

An Analysis of Lexico-Semantic Variations in Pakistani English Newspaper Corpus

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Abstract

The present study focuses on the corpus-based lexico-semantic analysis of Pakistani English to identify the variations in the language of newspapers. It also investigates how Pakistani English newspapers consider their readers' cultural and social ideals for intelligible contact while selecting language posts. As a result, they often deviate from the native norms of the language adopting many indigenous linguistic features and emerging new varieties of New English to define their tasks easier in order not only to facilitate but to attract people's attention. Therefore, Moag's model on New Englishes, Boas's theory of cultural relativism, and Kachru's Theory of Nativisation and Acculturation with the conception of the Outer Circle (1986) mainly connected to institutionalize Second Varieties of English have been used for the theoretical analysis within Pakistani context dependent socio-cultural scenario. The usage of these lexical items shows that Pakistani English is derived from the source, namely, Standard British English, for example, *shadi hall*, *Jihadi outfits*, etc. These lexical item categories followed in coinage, borrowing, idiomatic collocations, and semantic shift. This study also attempts to create lexicographical entries to represent the diverse Pakistani English and become available to society's educational and global communication. The study purposively compiled the 2 million corpora from the websites of two major Pakistani English Newspapers, The Nation and The News, and then analyzed it by using corpus software tools Antconc 3.5.8w to search for the key terms and to identify these elements of the stance. The study's finding highlights the New English variety of Pakistani English Newspapers and the adapted lexemes used in the local sociolinguistics context. One of the study's most significant findings shows that the New Englishes lexemes are infused with Islamic, historical, and social culture, highlighting the diverse local colours adapted to the Pakistani setting. The New Englishes in Pakistan comprises the amalgamation of Arabic, Urdu, Punjabi, and English lexemes. The study also broadens the horizon of society's educational and communicational usage while maintaining the endonormative standard.

Keywords: Lexico-semantics, Corpus analysis, Pakistani English, New Englishes, Endonormative standard

1. Introduction

New Englishes considers a different field in Applied linguistics, showing that the socio-cultural, educational, political, and historical background of the world influences English varieties (Jenkins, 2006). Likewise, Clarkson (2017) states that the total number of English users across all countries has risen to 983,522,920; a quarter of the world's population is encompassed who can understand this and who essentially skillful users of both written and spoken English are. This variety of usage of multicultural contexts is brought to light via phonetics, lexemes, grammar, semantics, and pragmatics; some English variants vary.

Kachru classified World English into three layers by producing *Three Concentrated Circles*; the inner circle consists of the U.K., USA, and Australia. Bangladesh, Pakistan, India, and the rest belong to the outermost circle. Moreover, countries including Saudi Arabia, Egypt, Japan, and China are part of the Expanded Circle (Kirkpatrick, 2014). In addition, the geographical, socio-political, and historical context is described by these countries. The intimate circle is also known as Standard providing nations. At the same time, nations in the outer circle include former colonies of the United Kingdom and the United States. English is widely used for communication outside the classroom and in offices due to its superior power. The growing circle, in contrast to earlier spheres, now encompasses nations that were British Rajah territories (Park & Wee, 2009). They further illustrate that as a different field of applied linguistics, New English exhibits that above this statement, the countries in Kachru's Outer Circle, including Pakistan, where English is an official and second language, New English lexical elements, and diffusion contribute to the promotion of the sociolinguistic culture of the language by a migrant group of foreign lands greatly contribute to the promotion of the sociolinguistic culture of the language. The emergence of new, native varieties increases the steps towards local acceptance and codification and literary employment of new varieties (Schneider, 2020).

Individuals in other countries were encouraged to learn the English language as a communicative global language for communication is intentionally used. Although the English varieties emerged from the conquest of British colonies or socioeconomic influences, the native English speakers of that time are now known as World Englishes. Some the researchers like Jilani & Anwar (2018), Khan (2012), Talaat (2002), and Rehman (2020) have viewed Pakistani English as an autonomous variety whose standards are being developed. The urgent need

is to identify the future status of English in Pakistan as a strict objective and adoption and appropriate local varieties. The Pakistani new English variations frequently used in the written and spoken context provide the standard context in Pakistani culture.

