relations. The combination of the English language with the local languages in Pakistan raises the question of language flexibility and its appearance in the face of a variety of missionological conditions.

Theoretical Framework

Language contact phenomena as with reference to Pakistani English could be adequately studied by applying the two approaches to the phenomenon of language namely Language Contact Theory and Language Variation Theory.

Language Contact Theory

Language Contact theory analyzes the processes that occur when speakers of different language come into contact and new phenomenon such as borrowing, switching of codes and hybridization occurs. These interactions lead to linguistic changes which witnesses the social relation between different linguistic entities.

Borrowing: This involves borrowing of words or structures from one language to another with possible modifications. Similarly in Pakistani English, there is a use of crest words from Urdu and other regional languages making the English lexicon more expressive carrying cultural features (Baumgardder 1993).

Code-Switching: Pronounced in many ways as a bilingual or multicultural population, code-switching means switching back and forth in a conversation between two different language systems. Secondary English is as free and loose spoken as the first language in Pakistan, and as this fluidity interplays with the local languages it contributes to the evolving Pakistani English (Anwar, 2009).

Hybridization: The lexical intermediation brings into existence the hybrids in the resultant languages. In Pakistani English, this is done by arising new expressions that are built from English and the local language with the nature of the Pakistani English reflecting the intertwined linguistic identity of Pakistan (Mahboob, 2009).

Language Variation Theory

Language Variation Theory looks at how and why people from a certain social background use language in a certain way resulting in different language use between the different social

groups and in different settings.

Socio-Cultural Influences: Culture, social class, and ethnicity for instance play an important role when determining the kind of language that people use. English is used in Pakistan in formal and informal contexts but the choice of variety differs at various sociolinguistic and geographical contexts; the speech of the English-speaking people in Pakistan differs in pronunciation, lexis, and grammar from that of English-speaking people of other countries, middle and rural areas also differ among each other and among different ethnic groups (Rahman, 1990).

Sociolinguistic Identity: There is agreement that language is an indicator and a determinant of ethnicity. The employment of Pakistani English used by speakers to support Pakistani identity whilst using the global English.

Methodology

Research Design

In respect to language analysis, the study conducted a textual analysis in an attempt to investigate the selected book, *The Return of Faraz Ali* by Aamina Ahmad. Textual analysis is effective when doing the analysis on language use because it enables the analyst to get a complete perspective of the use of language in the literary work. In this study, the focus was to examine some of the salient features in the language including; lexical transfer, code switching, syntactic shift, and cultural references. Thus, the signification of these features was to emerged how these features reflecting the linguistic diversities of the country and how they are useful to grow the Pakistani English as a new vernacular. The possibilities mentioned above were also discussed in terms of socio-cultural consequences of the linguistic features under consideration as these elements refer to the main semiotic realities of the novel under analysis: multilingualism and identity. In all, the chosen research design enabled eliciting rich data in relation to the use of the language in the text under study and its relevance to understanding of Pakistani English.

Population and Sample

In this study, the population of the study were the linguistic features used in the selected novel: *Return of Faraz Ali*. The choice of the novel was based on the detailed description of the multilingual and multicultural background of Pakistan, which makes this novel an appropriate sample to study the processes of language contact and variation in the contemporary Pakistani English. The linguistic features in text that includes use of local

languages as well as English languages like Urdu and Punjabi makes very useful in studying the Pakistan type English. The reasons for choosing the novel as a sample stem from the purpose to analyse the correlation between language and socio-cultural context. Consequently, the emphasis of the study on this novel could provide a brilliant insight into the way Pakistani English is employed as a narrative as well as identity discursive resource.

Data Collection

Specifically, data collection involved careful reading of *The Return of Faraz Ali* in order to identify and analyze dialogues and narrative parts that may contain features of Pakistani English. Thus, the goals were the following: practical: to showcases of lexical interference, code-switching and syntactic shifts. In assessing lexical acquisition, focus was placed on English words or phrases that were borrowed from local languages including the Urdu and Punjabi languages, and their usage was then compared to see how context had modified their meanings. Code-switching was observed based on the mobility between the English language and other languages in the dialogue which focused on both inter-sentential and intra-sentential mode of code-switching. Divisions of syntax differences were analyzed for changes in standard English sentence construction and these might signify regional influences. Cohort textual segments were also examined for cultural depictions and idiomatic expressions that synonymously resonate the sociocultural realities of Pakistan. Information was obtained from both the dialogical and referential aspects of the novel since this provided a broader spectrum of the collected language. These collected data were later grouped for further analysis.

