Exploring English as a Multicultural Language in Pakistan: A Sociolinguistic Profile

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ARTICLE INFO	ABSTRACT
	This study aims at exploring Pakistani English as a multicultural language and the importance of grasping the reality of intercultural competence in English language teaching (ELT). It conceptualizes Pakistani English as a multicultural language in terms of the Three Concentric Circles model suggested by B. B. Kachru (1985). Innovative changes and deviations have been recognized as indigenized features of Pakistani English that emerge due to the influence of L1 and the Pakistani cultural context. This is a theory-based content analysis of textbooks of English taught at IX and X grades in schools of the four provinces in Pakistan. An analysis of lexical stereotypes in Pakistani English is carried out to explore a multicultural dimension of Pakistani English. Recruiting the notion of Pakistani English as a multicultural language this study suggests that representation of Pakistani culture in the textbooks elevates intercultural competence to fill the gap in cultural diversity using English in ELT.

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1. Introduction

The power of economic globalization has penetrated all fields of life. Language globalization is a critical off-shoot of this global panorama of the modern world. With approximately 370 million native speakers and more than 600 million non-native speakers and with a total number of 980 million speakers (Julian, 2020) English has become a global language of the world. Throughout history, the occurrence of spectacular events evidenced that the language that was found frequently in the right place at the right time was English (Crystal, 2003). Mainly English is associated with the Occidental countries such as the United States of America, the United Kingdom, Canada, Australia, and New Zealand. English has become a language of global communication in all fields of social and cultural life including business, commerce, politics, technology, and most importantly education. Historically the English language was introduced in this region of South Asia namely the Indian Subcontinent as an outcome of colonialism when the British infiltrated through the East India Company. Some British colonial officers, administrators, and businessmen brought this language and gradually it evolved in terms of this diaspora that has its distinct political, sociocultural, economic, historic and pedagogical contexts (Kachru & Nelson, 2006).

With the mounting influence and power of the British Empire prestige and use of the English language also increased and it diffused in the political, legal, and educational systems of the Subcontinent. After the independence of Pakistan status of English as an official language was maintained and it captured the central place in the economic, political, social, cultural, and educational life of the newly born state. After the departure of the native British speakers of English, local varieties of English came into prominence and the persistent use of the varieties caused "nativization" of the Pakistani variety of multicultural English that can be termed Pakistani English (Mahboob, 2012). Now English is not associated only with America or Britain because it remained part and parcel of many institutional and official activities for 200

years in this region and this led to the indigenization of the language that emerged in the form of many local varieties of English unanimously termed as South Asian English and further categorized as Pakistani English, Indian English, Bangladeshi English, etc. (Baumgardner, 1998; B. B. Kachru, 1985; B. B. Kachru, Kachru, & Nelson, 2009).

Kachru's model of Three Concentric Circles is the best option to conceptualize this pluricentric nature of English as used in the world. Kachru distributed English in three concentric circles based on the type of spread, the pattern of acquisition, and the fields of functional use of English in different cultures in the world (B. B. Kachru, 1985). These concentric circles of English spread are Inner Circle, Outer Circle and Expanding Circle. The Inner Circle consists of the countries such as the UK, the USA, Australia, Canada, and New Zealand where English has the status of native language and is used in all the affairs of life as L1. The Outer Circle includes the country's most of which were the former colonies of the British Empire, in these countries English is used in many domains of social life and at the official and governmental levels. These countries are India, Pakistan, Bangladesh, Sri Lanka, Malaysia, Singapore, Kenya, Ghana, and others where English has the status of a second language. The Expanding Circle includes the countries such as Turkey, Saudi Arabia, the Arab Emirates, Japan, China, Korea, and others where English is used as a foreign language in education as a medium of communication with the countries of the Inner and Outer circles.

Although it is the most influential model regarding the spread of English in the world, it has been widely criticized for its oversimplification by many critics and researchers. Placement of the native countries in the Inner circle represents them as a place of central privilege (Graddol, 1997) and indicates linguistics imperialism (Modiano, 1999). Mollin (2006) considers Kachru's categorization of the English language in three circles useful but criticizes its failure to establish English as a lingua franca in the Outer and the Expanding circles. In this model rigid demarcation between the colonial and the colonized countries establishes a difference in the use of English between these two categories of countries. As a result, this spread of the English language is special and unparalleled. It traversed the level of a dialect, spoken by a monolingual community, to a host of categorically distinct varieties spoken by the majority of the world population (B. B. Kachru, 1992).