2. Lexico-Semantic Variations in Pakistani English

Pakistan is multilingual, with over 74 spoken languages, making it a veritable honeycomb of linguistic legacy. Urdu is the national language, spoken as a mother tongue by a small percentage of the population. However, English is the official language and is utilised as the medium of instruction in educational institutions (Khaliq, 2007). Around the 1970s and 1980s, the term Pakistani English or Penglish is broadly used locally and worldwide (Zeb & Bashar, 2019).

According to Talaat (2002), Pakistani English is a non-native English variety that determines all the linguistic terms in English. The lexical variations in Pakistani English are due to the semantic shift in some lexical object changes from their original Standard British English to the native languages (Urdu, Punjabi). The Arabic language sometimes influences them. Regarding vocabulary, grammar, accent, some word spellings, and other character spellings, Pakistani English differs significantly from other English dialects (Riaz, 2021). As English is the second language in Pakistan, people use cultural words while speaking and writing English.

Besides English being used as a second language in Pakistan, Arabic has also emerged as a prominent feature in Pakistan's cultural heritage and is widely expressed in the language. Islam's religion greatly impacts the Pakistani sociocultural climate, depriving the major historical base; therefore, it also influences the lexical variations of Pakistani English. According to Khan (2012), Pakistani English has been influenced by the Arabic lexicon. For instance, *Assalam-o-Alaikum*, as well as lobbying and appreciating vocabularies like *Maash-Allah* and *Alhumd-o-Lillah*, *Jihad* (sacred battle), *Masjid* (mosque), *Shaheed* (martyr), *Shariat* (Islamic law), and *Zakat* (Islamic tithe). The evidence has shown that some words used by Pakistani speakers diverge from standard linguistic forms and assimilate cultural words in English.

Considering Pakistani English as a legitimate and elite variety, Rehman (2020) cited that some linguists like Prator (1968) and Baumgardner (1987) also regard all differences from Native English species as errors or lower English as problems. For those who say Pakistani English to become an independent version, modernism and variants of Pakistani English, Pakistani English speakers are considered to be a matter of pride. Moreover, these linguists and native speakers were still focused on the Indian and Pakistani for most English speakers as their most unintelligible variety.

The study conducted by (Jilani & Anwar, 2018) on lexico-semantic features of Pakistani English newspapers focuses on the coinage of the new words from Pakistani culture to express the prevalent thoughts and affairs in the society and whose direct replacement might not be available in Standard English. The words such as *gullu butt* refer to a famous negative character that might be alien to other cultures but intelligible to respective cultures. Another word that has gained popularity in the context of Pakistan in English newspapers Pakistan is *lota-culture* which depicts the culture of switching political loyalty (Soomro, 2022). The study asserted that many such types of words are prevalent in Pakistani discourse and have achieved the status of institutionalized phrases. It further strengthens the concept of Nativisation and Acculturation given by Kachru.

Sardar (2021) claims that lexical-semantic variation occurs due to code-switching in Pakistan, and almost all conversations have a large portion of English in whatever language. The language of pleading is also English in all Pakistan courts. At the same time, the speakers switch conveniently from English to Urdu or amalgamation of Urdu words in English words, for example, *hlala* (*reconciliation after divorce*), *nikah* (marriage), and *shariat* (Islamic law). When such courts convene in small towns or rural areas where English is not extensively verbalized, the case will be heard in Urdu, and if the decision is written in English, it is translated into Urdu. In Addition, Talaat (2002, p.14), "by changing code and mixing code which have become the norms simultaneously", considers that English and Urdu are being used. It has become a trend to start a dialogue in Urdu with an English accent and then switch to English and vice versa (Khan, 2012). An FM radio advertiser, for example, said, *hamaray (our) listeners, Ahmed Jehanzaib ha, the favourite singer*. For example, *stile duniya* (fashion world), *Bhangra Music*, *Aaj T.V.*, and more are used by many T.V. channels. Similarly, Sultana (2014) describes a society in which English is influenced by the proliferation and indigenization of English words in the native language. Thus, English in Pakistan embraces the Urdu language in contact with the local context, providing variation in the English language.

