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Chronicles of Language: A Historical Study of Pakistani English

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Abstract

The purpose of this research was to talk about the history and current state of Pakistani English, sometimes called Paklish or Pinglish. This study also addresses its applications outside of the literary realm. This research used a historical analysis technique based on the theory of world Englishes to search for Pakistani English's rich tapestry. The study of Pakistani English in literature and historical records reveals its development from colonial remnants to dynamic forms in the modern day. Language variation, socioeconomic inequality, and Urdu and regional language influences are all exposed by the analysis. The results disprove the notion of "broken" English and highlight Pakistani English as an active cultural expression tool that helps build national identity. It has distinguishing characteristics that set it apart as a different variety. This research helps fill in the gaps in our knowledge of postcolonial linguistic variety and shows how Pakistani English has shaped many different cultural expressions and identities.

Keywords: Pakistani English, World Englishes, Punjabi Language, Linguistic features, Phonology, Grammar, Language variation, Identity construction, Language policy, Cultural expression, Colonial legacies

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1.   Introduction

This historical study explores the development of Pakistani English, beginning with its origins in colonial legacies and continuing to its lively modern rendition. In this journey, we will explore how Pakistani English has evolved into its own distinct variation across time as a result of changes in language policy, social dynamics, and cultural influences. Pakistan's linguistic landscape is a rich tapestry of many languages and dialects. Urdu, the national language, has Persian and Arabic influences; Punjabi, Sindhi, Pashto, and Balochi are regional languages with their own unique flavors; and English, introduced during the British Raj, is in a unique position, having become the language of administration and elite education, leaving an indelible mark on Pakistani society and culture. Pakistani English nowadays is more like a colorful patchwork of several varieties of the English language. Pakistani English reflects the range of its speakers and their surroundings, ranging from the formal registers used in academics and judicial procedures to the more casual, slang-infused style of ordinary interactions. It is a language with its own distinct syntax, lexicon, and sound system that freely draws from regional languages and Urdu.

1.1.   World Englishes

"World Englishes form a unique and variegated sociolinguistic mosaic, and each variety, whether already standard or in the process of standardizing, is an integral part of this unprecedented international phenomenon," writes Baumgardner (1993, p. 50). Kachru's (1996) framework for World Englishes was very significant. The model consists of a central circle, an outer circle, and an ever-widening circle of English use. Spread, acquisition, and use of English in various cultural settings are shown by the concentric spheres. "Kachru's model continues to provide useful shorthand for classifying contexts of English worldwide," writes Bruthiaux (2003, p. 172). Inner circle variants have been defined and codified, whereas outer and expanding circle types are now undergoing standardization (Jenkins, 2007). Countries with an official or historically significant use of English make up the outside circle. Countries such as India, Pakistan, and Nigeria, as well as those under American influence like the Philippines, are part of the Common Wealth (the old British Empire). The types of English spoken in the outer circle are typically regarded as norm-developing because they are in the process of creating their own norms, as Jenkins (2003, p. 16) explains. According to Jenkins (2009, p. 202), many kinds of English have their own grammatical and idiomatic conventions, much as "standard" British and American English.

There are now "acceptability for international communication" factors in addition to "correctness" and "pleasantness" when describing accents. These Englishes are distinct from British and American English and have traditionally been seen as having been shaped by indigenous tongues spoken in the area (Mesthrie, 2006). Different varieties of English may emerge in different parts of the world as a consequence of convergences with the languages spoken there (Phillipson, 2008). As a result, English is changing roles over the world. It causes variations in use and presentation from the norm (Crystal, 2003). The speakers use many varieties of English in their rhetorical work inside and across different cultural discourse practices (Weaver, 1996). Many varieties of English spoken across the world make it possible for people to converse with one another.