Thus, English became the second or foreign language in these countries where it is still used and learned as an icon of power and prestige. To sort out the difficulty of diversification of the English language, it is necessary to understand that diffusion and adaptation are two sides of the same coin. With the diffusion of English in Outer and Expanding circles, it underwent certain adaptations by the people using and learning it as ESL or EFL. Acculturation or nativization of non-native languages in South Asia has been a rule rather than an exception, as the acculturation of Persian into a non-native variety named Indian Persian (Sabk-e-Hindi), so nativization of British English gave rise to the varieties of Indian English, Pakistani English and South Asian English (Baumgardner, 1998; B. B. Kachru, 1985). This intercultural indigenization results in the development of local and regional varieties of UK or US English that is perceived as multicultural English with distinct linguistic and cultural features. This new multicultural dimension of English can be understood based on the Three Concentric Circles model of English developed by Kachru in the 1980s (Al-Mutairi, 2020).

To explore English as a multicultural language, it is necessary to realize that other than colonial history, the national language policies of Pakistan also contribute to the placement of Pakistan in the Outer Circle. In South Asian language policies and planning English has an important place because of its comprehensive role in many fields of social life, education, and intercultural communication (B. B. Kachru, 1997). In the current scenario of English use, there is no one variety of English but there are many World English or multicultural English (B. B. Kachru, 1992). This particular study is in line with Kachru's Three Circles model and it claims that when a Pakistani speaks English with another Pakistani or some non-native speaker, it is not needed to represent the American or British variety of English or in an interaction, a Pakistani speaker can speak English conforming to his/her cultural and linguistic norms and the same should be acknowledged from the other non-native speaker. English is used as a multicultural language in Pakistan because the language is democratic in its nature and can be modified by adding, creating and ignoring some bits to manipulate it (Crystal, 2003).

The present study aims to explore the status of Pakistani English as a multicultural language in Pakistan. It intends to highlight certain features of English as a multicultural variety as it is created and used in the Pakistani context. More specifically, it investigates how the representation of cultural content in the textbooks contributes to strengthening intercultural competence and facilitates the use of Pakistani English in multicultural contexts.

The study helps to understand the functional and structural status of Pakistani English as a multicultural language being used in a diversity of cultures. This study will recognize the creation of new meanings and adaptation of norms in the use of English according to different cultural contexts. It will discuss the factors that distinguish Pakistani English from other varieties and establish it as a multicultural language. It proposes to own multicultural Pakistani English and promote it confidently. The Research Questions are as;

- Do the textbooks designed for Pakistani schools promote the English language regarding Pakistani culture to develop intercultural competence?
- Which linguistic features of Pakistani English establish it as a multicultural variety?

2.   Literature Review

Rashid, Howard, Cunningham, and Watson (2021) established the view about the behavior of people of Pakistan towards English, as an associated official and global language, has changed over time specifically during recent years. Results of the quantitative survey study indicated that the perception of the people of Pakistan has changed with the emergence of English as a global language rather than a foreign language. They investigated the influence of diversity in culture on the attitudes of Pakistani society towards learning English as a foreign language. It revealed that English is playing its role as a multicultural language as it is bridging the gap in cultural diversity. Despite visible diversity in Pakistani and English culture, learning the English language can be used to mitigate the diversity impact by introducing native culture through this global medium i.e. English in the academic syllabus and on other social platforms such as media and communication.

Honna (2016) discussed the duality of the English language in the Asian context, that is, English as a multicultural language implies its plurality rather than being one language. Simultaneously, ELT deals with English as an international language implying its singularity. This study explored the issue of conceptualizing and teaching English as a multicultural language for international communication. It emphasized the need for a paradigm shift from the American Model of English to the Japanese Model of English. The global spread of English does not mean the adoption of American or British English as a standard but acceptance of English as a multicultural language. The study suggested modification in Japan's ELT practices to promote intercultural communication for educational purposes. It highlighted that Japan's ELT can play a mediating role to dissolve some pragmatic discrepancies created in a multilingual situation. It proposed the solution to the issue of recognizing English as a multicultural language and at the same time using it as an international language by developing diversity management through the ELT program. Japan's ELT should enable the students to accommodate the Japanese variety of English across cultures.

Mahboob (2012) gave a detailed description of some of the morpho-syntactic features of Pakistani English. Firstly, this study reported the features identified in the WAVE profile with a comprehensive introduction to Pakistani English. It highlighted some of the issues that emerged in analyzing the WAVE data. The limitations of the WAVE project were compensated by elaborating how the four features were different due to the varied backgrounds of the participants. Results provided a detailed explanation of the features which are attested to be present in Pakistani English. Data consisted of a variety of sources such as written texts, oral texts, and a review of previous research. The identity, exact sources and the sociolinguistic profiles of speakers/writers of these collected data are not known. Thus, the features identified and discussed in this study are based on different genres of Pakistani English and the speakers of these examples might have different backgrounds. This discussion reflects that biographical factors of the participants of a survey can impact their perception of linguistic features, thus it is important to study a variety of features within a larger sociolinguistic context.