3. Lexico-Semantic Variation in Asian English Languages and Other Contexts

Asian people, including Pakistan, adopt English for correspondence but have been identified with the numerous linguistic features in nativized English that deviate from native English speakers' norms. The explanation is that some Southeast Asian countries have different levels of institutionalized English (for example, Singapore and the Philippines), while others are classified as part of the Expanding Circle of English (e.g., Indonesia, Malaysia, and Thailand). Many scholars elaborate on the characteristics of Southeast Asian English, i.e., Kachru (1988) and Nelson (2006), focused on the structural variation, i.e., phonology, lexis, syntax, and discourse.

Tan (2013) describes the lexical varieties of the Malay and Chinese language and their influence on each other. This study also examines the influence of other languages, such as Tamil, Iban, and Kadazan, because of their cultural interference. Malay English lexicon is not only influenced by loanwords, compound combinations, loan translations, and lexicon development but also affected by the semantic modifications of many-core words, for example, hybrid (e.g., balik kampung rush and Kopitiam table) in form. Thus, future studies should examine the stabilization of Malay lexical features in the context of Malay English as a legitimate variant in an emerging endonormative standard. Tan (2014) states that it is necessary to standardize in the native context of linguistics before including it in a Malay English

dictionary.

Halim (2018) also researched the Malaysian lexical frequencies used by Malaysian English local speakers. The frequency is a proxy measure for the likelihood of a learner being exposed to a vocabulary item, including a phrasal lexical item such as a collocation.

Abel (2016) claimed that Nigerian English's lexico-semantic variants had diminished international intelligibility, while such developments have good standing for English in Nigeria. However, it would be difficult for non-Nigerians to understand these variances; for instance, *iya oko* (mother-in-law) is usually different from *sister-in-law*, which might refer to either a husband's younger or older sister. It is an instance of semantic expansion, which frequently occurs in several contexts (Chimuanya & Awonogu, 2016). Therefore, it is necessary to codify the lexical variation corpus to give ESL teachers better guidance to native and non-native Nigerians.

Likewise, Thai and native English teachers have no background knowledge of the Thai English variety while teaching any writing course. Despite general training, the teachers have not been trained enough with insight into native English, localized text, and the student's learning attitude to come up with more understanding when providing feedback. Getting perspectives on Thainess and Thai English will also improve the talent of bilingual Thai authors (Singhasak & Methitham, 2016). For instance, Thai students often refer to many types of bags in written English, such as *a handbag, wallet, briefcase, or suitcase*, with the word *krapao* in Thai. It is so because the general meaning form of this single lexical word in Thai can be employed informally to denote the number of different meanings. Thai students use the word *bag* in all circumstances since *krapao* may be used in all scenarios in Thai (Bennie, 2016).

4. Theoretical and Research Background

It is assumed that the change from *global English* or *universal English* to a more pluricentric term, according to Kachru (2019). It has opened many doors for English to be used by speakers worldwide, as is evident in the significantly new phrase, *World Englishes*. It has now spread across the center of Britain and is spoken by most non-native speakers in their own ethnic, socio-cultural, and linguistic forms. Non-native speakers create new cultural and social bilingualism by altering and manipulating the structure and function of English in its new ecology. As a result, English underwent acculturation to complete the local linguistic market dominated by indigenous languages. The phrases like, *You haven't got anything to declare?* Instead of, *Do you have anything to declare?* defines the non-acrolectic variety changes to mesolectic variety in the local context. Thus, the sociolinguistics dimension of bilingual creativity manipulates linguistic resources to generate new meanings.

With the advent of World English and the departure from its singularity as the language of its former center, more attention is given to English varieties and the nativization of these varieties, so much so that the nativization of English has become the subject of many researchers and scholar's attention (Kachru, 2019). Word formation processes can assume various configurations in different cultures, and several scholars have concentrated on their linguistic actions in cultures where English coexists with other language systems (see Alabi, 2000) cited by (Anesa, 2018) Although the amount of research on World Englishes is increasing at a significant rate, areas of disagreement seem to remain. The need for common ground among scholars is evident (Kachru, 2019). The World English model of Kachru in which he describes three language circles, i.e., the inner circle, the outer circle, and the expanding circle. Each circle is defined below in figure 1 three concentric circles of Englishes.