1.2.   Pakistani English

In a relational pattern, Pakistani English makes use of all the vocabulary found in Standard British English (Taalat, 2002, p. 237) despite not being a native speaker of the language. Pakistani society is diverse in terms of economic status, educational attainment, and native language (Baumgardner, 1993; Mahboob, 2004). The history of Pakistani English may be traced back to pre-partition British India (Mahboob & Ahmar, 2004) making it one of the fewer studied variations of the English language. Baumgardner (1993) claims that the Indian linguist Braj B. Kachru was the first to propose the concept of Pakistani English as a separate variety; Kachru (1982, p. 362, 1983, p. 153, 1983, pp. 332-7) uses examples of Pakistani English to support his case for a South Asian English. Existing studies of PakE on lexis, syntax, phonology, and morphology, rather than studying the grammar of PakE, mostly concentrate on its characteristics in comparison to Standard British (StBrE) or American English (AmE) (Mahboob, 2004).

Comparing PakE to exonormative models of English is also central to Baumgardner's (1987, 1988, 1993, 1998) analysis of PakE. He has done the first comprehensive research of its sort, discussing the acceptability of numerous syntactic, lexical, and morphological advances in PakE. However, the examination of PakE's sociolinguistic variance was beyond the scope of his research. A review of PakE's syntax, morphology, lexis, and phonology is provided by Mahboob (2004). Rahman's research aided Pakistan's corpus planners (Mansoor, 2004). Acrolect (spoken by the top class), Mesolect (used by the middle class), and Basilect (market English used by the uneducated class) are the three main kinds of English used in Pakistan today. Code switching and code mixing are "the norms" and both English and Urdu are utilized "simultaneously or alternatively," Taalat (2002).

English in Pakistan is localized in pronunciation, vocabulary, and grammar as a result of its interaction with regional languages (Rahman, 2011). According to Kachru (1983, p. 38), one way in which local languages have an impact on English is via hybridization, in which two languages' words are combined to generate a new term or phrase. Baumgardner (1993, p. 42) argues further that the indigenous fields of food, clothing, government administration, politics, education, art, and music have all been freely absorbed into Pakistani English. In his opinion, learning a few common Urdu vocabulary is essential for a full grasp of PakE, such as 'atta' (flour) and'maund' (a unit of measurement).

According to Kirkpatrick (2007, p. 26) one reason for the differences across languages is that they are a reflection of the cultures of their speakers. English, far from being a colonial language, reflects Islamic principles and embraces South Asian sensibilities, as discussed by Mahboob (2009, page 175). He claims that the content and linguistic studies of chapters on the Prophet Mohammed (PBUH), Islam, and Hajj in English-language textbooks might provide light on the connection between PakE and Islamic and cultural values. Greetings like "Assalam-o- Alaikum" and terms of praise and gratitude like "Maasha-Allah" and "Alhumd-o-Lillah" are examples of lexical and semantic elements of PakE (Mahboob, 2009, p. 182). To "add originality and freshness to the writing," as Sidwa (1993, p. 214) puts it, Pakistani English is employed by authors. She argues that several Pakistani terms, including "badmash," "hulla-goolla," and "goonda," have a tonal aspect that makes it unnecessary to translate them when employed in the right context.

English in Pakistan, according to Rahman (2011) is developing its own character. The influential English-speaking elite in Pakistan and the prevalent English mass media both portray and preserve this identity. Urdu loanwords and indigenous lexical and grammatical usages have made their way into locally created English textbooks in Pakistan, further reinforcing this trend.

1.3.   Scope of the Study

Pakistani English will be the subject of this research, which will trace its historical growth and look at how it changed through important points in time. Colonial language policy' effects on the development and dissemination of the English language. The impact of media and schools on the development of Pakistani English. How regional languages and Urdu have shaped Pakistani English in terms of vocabulary, grammar, and phonetics. The development and cultural impact of many Pakistani English variants. How Pakistani English faces and overcomes globalization's obstacles and possibilities.