Yamada (2010) scrutinized how other English-speaking countries were presented and Japan's domestic diversity was represented in EFL textbooks used in junior high schools. It

used content analysis of the EFL textbooks to suggest new dimensions in which multicultural perspectives of the English language could be assimilated into the EFL textbooks. This case study focused on the inclusion of the Japanese cultural context in EFL textbooks and identified the use of language in other English-speaking communities in the same contexts. The lessons were reviewed to ensure racial and ethnic diversity and to categorize the types of individuals in Japan to examine the internal diversity of Japan. The study concluded that English as a multicultural language helps to motivate EFL learners and teachers by extending their view of the world and their interests in learning other languages and cultures. English as a multicultural language performs different functions and initiates new meanings and identities when it is used in varying contexts. This study suggested that other varieties of English in the Outer and Expanding circles should be taught enthusiastically to enable the students to communicate with the individuals in other contexts.

Anwar and Kamran (2020) highlighted the indigenization process of Pakistani English in written discourse. This study explored the patterns of variation and modification of some grammatical and lexical features in Pakistani English and focused on the impact of Urdu and local Pakistani context on the indigenization of the Standard variety of English. Pakistani multilingual and multicultural society continuously influences certain features of English and these changes gradually become indigenized features of Pakistani English. The data has been gathered from Pakistani English novels, short stories and newspapers to discuss the indigenization of some grammatical features through the corpus of written Pakistani English texts. Certain grammatical features have been analyzed as variants of Standard British English. The data analysis showed that variations are not limited to one or two features but some variants and indigenized forms are used frequently in Pakistani English. The findings of the study suggest that the codification of these indigenized features and norms of Pakistani English in the form of reference books can be preserved for future use.

Talaat (2003) argued that Pakistani English is not one thing but identified many sub-varieties of it. The sub-variety of Pakistani English that has much in common with Standard English was chosen for analysis. To conduct an explorative study, an individual text was selected for data analysis using qualitative methodology. This study explored the sociolinguistic differences in the texts which are much similar to Standard English regarding grammar and vocabulary. It compared the responses of the two groups of informants, one consisting of Pakistani teachers and the other included British native speakers, to the text that was selected for analysis. Both the groups gave a similar opinion about the text that was closest to or away from Standard English. The text was a newspaper column that lay in the category of public and personal discourse simultaneously. The text was discussed with a group of Pakistani readers and then with a group of British speakers in terms of syntactic and lexical deviation. To specify the response of the native speakers, a native speaker of British English was asked to re-write the text partially or completely. The explorative analysis of the responses indicated that Pakistani English has certain distinct features regarding form. In its functions, Pakistani English has moral overtones influenced by religious belief while the re-written native version of the text and the responses of the native speakers manifested the influence of secularism on the values of Western culture.

Fox, Khan, and Torgersen (2011) supported the emergence of Multicultural English as a social and regional variety. In multilingual contexts, linguistic features of a new language variety do not relate to one particular ethnic group rather a majority of young speakers contribute the linguistic resources which highlight their multilingual context. They argued that in multilingual settings speakers from different ethnic backgrounds adopt some new linguistic features and draw on a spontaneous vernacular referred to as multicultural English. They conducted three studies of adolescent speech two in London and one in Birmingham. The first study focused on the Bangladeshi community while the second study was conducted on Black African and Black Caribbean communities. They discussed the phonological features (PRICE, FACE, and GOAT vowels) and compared the results to the variants in the traditional variety and the minority ethnic variety to determine the inter-ethnic diffusion of linguistic features. In each case, the new varieties of the English language replaced some features of the traditional local vernaculars. It demonstrated that social interaction and multi-ethnic networks play an important role in the development of multicultural English instigated by social and regional variation in language. The results illustrated that the social interaction between speakers is

indispensable for the emergence and adoption of multicultural London English. The Birmingham study described the linguistic variation in contemporary Birmingham English and the role of social networks in investigating the traditional features of the local accent and supporting inter-ethnic linguistic distribution. Through sociolinguistic interviews correlation between the social group networks and the use of language was revealed. It suggested that the social networking of the English speakers is determining factor for their linguist behavior. In multi-ethnic social networks, linguistic diffusion results in multi-ethnic language varieties whereas mono-ethnic networks establish their conventional dialect.

Honna (2005) established the role of English as a multicultural language considering the fact that it is indispensable for international and intercultural communication among non-native speakers belonging to countries in other parts of the world. He asserted to recognize English as an Asian language for teaching and learning situations and for use in different socio-cultural contexts. In many Asian and non-native countries of the world where English has an official or associate official status and is widely expanding through ELT, people have started using English extensively by incorporating indigenous and cultural-linguistic and non-linguistic features. Asian countries have adapted this adopted language according to their linguistic and cultural contexts, thus many diversified varieties of English emerged expressed through certain deviations in structural and functional features. Since English has established its worth as a medium of international communication, many Asian and ESL countries are extending and reinforcing ELT at the primary level. In the countries, with the successful expansion of ELT, people started speaking English with certain indigenous patterns adjusted for convenience of communicability. A cross-linguistic analysis of these indigenous patterns is required to understand these innovative and deviated forms and functions of English according to local cultural needs. These indigenized English expressions could not be rejected just because of their non-native structure and function, thus intercultural literacy and diversity management must be promoted to establish English as a multicultural language.