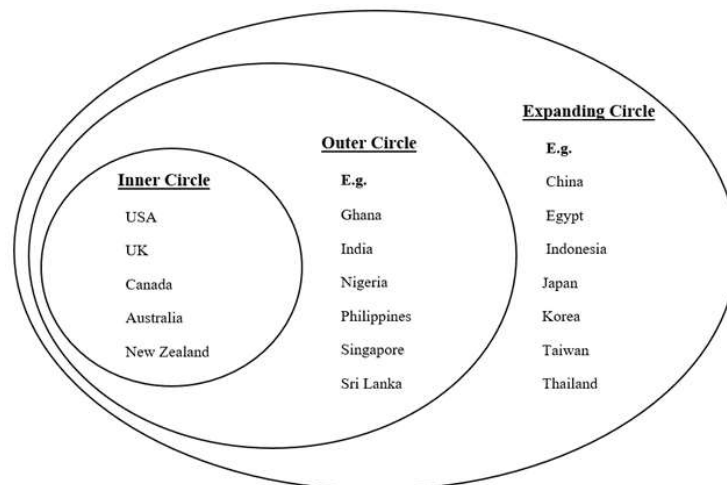


Figure 1. Adopted Braj Kachru's three Concentric Circle Model (1986)

This circle of Kachru (2006) defines English originality and originality in the U.K. This model translated English into Australia, New Zealand, and North America. Therefore, in regions with its beginnings, growth, and still being used primarily: The United Kingdom, Australia, Neo-Saarland, Ireland, Canada, and South Africa, it is the historical and sociolinguistic foundation of the English circle. The total number of English speakers in those regions is 380 million out of around 120 million. Kachru also defines the outer circle as representing the

expansion of English into Asia, either by an invasion of the United Kingdom or English used in British nations' remaining (or indirect) colonies. English is not the first language in these countries; in higher education, law, media, justice, and other agencies, it is nevertheless used as an official language. The circumference covers India, Bangladesh, Pakistan, Nigeria, Malaysia, Tanzania, Kenya, the Philippines, and more. There are 150 million to 300 million speakers in these areas (Kachru, 2006). The Expanding Circle covers countries where English does not have a historical or governmental role but is used as a foreign trade or business communication tool. China, Russia, Japan, South Korea, and Indonesia are in the growing circle. These speakers are estimated at between 100 million and 1 billion (Kachru, 2006).

According to Khan (2012), non-native variations of English also deviate from British or American native English because they are often influenced by coexisting indigenous and cultural languages. The cultural contexts in which languages differ and are native during spoken may differ in World English (Kachru & Smith, 2008). The position of English is therefore modified in a global sense. It shows that English uses and forms differ from one standard to many (Crystal, 2003).

In the multidimensional practice of cultural debate, English offers the users and communicators various rhetorical purposes (Weaver, 1996). There is an English and a World English Chain for contact with multiple languages (Canagarajah, 2006). By putting all the points in a nutshell, World Englishes defines as a natural language used for communication and varies from one culture to another according to convenience. It is also considered the most significant in World Englishes because of its global usage, and it provides diverse practices of the transformation of nativeness to refashion the local culture.

According to Boas' cultural relativism theory (1963), cited by (Boas, Darnell, & Lewis, 2021), the norms and values of one culture should not be judged by those of another. The concept of "cultural relativism" holds that a person's practices evaluate their roots in cultural aspects. Comparing the two civilizations was like comparing apples and oranges because they require different approaches.

Moag (1992) investigated the evolution of a specific variety, Fijian English, and proposed a lifecycle of non-native Englishes. He identified five processes, Transportation, Indigenization, expansion, institutionalization, and decline, four of which all varieties must go through and the fifth of which only some must (Nimahazizahhh, 2015).

All three scholars have proposed developmental cycles similar to English and developed a variety of languages over time due to contact with local languages and cultures. The new indigenous language variety at the initial stage was considered inferior to the imported variety, but it was gradually accepted and institutionalized.