1.4.   Problem Statement

Many people have false assumptions and prejudices about Pakistani English. A "broken" or "inferior" version of English is how its detractors could describe it. By emphasizing Pakistani English's intrinsic worth and vitality, this research hopes to address these preconceptions. Its distinctive language traits, social function in Pakistan, and expressive potential will all be on display.

1.5. Research Questions

1)   What are the challenges and opportunities faced by Pakistani English in the context of globalization and multilingualism?

2)   What are the key linguistic features that distinguish Pakistani English from other varieties of English and contribution of Punjabi language?

3)   How has the historical context, Pakistani English in Literature and language policies, shaped the development of Pakistani English?

2. Literature Review

2.1. Theoretical Framework

As Kachru pointed out, the spread of the language had an impact on cultures all over the globe (1986). Based on this respective historical, cultural, and social contexts, the many regional varieties of English have developed into what is essentially a global language, according to the World Englishes Framework. Introduces Pakistani English as one variety of the English language within the global context. Brings attention to the ways in which cultural factors and local languages influence the dynamic Pakistani English. It is commendable that Pakistani English has developed into its own unique flavor.

2.2. Pakistani English in South Asia (PakE): A Brief History

It's important to keep in mind that the foundation of Pakistani English was formed long before the partition of India by the British. English and the languages of South Asia have developed in different ways, with "the Germanic group under the influence of Roman Christianity being drawn to Latin and Greek," while "the Indo-Iranian, bearing affinities to Sassanian-Pahlavi and Sumerian on the one hand, and Persian and Arabic under Islamic influences on the other," as stated by Ali (1993, p. 3). According to Ali (1993) it wasn't until the middle of the eighteenth century that the British were able to consolidate their position in India after first arriving in the country in the seventeenth century by a license from Queen Elizabeth.

A power vacuum emerged after the loss of Mughal influence brought on by the confusion brought on by Aurangzeb's orthodoxy and his short-sighted policies towards the Marathas and the Sikhs, and the subsequent division of the empire among his sons upon his death. As a result, the British were able to

expand their influence and, by 1765, after securing the Diwani of Bengal from Shah Alam, had effectively taken over India.

According to Spear (1965, p. 124) Macaulay in 1835 said, "we have a great moral duty to perform in India," displaying classic English imperialist and self-satisfied hubris. The primary goals were to spread "English literature and science through the medium of the English language" and to produce a population that was "Indian in color and blood but English in taste and character, in morals and in intellect" (p. 127). As a consequence, "the government began setting up schools and colleges to convert Indians, the South Asians of today, into brown Englishmen by imparting Western knowledge in the English language to them," as noted by Ali (1993, p .7). This is a practice that has been carried on by their surrogates to this day. Ali continues to think about the problem and says, "we studied English, science, and literature, read

H.G. Wells, James Joyce, and D.H. Lawrence, Greek drama, Restoration comedy, Dr. Johnson, the Romantics, and the Decadents. Success was announced, and we were prepared to train others to become "good, bad, or indifferent brown Englishmen" (p. 9) in order to enlist them to the cause of Britain's "moral duty" to India.

The economic and social opportunities that came with learning English in British India contributed to its rapid expansion. Many people learnt English in school or via informal conversation with native speakers. Because there were not enough native English speaking instructors to match the demand and most English teachers in South Asia were Indians, the input that students got was of a non-native and local kind. Even little interaction occurred between the many Englishes used in India before and after independence. These elements help explain why South Asian English has been so widely accepted and how it has developed through time (Mahboob, 2004). What has been dubbed "nativization" of English on the Indian subcontinent is the result of local requirements and uses of English combined with a lack of contact with native speakers of English. Since English had already been ingrained in the country's social and political fabric during the British rule, it maintained its official status following independence in 1947 (Ali, 1993). "Although the Raj has since been expelled, and the Empire repossessed, the status of English remains largely unaltered," writes Sidwa (1993, p. 213). The rise of English as a World Language is the single most essential element in this phenomena. She states:

"English, besides having its own genius, is useful by today's standards in terms of commerce, communication, and technology. And this useful language, rich also in literature, is no longer the monopoly of the British. We, the excolonized, have

subjugated the language, beaten it on its head and made it ours! Let the English chafe and fret and fume. The fact remains that in adapting English to our use, in hammering it sometimes on its head, and in sometimes twisting its tail, we have given it a new shape, substance, and dimension" (Sidwa, 1993, p. 213).