Khan (2012) explored the evolution of Pakistani English through the indigenization of syntactic, morphological, lexical and phonological linguistic features. This study identified Pakistani English as a distinct variety of the English language and compared it with Standard British English. She admitted that Pakistani English is developing its identity that is launched through the elite class of Pakistan who uses English and the influential media and the instructional materials used in Pakistan. She suggested taking applicable steps for the development and acknowledgment of Pakistani English at the international level.

This review of literature provides insight into various aspects of a non-native variety of English generally and Pakistani English particularly. It reviews attitudes and perceptions of Pakistanis towards English, the duality of English as an international and multicultural language, distinguishing features of form and function, indigenization of Pakistani English, and the role of representation of cultural content in EFL/ESL textbooks in developing intercultural competence, importance and indispensability of multicultural English in the multicultural and multilingual context of the Outer Circle.

3.   Methodology

The rise of English as an international language and its spread as ESL in Outer circle countries according to B. B. Kachru (1985) three concentric circle model have challenged the authority and appropriateness of linguistic and cultural competence based on English native norms. In Pakistan where English is "institutionalized" and emerged as a local "nativized" variety, identification of indigenous cultures is equally important along with being global. To answer the first research question, about the role of intercultural competence in promoting English as a multicultural language, representation of cultural content was analyzed in IX and X class English textbooks taught in the four provinces (Punjab, Sindh, KPK & Balochistan) of Pakistan.

Communicative competence is comprised of linguistic, sociolinguistic, and cultural strategic competence but intercultural communicative competence goes a step ahead of this in developing English as a multicultural language. The representation of cultures in textbooks is integral to ensuring the development of intercultural communicative competence that enhances intercultural awareness of people belonging to different cultures and countries. Keeping the importance of intercultural communicative competence in mind representation of

cultural content was analyzed in English textbooks of the 9ᵗʰ and the 10ᵗʰ class of the four provinces in Pakistan.

It is primarily a qualitative study following a theory-based content analysis of the textbooks to examine intercultural elements. In all the four provinces of Pakistan, public sector schools use textbooks designed and compiled by provincial textbook boards under the supervision of the Ministry of Education. Textbooks of English Grade 9 and Grade 10 taught at Secondary School Certificate level are primarily written and compiled by Pakistani authors, though some typical literary texts written by foreign authors are also included in these textbooks. Therefore, this study assimilates Cortezzi and Jin (1999) distribution of cultural content and Byram (1993) checklist to examine the representation of cultural content as depicted in 9ᵗʰ and 10ᵗʰ class textbooks of English. Percentages of the given frequencies are calculated which renders it a more comprehensible quantitative analysis.

Table 1: Categorization of Cultural Contents

Sr.#	Category
1	Social identity and social groups (social class, regional identity, ethnic minorities)
2	Social interaction (differing levels of formality)
3	Belief and behavior (moral, religious beliefs, daily routines)
4	Social and political institutions (state institutions, health care, law and order, social security, local government)
5	Socialization and the life cycle (families, schools, employment, rites of passages)
6	National history (historical and contemporary events seen as markers of national identity)
7	National geography (geographic factors seen as being significant by members)
8	Stereotypes and national identity (what is "typical," symbols of national stereotypes)

(Byram (1993) cited in Cortezzi and Jin (1999))

Firstly, all types of content were analyzed including reading texts, dialogue conversations, poems, and descriptive essays to obtain organized information through a structured content analysis that helps to infer the context of written materials (Chelimsky, 1989). Second, all the chapters in each textbook were analyzed and selected for the relative category of cultural information. For categorization of cultural content, Cortezzi and Jin (1999) identified three sources of cultural information i.e. Native Culture content, Target Culture content and International Culture content.

Table 2: Distribution of Cultural Contents – 9ᵗʰ Class English Textbook

Sr.#	Text Book Boards	Native Culture	Target Culture	International Culture
1	**Punjab (PTB)**	1. The Saviour of Mankind 2. Patriotism 3. Media and Its Impact 4. Hazrat Asma 5. All is not Lost 6. The Quaid's Vision and Pakistan 7. Noise in the Environment 8. Women's Rights	1. Stopping by Woods on a Snowy Evening (Poem) 2. Three Days to See 3. Daffodils (Poem)	1. Sultan Ahmad Masjid 2. Drug Addiction
2	**Sindh (STB)**	1. The Last Sermon of the Holy prophet (PBUH) 2. Shah Abdul Latif Bhitai 3. Moen-jo- Daro 4. The Healthy Living 5. Chasing Dreams 6. The Great Visionaries 7. The Role of Women in Pakistan's Creation and Development	1. Daffodils (Poem) 2. Helen Keller 3. Abou Ben Adhem (Poem) 4. The Miller of the Dee (Poem)	1. Health Problems Caused by Mosquitoes 2. The Fox and the Stork 3. Galileo Galilei 4. The Secret of Success