Data Analysis

The data analysis was carried in a systematic manner that utilized qualitative research to classify features in *The Return of Faraz Ali*. First, it was considered the textual analysis reading, only the dialogues and the narrative passages with the use of the LMs were taken into account. Lexical borrowing was defined by separating occurrences in which English borrowed words from regional languages for example Urdu, Punjabi, or Pashto. Code-switching was identified by identifying utterances where characters used one language and followed it by another in a sentence or a different one in the next. This was done by identifying sentences in which the word order was not standard English syntax due to influence of local language. Cultural references were captured by identifying specific cultural references which were evident in the English spoken discourse. These were coded and sorted depending with the linguistic feature that the given instance possessed. This specific

approach proved helpful to facilitate a systematic and detailed exploration of the representation of language contact and variability in the text.

Data Analysis and Discussion

Lexical Borrowing

The language used in the text under analysis suggests that lexical borrowing from Urdu, Punjabi and Pashto languages is rather frequent and this is caused by the cultural and language background of the area where the story was set. These borrowed terms act as signposts for cultural praxis, offering socio-cultural anthology of the characters and the locale. The name on its own is an example: “Mohalla” which is an Urdu and Punjabi word for a neighborhood or a locality. Such a key may provoke dread and loathing since it turns the citizens of a metropolis into embodiments of menace and chaos: nothing is bigger than the Mohalla; Faraz’s statement ; the whole of the Mohalla had come out to protect him. The term refers to the fact that such communities are close-knit, and their operations in the social and cultural settings, sometimes are beyond the legal framework.

Likewise, the honorific term “saab” which is as equivalent to ‘sir’ in Urdu and Punjabi is used repeatedly where someone in authority is used quite often in the text like ‘Inspector saab’ or ‘Sub-Inspector saab’. This usage exposes the society’s form of stratification and epitomises the culture’s indirectness. This type of language merely mentioned above repeated by Shauka, Mushtaq and George while calling Faraz and others demonstrates how deeply culture is important in terms of respect.

Moreover, the use of the word ‘bibi’ Faraz might be compassion to a female role, it has become an acceptable cultural practice in Urdu and Punjabi to tell a woman ‘My condolences, bibi’. Indeed, they are important for communicative purposes aside from contributing to the cultural experience of the audience by providing terms that people from different zones and with different languages cannot know.

These borrowings draw the truth to the text and enhance the reader’s understanding of the cultural identity of characters using language markers to capture social relations in the specific context.

Code-Switching and Code-Mixing

Both code-switching and code-mixing are evident in the dialogues of this text, showing how language operates in a multi-lingual socio--culturally sensitive context. Code-switching is the oscillation between languages and or dialects while code-mixing is the combining of two or

more languages in a part or whole of a given code. These phenomena are especially observed when the roles of characters in interaction are either formal or casual.

For example, the switchover between the English word 'Inspector saab' and 'Sub-Inspector saab', spoken in English then translated into Urdu or Punjabi is an example of code switching. Faraz is a character socially positioned as being from an urban, English-speaking background uses English terms, however, Inspector with an addition of Urdu-Punjabi honorable suffix 'saab'. This flipping between English and Urdu also creates a socio-cultural appropriate linguistic variance and with 'saab' increasing the politeness that the title deserves in the Pakistani culture.

Furthermore, code-mixing is observable in cases where the same message contains words from both the English language and the local languages. For instance, 'I think you do host some of the guests sometimes there sir.' In the Mohalla." Even in the structure and form of this line the usage of "Mohalla" is a cultural term borrowed from Urdu and Punjabi readable in the local English parlance. The words 'Mohalla comprises of multiple socio-cultural connotations and there is no direct English translation of this word as it signifies a local compact community or a neighborhood. Through the use of this term, the dialogue also portrays a sort of familiarity and cultural reality that would not be created if translation to plain English was to be used.

The dialogues employing code-switching and code-mixing is, therefore suggesting the multilingual and multicultural nature of the characters. It also means the process of power and authority relationship with the given and unknown people, and the use of the given language and the native language according to the informality, or the formality of the conversation. This flexibility echoes the social and cultural uncertainty of the world where the actors of this story exist.

Syntax and Grammar Variation

Several aspects of syntax and grammar deviation from the Standard British English are evident from the text under analysis. These variations are an influence from Regional languages like Urdu, Punjabi and Pashto on the structure and grammar of sentences. A salient feature of these variations is that many of the tensed constructions obey the syntactic positioning of the SA languages which have relatively free word order and incorporated into the second person verb form address terms.