According to Richard Reeves' (1984) "Passage to Peshawar" travelogue, Pakistan is the "Second English Empire" due to its vibrant English-speaking culture. The languages of Pakistan, Bangladesh, India, Nepal, and Sri Lanka all use a variant of English called South Asian English (Kachru, 1982) and so does Pakistani English. According to Powell (1998) several countries that were once British colonies have given English official status. These include Bangladesh (where it is used in the legal and educational systems), India (where it has associate official status), Keyna (where it is used as a de facto second official language), and Sri Lanka (where it is used extensively in government). In the realms of learning, business, and government, English is ubiquitous. The research on South Asian Englishes points to the need of setting these dialects apart from one another. Languages in the area serve as a defining factor for these subtypes. As a result of their respective vernaculars, Pakistani English and Indian English have their own distinctive qualities and distinctions. The socioeconomic status, educational level, and native languages spoken among Pakistanis all contribute to the diversity of PakE.

Jones (1971), Bell (1973), Smith-Pearse (1975), Shah (1978) and Rafi (1987) are only a few of the publications that misinterpret the unique characteristics of Pakistani English as mistakes. The following is an example from Shah's Chapter "How to Avoid Common Errors" (1978, p. 459):

Incorrect: Keep this on the table. (Baumgardner, 1993, p. xiv) Correct: Put this on the table.

Although these mistakes are discouraged in dictionaries and grammar manuals, they persist in popular culture, education, and the media. This condition has been labelled "pedagogic schizoglossia" by Baumgardner (1989). Balochistan and Punjab students study from the same textbook, thus examples like "everyday newspapers carry stories of fraud, theft, dacoity (armed robbery), child-lifting, abduction, and murder" (Contemporary English: Textbook for Class X, 1992, p. 26) are not out of place. This passage may be found in the Punjab province's 1991 edition of the English textbook used in high school.

"In the rural areas of the Punjab, the farmers work in their fields the whole day. In the evening, they get together in the Chopal where they discuss their problems, seek advice, and settle some of their disputes without going to the courts. Usually they sit talking happily together for the pleasure of being

together. Sometimes younger people sing Mayha or the ever popular Heer" (p. 120).

Chopal is the Urdu name for a rural pavillion, Mahya are Punjabi folk melodies (Bokhari, 1989, p. 1387) and Heer is an epic poem written by Punjabi poet Waris Shah in the eighteenth century (Baumgardner, 1993, p. xv). According to Baumgardner (1993, p. xvi) Indian linguist Braj B. Kachru was the first to propose the notion of Pakistani English as a separate variety, and Kachru (1982, 1983) uses instances of Pakistani English to support his case for a South Asian English. Research on (1) language pedagogy by Moss (1964), Dil (1966), Iqbal (1987), Raof (1988), Saleemi (1985), Baumgardner and Kennedy (1991), Khattak (1991) and Sawar (1991); (2) language planning by Haque (1987); and (3) literary creativity by Rafat (1969), Hashmi (1986), and Rahman (1990;1991) can all be found in the literature on English in Pakistan as it is used in socio-cultural domains. However, the linguistic element of English in Pakistan has seen little examination and has only just started to garner the attention of experts.

2.3.   Previous Studies on Pakistani English

Pakistani English has been the subject of several linguistic studies by a wide range of experts.

"Pakistani English is not any one stable system," Talaat (2002) writes after researching the "phenomenon of change." She is interested in the transformation itself rather than the end result.