		8. Ghazi's Diary	
3	**Khyber Pakhtunkhwah (KPK)**	1. Prophet Muhammad the Model of Tolerance 2. Iqbal's Message to Youth 3. Quaid- A Great Leader 4. The Madina Charter 5. Nasiruddin 6. The Two Bargains 7. The Fantastic Shoemaker 8. Safety First	1. Daffodils (Poem) 2. Hope is the Thing with Two Feathers (Poem)	1. The Old Woman (Poem) 2. Technology in Every- day Life 3. Letter to the Newspaper Editor
4	**Balochistan**	1. Hazrat Abu Bakr Siddique 2. Patriotism 3. The Old Man and His Grandson 4. Drug addiction	1. The Rainy Day (Poem) 2. The Man of Life Upright (Poem) 3. Hope is the Thing with Two Feathers (Poem)	1. Our World and Pollution 2. Nursing a Noble Profession 3. Discipline 4. Media and Its Role 5. The Bird and the Elephant 6. Sports and Health

Table 3: Percentage of the Cultural Categories

Sr.#	Provinces	Total # of Lessons	Native Culture		Target Culture		International Culture	
			Frequency	%	Frequency	%	Frequency	%
1	Punjab	13	8	61.51	3	23.07	2	15.38
2	Sindh	16	8	50	4	25	4	25
3	KPK	13	8	61.53	2	15.38	3	23.07
4	Balochistan	13	4	30.77	3	23	6	46.15

4. Data Analysis

There were 8 textbooks of English being taught at the Secondary School Certificate level in the four provinces of Pakistan. The following tables represent all the contents included in the textbooks in three categories of source (native) culture, target culture, and international culture. The results in table 2 indicate the frequencies and percentages of the lessons in three cultural categories devised by Byram (1993). There are 13 lessons in the textbook of English that is being taught to grade 9 in Punjab and it is prescribed by Punjab Text Book Board (PTB). 8 lessons (61.51 %) are based on native culture, this content presents the use of the target language i.e. English, in learners' native social context, the content of the 3 lessons (23.07 %) is related to the target culture i.e. representation of the cultural context where English is used as first language i.e. American or British culture in terms of author, topic, characters and events and the remaining 2 lessons (15.38%) integrate the contents based on other world cultures or the contents that fall in the category of international culture. There are 16 lessons in the textbook of English that is being taught to grade 9 in Sindh and it is prescribed by Sindh Textbook Board, Jamshoro (STB). 8 lessons (50 %) are based on native culture, the content of the 4 lessons (25 %) is related to the target culture presenting the target language in the cultural context of the countries where English is the native language and the remaining 4 lessons (25%) include the contents related to the world cultures where English does not have the native or first language.

The same is the case with the textbooks prescribed by Khyber Pakhtunkhwa Textbook Board Peshawar. There are 13 lessons in the English textbooks that are being taught in grade 9 in KPK. 8 lessons (61.53 %) represent the content based on native culture, the other 2 lessons (15.38 %) exhibit the English language in the cultural context of the native English language countries and the 3 lessons (23.07%) are characterized by the contents that are not related specifically to the other two cultural categories i.e. native culture or target culture, instead, the content of these lessons represent world cultures in general. Representation of cultural contexts in the textbook prescribed by Balochistan Textbook Board Quetta is contrary to the trend set in the textbooks of English in the other three provinces. It is obvious in the

textbooks prescribed by PTB, STB, and KPK Textbook Board that the majority of lessons represent English language use in native culture contexts. This distribution of content in cultural categories is anomalous in the textbook of English being taught in grade 9 in Balochistan. There are 13 lessons in the textbook of English that is being taught in grade 9, the content of 4 (30.77 %) reading texts represent the use of the English language in the context of the native culture (Pakistani Context), 3 lessons (23%) relate to the target culture because these poems are written by American and British authors and the other 6 lessons (46.15%) depict the reading texts in international cultural contexts. The majority of the reading texts do not represent the use of English in native Pakistani culture, it indicates that most of the reading texts in the textbook of English taught in grade 9 manifest the use of the English language in the general as well as international context.