For instance, the conversation: I think you do invite guests occasionally there sir. In the 'In

the Mohalla,” there is the change from different from what can be considered normal more standard English to an even structurally more closer to Urdu and Punjabi language in terms of expression. Thus in this case we find stress in the sentence, the uses of ‘Sir’ and ‘In the Mohalla’ the syntactic structuring might be from the LEC group because these languages do not mind having clauses shortened or split for effect or for understanding. The phrase “In the Mohalla”, mostly such as ‘In the pen’ a bit has been detached from the normal flow of the sentence, it shows how the grammatical structures of the English language adapt to the influence of regional languages in this bilingual text.

Another syntactic variation is found in the following line; Everyone’s assembled at the station, sir. But perhaps you’d wish to take a nap first.” The usage of “sir” after the S.V. in this case is not strange in Urdu and Punjabi languages are used titles of respect in between S.V.P even in middle of a sentence. This is rather different from more conventional English prose where such terms are placed at the start or the end of a sentence.

However most features that can be associated with the South Asian substrate are observable on the phonotactic and syntactic level where there is shortened use of articles and absence of auxiliary verbs in some segments of the text. For instance, the ordinary way of constructing the sentence “We thought you’d want to be informed at the earliest” could be written in this form: “We thought, you would like to be informed at the earliest.” This absence of “that” is characteristic of spoken English and while it may be that the frequent use of ‘that’ in the dialogue here is due to this factor, it might also owe something to the relative syntactically direct character of Urdu and Punjabi.

In general, all the changes in syntax and grammar provided evidence of the characters’ regional language interference in English, which added realism and cultural sensitivity into the script.

Pragmatics and Cultural Expressions

Cultural Analysis: Pragmatics, the branch of linguistics that deals with how the context affects language use, is found to be highly relevant in interpreting the cultural implications that the dialogues of this text bear. This paper helped find out the gracious combination of idiomaticity, politeness, and speech act, which offers insightful information regarding the social relationship and the culture of the dramatis personae.

There is one cultural utterance that has been quite distinguishable and Faraz uses the phrase “My condolences bibi”. In Urdu and Punjabi-speaking cultures “bibi” is a term used to

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address women especially in legal or official or formal and pro forma situations. That is why Faraz uses this term when saying Sorry shows how cultures stress the need for women to be referred to with respect especially during sorrow. It also shows the manner this character respects cultural norms and how he knows that the language he uses when speaking to a girl is different from the one he uses when speaking to his friends.

There are also politeness strategies in the dialogues for example Shauka refers to Faraz as Sir severally. The term “sir” is still applicable as a regular formal way of respect, which, to a great extent, is evident in most South Asian countries, as people maintain a high level of hierarchy in their daily lives. For instance, “Everyone’s assembled at the station, sir.”, said Shauka. However, perhaps you’d like to get some rest first,” uses “sir” Updike gets to show Faraz respect and provides him permission to have some break.

Moreover, the act of apologizing which is being illustrated in the case of offering condolences also another good example of implementing cultural pragmatics. The condolences Faraz utters, “My condolences, bibi,” show the bereavement at one level and help him maintain the culturally correct modes of distress. This is a good portrayal of how death and mourning are done in South Asian cultures, the letter addresses respect through the words used in the mails.

Conclusion and Recommendations

Conclusion

This paper focuses on the analysis of The Return of Faraz Ali with regard to lexical borrowing, code-switching, syntax variation and cultural representation. The use of terms borrowed from Urdu, Punjabi, and Pashto also helps in producing a more realistic picture concerning socio-cultural circumstance of Pakistan. Phrases such as Mohalla, saab and bibi are part and parcel of the culture of the region and communicates manners and respect for social stratification. Code-switching and code-mixing, and grammatical switch, also represent the show’s bilingual characters and multiple language personalities. Moreover, cultural practices denoted by the linguistic form of the sample: usage of the word “sir” and condolences, can tell about the characters’ general behavior and cultural background. All of these linguistic features reveal further information on the characters and the context in which they exist.

Recommendations

Exploration of Bilingualism in South Asian Literature: The future work could ‘build on this

by exploring bilingualism in South Asian texts in more depth, could pay more attention to the role of language in demarcating culture and other social factors in different forms/subgenres.

Sociolinguistic Contexts: Post-constructive research could explore the relationship between language and other social variables such as class, gender, and education to build up the number of attributes to the textual features comprehended.

Comparison with Other Pakistani English Texts: Comparing our finding with other literature written in Pakistani English would have helped in enhancing the identified linguistic features and their use in narratives.

Language and Power Dynamics: Subsequent studies should explore how the language form maintains or subverts social stratification as a way of establishing information about the position of power in language.

Educational Implications: The novel can be employed beneficially in classroom teaching – learning focusing on linguistic variation, code-switching and cultural aspects of South Asian languages, in order to develop students' consciousness regarding multilingualism.

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