Mahboob (2009) looks at the cultural context of the English spoken in Pakistan. He investigates how Islam and English interact in Pakistani society. He demonstrates how Islam, as Pakistan's preeminent religious and cultural heritage, is represented in the English written and spoken by Pakistanis.

Baumgardner (1998) surveyed Pakistanis to learn how they felt about the English spoken in their country and whether they approved of lexical and grammatical changes made by native speakers.

Only Rahman's "Pakistani English: The linguistic description of a Non-Native variety of English" (1990b) provides a comprehensive account of the language's grammar, vocabulary, and pronunciation. Rahman (1990b) compared and contrasted the characteristics of Pakistani English with American English. He made an effort to debunk several myths regarding the English language in Pakistan. There are four distinct varieties of Pakistani English that he distinguishes.

Baumgarnder (1993), Chaudhry (1995), Hashmi (2000), Mahboob (2004), Rahman (1991), Talaat (2002), Y. Kachru, and Nelson (2006) and others have studied the syntactic characteristics of Pakistani English. Among them,

Baumgardner's (1993) paper provides the most comprehensive analysis. The evolution of grammar in Pakistani English is discussed. Baumgardner focuses primarily on the ways in which Pakistani English complements verbs and adjectives. According to Baumgardner (1993), there are several verbs in Pakistani English with distinct complementation patterns than British English.

Studies of Pakistani English have focused mostly on its lexicon. Several authors, including Mahboob (2004), Baumgardner (1990, 1993, 1996 &1998), Kachru (1975), Rahman (1990b) and Talaat (1993) have written on how various types of words come into being. They have highlighted how distinctive Pakistani English has become as a result of code mixing, translation, and retranslation, as well as the influence of local languages. These idiosyncratic words and phrases mirror the country's distinct political and social traditions.

Damron (2004) elaborates on the significance of intonation in communicative discourse. In both Urdu and Pakistani English, she is interested in the structure and function of intonation units. She comes to the conclusion that the influence of Urdu on Pakistani English results in intonation patterns and functions that vary from those of Standard English.

Pakistani English's phonetic characteristics have been examined in works by Mahboob and Huma (2004), Chaudhry (1995) and Rahman (1990b). Because of the influence of regional languages, Pakistani English has a distinctive pronunciation that sets it apart from other variants of English spoken in the world.

3.   Methodology

A qualitative research design will be used. A historical analysis will be used in this study to address these research questions. Reading literary works, policy papers, and historical records can help us grasp how Pakistan's stance on English has changed over time. The purpose of this research is to illuminate the complexities of Pakistani English and its distinctive features while recognizing their significance in Pakistan's language environment.

4.   Analysis and Discussion

4.1.   The Characteristics of Pakistani English

It was Rahman (1991, pp. 18-40) who first characterized Pakistani English. Where Urdu is spoken as a first language, PE variations are nearly identical to IE varieties. When speaking their native language, PE and IE people employ the same variants of Punjabi. Both PE and IE speakers use the same dialects of Sindhi. Only in the case of Pashto do speakers of PE share more with speakers of Pashto in Afghanistan when speaking English than speakers from India and, for that matter, speakers of other languages in Pakistan; this is due to the fact that there

are very few first language speakers of this language in India. In addition, Mahboob and Ahmar (2004, p. 1010) contend that certain characteristics of all forms of PE are in flux and that others vary from one individual to the next and from one circumstance to the next. As a result, the general characteristics described in Rahman (1991) are not universal to all PE speakers.