Table 4: Distribution of Cultural Contents – 10th Class English Textbook

Sr. #	Text Book Boards	Native Culture	Target Culture	International Culture
1	Punjab (PTB)	1. Hazrat Muhammad (PBUH) – the Embodiment of Justice 2. Little by Little One Walks Far 3. Faithfulness 4. Selecting the Right career	1. Try Again (Poem) 2. The Rain (Poem) 3. Peace (Poem) 4. Great Expectations	1. Chinese New Year 2. Population Growth and World food Supplies 3. First Aid 4. Television Vs. Newspaper 5. A World Without Books
2	Sindh (STB)	1. The Wise Caliph 2. Professions 3. A visit 4. Dignity of Work 5. A Village Fair 6. Shopping 7. The Inheritors 8. The Khyber Pass 9. How to Do Things 10. The Customs of Different Regions of Pakistan	1. The voice of God 2. Little Things 3. From a Railway Carriage 4. A Nation's Strength 5. Beautiful Hands 6. The Hand That Rocks the Cradle Is the Hand That Rules the World 7. King Bruce and the Spider 8. Casabianca 9. The Minstrel Boy 10. There is a Good Time Coming	1. King Faisal 2. An African Village 3. The Uses of Adversity 4. The Man Who Wins 5. Speak Gently 6. Making a Summary
3	KhyberPakhtun khwah (KPK)	1. Simplicity and Humility of Hazrat Muhammad (PBUH) 2. The Champions 3. Women's Role in the Pakistan Movement 4. Water Scarcity In Pakistan 5. Hazrat Umer	1. Dreams (Poem) 2. In Spite of War (Poem) 3. Equipment (Poem) 4. They Have Cut Down the Pines (Poem) 5. Opportunity (Poem)	1. The Great Masjid of Cordoba and Iqbal 2. The Aged Mother 3. Population Growth and Its Impact on Environment 4. Genetically Modified Organisms 5. The Model Millionaire
4	Balochistan	1. Hazrat Muhammad-ur- Rasool Ullah Khatam-un- Nabiyeen 2. Wealthy Man 3. Unity, Faith and Discipline 4. Handicrafts of	1.Daffodils (Poem) 2. Be Kind (Poem) 3. Try Again (Poem)	1. Importance of Trees 2. Providing First Aid 3. Road Safety 4. Science and Technology 5. Pleasure of

Balochistan	Reading Books
5. A Silly Master	

Table 5: Percentage of Lessons in the Cultural Categories

Sr.#	Provinces	Total # of Lessons	Native Culture		Target Culture		International Culture	
			Frequency	%	Frequency	%	Frequency	%
1	Punjab	13	4	30.77	4	30.77	5	38.46
2	Sindh	26	10	38.46	10	38.46	6	23.07
3	KPK	15	5	33.33	5	33.33	5	33.33
4	Balochistan	13	5	38.46	3	23	5	38.46

Analysis of the textbooks of English taught in grade 10 has given insight into cultural categories into which different lessons have been placed according to the cultural representation of that lesson. There are 13 lessons in the textbook of English taught in grade 10 and prescribed by the Punjab Textbook Board, Lahore. Analysis of the distribution of reading texts into three cultural categories presented by Byram (1993) indicates that 4 lessons (30.77%) of reading texts represent different aspects of native Pakistani culture in teaching the English language. 4 reading texts (30.77%) including three poems and one novel indicate target culture representation because all the four contents are written by British and American authors a part of English literature. The largest representation of the reading texts is in the international culture category because 5 lessons (38.46%) include the representation of Chinese culture specifically and other topics generally which are/can be part of any international culture. There are 26 reading texts in the textbook of English taught in grade 10 and prescribed by Sindh Textbook Board, Jamshoro.

Representation of different dimensions of native Pakistani culture is manifested in 10 lessons (38.46%). 10 reading texts (38.46%) are related to target culture representation. 6 lessons (23.07%) include the reading texts which depict international culture. Textbook of English for grade10 prescribed and designed by Khyber Pakhtunkhwa Textbook Board, Peshawar is comprised of 15 lessons. Of these 5 reading texts (33.33%) portray native culture including religious and socio-cultural aspects of Pakistani culture specifically. 5 reading texts (33.33%) are related to target culture representation because all the reading texts are poems written by American and British authors. 5 lessons (33.33%) come under the category of international culture with the depiction of cultures of Spain, Japan specifically and the other 3 reading texts contribute to international culture. Textbook of English for grade10 prescribed by Balochistan Textbook Board, Quetta includes 13 lessons. 5 reading texts (38.46%) are about native culture including some glimpses of Islamic history, and regional and historical aspects of Pakistani culture. 3 reading texts (23%) are poems related to target culture representation because all the poems are written by American and British authors. 5 lessons (38.46%) are related to the category of international culture as this content does not fall under the category of any specific cultural representation but deals with the ideas which are applicable at the international level.

5.   Discussion

Contemporary English has dual diverse tendencies in its magnitude: the spread of English as a global language and the emergence of many national varieties of English (Kirkpatrick, 2010). When the English language was transplanted in the countries of the Outer circle and then the Expanding circle, naturally the people of these countries adapted it according to their cultural contexts and local needs. Since Pakistan is in the Outer circle countries, thus English underwent an intercultural adaptation process and the non-native, intercultural variety of English emerged as a multicultural Pakistani English.

The concept of English as a multicultural language supports that no variety of English is better than any other neither in its form nor in its linguistic and cultural function. Pakistani people cannot use (specifically speak) English without adapting it to the norms and demands of the Pakistani culture and neither without the linguistic influence of L1 of the speakers. English is not the official language in all the countries of the Outer circle but in Pakistan English has the status of official/ associate official language, which enhances its importance as a medium of international communication for Pakistanis. In many Outer Circle countries, where English is the official language and outspread of ELT is extensive, people have started speaking

English with one another. Despite the fulfillment of both the conditions, still in Pakistan people are not proficient and confident enough to use English in their non-native local scenarios. Possibly it is because ESL learners think that English should be used in the same way as the native speakers do. Resultantly this false notion gives rise to a feeling of embarrassment in speaking English in a non-native way (Honna, 2005).

Most Pakistani people as non-native speakers have to use English with other non-native speakers and they seldom use English with native speakers but this feeling of shame hinders them to use a localized variety of English and they shirk acknowledging the value of Pakistani English in multicultural contexts. Thus, introducing native culture representation through the target language facilitates the ESL learners to learn the use of language in their own cultural context (Cortezzi & Jin, 1999). The results of the textbooks analysis indicate that there is a major representation of native culture contents in the textbooks of grade IX prescribed in Punjab, Sindh and KPK but in IX grade English textbooks taught in Balochistan representation of native culture is less than 50% i.e. 30.77%. Representation of native culture in the textbooks of grade X taught in all the four provinces is less than 50% more focus is either on target or international culture contents. This representation of native cultures endorses familiarity with domestic cultural diversity and enables ESL learners to develop intercultural competence which supports the use of Pakistani English as a multicultural language. This concept of Pakistani English as a multicultural language motivates ESL learners to accept and use cultural and linguistic deviations and modifications as legitimate in using Pakistani English in non-native contexts. On the other hand, the issue of recognizing English as a multicultural language and at the same time using it as an international language can be solved by realizing domestic diversity through ELT programs. Thus ELT would enable the learners to accommodate Pakistani English across different cultures.

6.   English as a Multicultural language in Pakistan
6.1   Distinguishing Features of Pakistani English
The concept of English as a multicultural language is based on the belief that a common language does not mean a uniform language and each variety of language has the right to develop its own cultural and linguistic features which in other words construct the identity of the speakers of that particular variety. English cannot hold the ground as an international or global language without its worldwide expansion which is not possible only with American English or British English. An attempt to spread American or British English in all parts of the world, with diverse linguistic and cultural norms and contexts, is simply unrealistic, unattainable and must be undesirable. When English came in contact with the Pakistani socio-cultural environment it changed according to the cultural and linguistic panorama prevalent in Pakistan. Under the linguistic influence of Urdu and other languages used in Pakistan, a new nature and structure of English evolved and it was adopted by Pakistani speakers because it coordinates with their cultural identity (Ali, Samoon, & Ali, 2020). At the lexical level Pakistani English has filled the gap by replacing the words appropriate in English culture with loan words from Urdu and other regional languages of Pakistan such as *baradari, jihad, waderah, hijab, etc.* (Baumgardner, 1990).

The addition of productive suffixes with the base words of English and Urdu origin created new vocabulary unfamiliar in other varieties of English (Baumgardner, 1998) such as *de-load, point-ation*, and addition of the suffices *er, ee* and *ism* introduced many innovative terms that strengthen the linguistic and cultural identity of Pakistani English such as *Bhuttoism, mullaism, Ziaism, affectee, supervisory, etc.* Pakistani English deviates from British English syntactically as well. This variation lies both at the sentential and clause level as word order deviates at the sentence level and comprehension rules at the clause level in Pakistani English differ from that of British English (Khan, 2012). Even at the phrase level Pakistani English exhibits new collocations which are not found in any other variety of English such as *double roti*, *police chokki, lathi charge, British raj, aurat march, etc.* (Baumgardner, 1990). Pakistani English may be categorized as a rhotic variety because mostly Pakistani speakers pronounce /r/ in all phonetic contexts such as *farm /faːrm/, brother /bɹʌðɚ/.*

In Pakistani English pronunciation is spelling oriented such as /ə/ is stressed in individual words particularly and the stress on these unstressed vowels affects the pronunciation of Pakistani English *(Mahboob, 2012)*. As limitations of this study restrict

detailed description of linguistic features of Pakistani English, this overview catches sight of the fact that Pakistani English acquires most of the features shared in other varieties of English but simultaneously it has established its own distinguished identity as a legitimate variety.

6.2   Multicultural Lexical Stereotypes in Pakistani English

For Pakistani speakers, the most beautiful and approachable words in English are those, they are familiar with and have some social and cultural association with. The presence of such words may create a feeling of ownership for the English language among the Pakistani speakers and they may accept it as Pakistani English. Pakistani English has many loan words from different indigenous cultural and regional domains of life such as food, clothing, architecture, politics, and religion as well. These loan words are holding their permanent place in Pakistani English and similarly, Urdu stereotypes are no exception (Baumgardner, Kennedy, & Shamim, 1993). Pakistani English is a distinct variety while in order to establish it as a multicultural language some social stereotypes have been explored. For the study, some data has been chosen from different sources including newspapers, dictionaries, and online TV interviews. This data elucidates that such Urdu lexical and social stereotypes are a part of Pakistani English and add a multicultural flavor to it.