4.2.   Phonetics and Phonology

Although Rahman (1991) and Mahboob (2004) provide extensive coverage of the phonetic and phonological aspects of PE, it may be helpful to review some key elements of PE as spoken by acrolectal speakers. The retroflex // and // are present in their speech. The plosives /t/, /p/, and /k/ at the start of stressed syllables are not aspirated (for IE, see Rao 1961). The English diphthongs /ou/ and /ei/ are represented by the vowels /o/ and /e/ in these languages. Rhotic pronunciations, in which the clear /l/ is used rather than the velarized (dark) // at the end of words, are more common among those educated in vernacular-educated schools since they are less exposed to spoken English. Vowel /a/ is often used rather than rounded back vowels. Cot is pronounced /kat/ rather than / kt/ because the vowels // and // are replaced by /a/ (Rahman 1991). Those at the absolute bottom utilize a kind of English that has been dubbed "butler English" by Indian linguists (Hosali, 2005). They have the least understandable pronunciation of English compared to native speakers. Pashto speakers may also use a vowel in place of the consonant /h/ and /p/ for /f/, albeit these changes depend on the speaker's native language. Different variants of PE have its own unique intonation because of the non-segmental properties.

4.3.   Lexical Features

The various forms of PE have the same morphology and syntax as IE. Because of their same ancestry, the two languages' lexical traits are similar as well (Yule & Burnell, 1866). Islam, local culture, and Pakistan's distinct post-Partition experiences since 1947 set Pakistani English apart from IE (Rahman 1991; Mahboob 2009). Mahboob (2009, p. 188) argues that "the English language in Pakistan represents Islamic values and embodies South Asian Islamic sensitivities," focusing on the Islamic aspect first. 'Drone' is a noun and a verb in Pakistan. Words like "drone," "droning," and "droned" have just recently entered common use. They are referring to the United States' use of unmanned aerial vehicles, or "drones," to launch missiles against what they believe to be terrorist bases in Pakistan. So now it's a word that may refer to everything from people to ideas and plans: to demolish, murder, or obliterate.

Other terms that have equivalents in both IE and PE are not being reproduced here. These include mutton for goat's meat, copy for notepad, curd for yoghurt,

pass out for graduate and ragging for teasing or bullying, etc. Neither are the parallels between IE and PE that have been pointed up before (Rahman 1991). In passing, it is worth noting that a recent corpus-based study of IE suggests that words like "hi fi" (fancy), "pandit," "Mughal," "meet," "shift," "loot," and "release" (be screened) are shared between IE and PE (Sedlatschek 2009, pp. 108-116).

4.4.   Pakistani English in Literature

Famous Pakistani authors are using a kind of English known as Pakistani English in their works of fiction. While the "Pakistanized turn of phrase" or "choice of native word" might offer uniqueness and freshness to the writing for someone familiar with this region of the globe, it can provide headache to someone who is not, as Sidwa (1993, p. 214) says, thus she utilizes PakE very carefully. She says she thinks the tone of some Pakistani terms is important for conveying their meaning even in English. In the right setting, expressions like "badmash," "hulla-goolla," and "goonda" communicate their meaning without being to be translated; for example: "we exposed ourselves so that only they could see us—but what a hulla-goolla!" As Sidwa (1988, p.

123) puts it, "the lady yelled and swore. Sidwa (1988, p. 180) describes how "the door snaps shut and Imam Din stands on the kitchen steps looking bomb-bellied and magnificently goondaish" (the grandpa of all the goondas buzzing around us). Alternatively, the Superintendent of Jails in "The Bride" says to a prisoner, "I understand you intended to visit me. Now, tell me, you badmash, what is it? This is according to (Sidwa, 1983, p. 86).

After Pakistan gained its independence from British India in 1947, a new generation of Pakistani English authors entered the scene. Fiction writers Zulfikar Ghose, Bapsi Sidhwa, and Ahmed Ali, poets Taufiq Rafat, Alamgir Hashmi, and Daud Kamal, and short story authors Mumtaz Shirin and Attia Hosain. These authors utilized the English language as a platform for social, political, and cultural commentary on their newly independent country. They dabbled in many writing styles and genres, drawing inspiration from Western and Eastern canons both.