Table 6: Lexical Stereotypes used in Pakistani English

Sr.#	Stereotypes	Description	Source
1	**Pendu**	Origin: Punjabi - Literally it means a person living in the village (Pind) but in the stereotypical sense it refers to a person who is considered culturally backward by the fellows. It can also mean a stylish person in pendu style.	Pendu [masculine] *noun* Dictionary.com
2	**Jihad**	Origin: Arabic In Islam Jehad is a meritorious and dedicated effort for the will of Allah. In its connotative meaning, it is used for a determined struggle for any cause.	The PM, while offering his prayers during their 'jihad' against the virus, asked them to accept his decision for the sake of the 50 million Pakistanis living below the poverty line. *APRIL 12, 2022 Tribune.com.pk*
3	**Jihadi**	Derived from Jihad: A person who participates in Jihad. In the Islamic context, a jihadi strives in devotion to Islam. In the context of Islamophobia, it is a negative stereotype of Muslims in the modern world.	*And such sentiments gained support of the liberals and keyboard jihadists who thought the country had no other problems worthy of being addressed. APRIL 12, 2022 Tribune.com.pk*
4	**Dharna**	Origin: Sanskrit < Hindi - It is a way of protest by sitting in front of the house of the person from whom reparation is sought. In a stereotypical sense, it refers to a social/political protest to get demands fulfilled.	Pak Opposition To Stage *Dharna* In Assembly Till No-Trust Vote Is Held *April 03, 2022 - NDTV.com*
5	**Bhuttoism**	Origin: Urdu - This stereotypical term is used for the ideology of Zulfiqar Ali Butto the founder of Pakistan Peoples Part y (PPP).	The PPP government's policy of reconciliation is yet another name for Bhuttoism.
6	**Mullahism**	Origin: Persian - Mullah is a Muslim educated and trained in Islamic law and doctrine. Mullaism refers to such ideology but in the contemporary world, it is used as a stereotype for a person having a rigid and fundamentalist ideology.	
7	**Propaganda**	Origin: Latin A systematic effort to manipulate	Speaking on Geo News Programme Capital Talk, Bilawal

		beliefs, actions, and attitudes of other people. It is a social stereotype used frequently both in Urdu and Pakistani English.	Bhutto Zardari called a video of him fake and termed it PTI propaganda.
8	**Desi**	Origin: Sanskrit<Hindi It is an umbrella term that refers to people and products of South Asian ethnicity. It is stereotypically used in a derogatory sense as contrary to modernism.	*To a 'desi' like me, the most beautiful words in the English language are the ones that have the fragrance of one of the languages I love most: Urdu.* ***drraufparekh@yahoo.com*** *DAWN.com April 13,2022.*
9	**Hijabis**	Origin: Arabic – Derived from *hijab* In the context of women empowerment and modernism, the women who wear hijab are termed hijabis. Now it is a negative stereotype specifically in non-Muslim countries.	
10	**Naya Pakistan**	Origin: Urdu It refers to the moto of Tehreek e Insaf. Now it is used as a social stereotype for any idea and action based on to build "new Pakistan".	*Ever since he gained power, the captain had been reciting the mantra of 'insaf' and 'naya Pakistan' accompanied by incessantly evoking the religious sentiment.*

7. Conclusion

This study concludes that Pakistani English is not an interlanguage or dialect, but it is a legitimate variety of English in its own right with distinguishing functional and structural norms (Jenkins, 2009 p.202). Furthering a step ahead, this study has explored the multicultural nature of Pakistani English because Pakistan is a multicultural land, thus Pakistani English cannot be spared from this multicultural influence that is quite discernible in the phonological, lexical, and syntactic, semantic, and pragmatic representation of Pakistani English. To address the issue of multiculturalism in Asian (Pakistani) English, standardization is not the solution, but it needs intercultural literacy (Honna, 2005). Generally, in Pakistan, the ideal outcome of teaching and learning English is to enable the learners to reproduce the American or British variety of English in terms of phonological, lexical, morphological, syntactic and even pragmatic features. ESL learners think that the criteria of success are to speak English as a native speaker does and they fail to do so, thus they feel ashamed of their performance and hesitate to speak English, and do not feel confident to use the Pakistani variety of English. Thus, this study can be wrapped up with the suggestion that the multicultural nature of Pakistani English should be accepted nationwide and promoted as an independent variety of the English language. This perception will support the teaching and learning of English in ESL contexts and Pakistani speakers of English will be confident in using Pakistani multicultural English.

8. Recommendations
- The concept of English as a multicultural language in ESL education should be promoted to prepare students specifically and global citizens generally to adjust to a multinational and multicultural society with an English language environment.
- International collaboration and coordination are required to develop such educational programs which can strengthen English as a multicultural language and ensure intercultural communicative competence among the speakers of different varieties of English.

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