After the military dictatorship of Zia-ul-Haq (1977–1988), which enforced harsh censorship and Islamic rules on the society, a new generation of Pakistani English authors developed in the 1980s and 1990s. Poets like Maki Kureishi and Shadab Zeest Hashmi and novelists like Hanif Kureishi, Kamila Shamsie and Mohsin Hamid and short story writers like Aamer Hussein, Daniyal Mueenuddin and Uzma Aslam Khan were among these authors. These authors posed serious

criticisms of the totalitarian system in English. Topics such as gender, religion, violence, and diaspora were also examined.

After the 9/11 attacks and the accompanying War on Terror, a new generation of Pakistani English authors developed in the 21st century. Novelists Nadeem Aslam, Mohammed Hanif, and Kamila Shamsie (again), as well as short story authors Jamil Ahmad, Bilal Tanweer, and Sadia Abbas, were among these authors. These authors wrote in English because of its international reach and relevance in discussing such global problems as terrorism, extremism, corruption, and breaches of human rights. They also demonstrated the richness and variety of Pakistani society and culture.

4.5. Pakistani English in Other Fields

The English spoken in Pakistan serves several purposes in a wide range of fields and settings. It is employed as a teaching tool, particularly at more prestigious institutions like colleges and universities. In metropolitan regions and among the educated elite, where it is seen as a sign of modernity and cosmopolitanism, it is also employed as a means of communication. It's also a tool for self-expression, notably in the arts and entertainment industries, where it serves as a bellwether for originality and variety.

Pakistani English has contributed to the development of Pakistan's unique sense of national identity and culture. It's made it easier for individuals of varied backgrounds to understand one another and engage in conversation. It has also given citizens a forum through which to air their grievances and suggestions on national and international matters. Because of this, the people have been able to create works of art and literature that are really unique.

4.6. Contribution of Punjabi Language

The impact of Punjabi on Pakistani English is multi-faceted and intricate, characterized by enrichment and possible marginalization, however it is indisputable that it does so. On the one hand, Punjabi gives Pakistani English a fresh spin on ordinary speech by introducing vivid imagery, rustic humor, and expressive vocalizations. English conversation is rich with subtlety and complexity because of words like "jugaad" (creative solution) and "jhalla" (spirited). Its impact extends beyond words; it shapes pragmatic patterns and phrase structures, such as the emphasizing of "na" (not).

But there are other ways this effect may work as well. In areas where Punjabi is more widely spoken, it might be more difficult for lower-income groups to learn English. To make things more complicated, there is no universally accepted script for Punjabi, which might limit educational possibilities and other avenues of advancement. Furthermore, professionals may be hesitant to use Punjabi-

influenced English due to the negative connotations associated with it, such as its affiliation with informality and rural origins.

A sophisticated strategy is required to fully appreciate the many ways in which Punjabi has influenced Pakistani English. We must address concerns of accessibility and inclusion as we celebrate its vitality and recognize its role in forging a distinct language identity. To fully use this ever-changing language environment, it is essential to promote bilingualism, standardize the Punjabi alphabet, and recognize the many registers of Pakistani English.

5.   Conclusion

Pakistani English, like Pakistan itself, is a dynamic and changing variation of the English language. Its unique characteristics and uses set it apart from other English dialects. As a result, it has helped advance and expand cultural expression across Pakistan. Pakistani equestrian culture (PE) is an important element of Pakistani history and culture. Pakistani equestrian culture is an integral part of Pakistani identity, just as Pakistani English has made its own distinctive mark on the English language. Both are potent means of cultural expression that mirror the resilience, variety, and history of the nation. There is an interesting resonance between the dynamic Pakistani English and Pakistani equestrian traditions. Both are examples of the Pakistani spirit of adaptation and resilience, which is characterized by continual evolution and the capacity to survive beyond generations. Within PE communities, the unique characteristics and uses of Pakistani English have allowed for the sharing of information and anecdotes, which has helped to maintain long-standing customs and create new tales. It is evident that language plays a vital role in passing down and enhancing cultural traditions. Investigating the complexities of PE customs offers an enthralling perspective on Pakistani history, beliefs, and social dynamics, similar to how studying Pakistani English may provide light on Pakistani culture.

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