4.1 Research Objectives

The objectives of the study are:

1. To investigate the forms of New English lexico-semantic variants used by Pakistani English Newspapers
2. To interpret the real-life scenario in Pakistani English Newspapers that affects the expansion of the semantic horizon of the English language.

5. Methodology

5.1 Corpus Approach

The present study follows a corpus-based qualitative research design because it usually describes the interpretive method. It is explanatory since it aims to explain the developing variety of new English lexemes used in Pakistan.

The study focuses on lexico-semantic variations in Pakistani English Newspapers, *The News* and *The Nation*, published in July, August, September, October, November, and December from 2020 to 2022. It is important to remember that not all weeks in the months afforested will be analyzed; instead, a few dailies will be chosen for convenience. For this purpose, newspaper-selected sections consisting of national news and news from Pakistan's three most important cities, namely Karachi, Lahore, and Islamabad, have been used to achieve the study's objectives.

The current research considers headlines, national news, sports news, and column writings. The study is conducted using pre-determined criteria, such as the various features of lexico-semantic variations (words and phrases) in Pakistani English used in the newspapers and categorized according to the form of lexico-semantic variation to which they belong. Pollach (2012) points to the same argument when he argues that a corporate study covers true, real-life scenarios for developing languages that support a Text Corpus describing qualitative textual analysis results.

The corpus compilation of the present study is primarily concerned with the computer-readable combination of all preferred texts. Purposive sampling is used to gather data for the current analysis. Purposive sampling emphasizes that objects from a pre-defined category are purposefully searched and sampled, further validating the incorporation of rich data sources to generate or analyze explanatory structure (Gerrish, Lacey, & Cormack, 2010).

The sample size for data extraction is calculated by taking into account the average length of the documents since, in such explanatory agendas where the sample size varies from constituent to constituent, ambiguity often exists in selecting the right sample size. Oostdijk (2001), who believes that the samples vary from element to component, confirmed the same observation; while the best sample size cannot be established, methodical opinions are taken into account when conciliating what constitutes an appropriate sample.

For analysis of collected data (in the form of an e-paper), Antconc 3.5.8w is used as a corpus instrument. One of the most important

features of Antconc 3.5.8w is that it can check for keywords using agreed lexis. The total corpus will be about 2 million words drawn from two national newspapers with a large enough circulation to detect socio-cultural variance in lexemes in Pakistani English newspapers. In Addition to the information derivable from context, the creation of Pakistani English dictionary entries required etymological information.

Scott (2010) calls this keyless, which he says 'generally appears to give robust indications of the text's aboutness' and that it 'is a quality possessed by words, word-clusters, and phrases, a quality which is not language-dependent but text-dependent (p. 43). To illustrate how the information deduced from the concordance lines and the dictionaries was brought together in a dictionary entry, an analysis of the lexical feature of words was described.

5.2 Framework of the Research

The data is further analyzed by using Kachru's three concentric models (1986) and relevant previous studies, including Moag's Theory of New Englishes (1992), Kachru's Nativisation and Acculturation Theory (1992), and Boas's Theory of relativism (1963).

The theories mentioned earlier clearly signify the nature of lexico-semantic tendencies in the Pakistani perspective, which is also deeply interconnected within the intellectual make-up of Pakistani English users and comprises the concept of New Englishes, nativization, acculturation, and dynamic socio-cultural features. For descriptive analysis, the following lexico-semantic categories have been used:

- a) Word coinage
- b) Borrowing
- c) Idiomatic collocation
- d) Semantic shift

These categories are understandable to the community, are known to them, and are usually regarded as suitable for application across various intranational domains.

6. Results and Discussion

In this section, the results are presented and discussed in light of the above-given theories and models.

The following categories are focused on the study:

a. Word Coinage

Coinages are neologisms designed especially for speakers' accommodation to increase intelligibility and promote communication in typical social and cultural settings (Jilani & Anwar, 2018). According to Yule (2010), coinage is a "comprehensively new word," one of the words forming processes. The coinages are also "invented terms, but they become everyday words in the language after their first coinage" (p. 54). In Pakistan, the following coinage examples illustrate the lexico-semantic content:

i. Gullu Butt

*Some have joined the **Gullu Butt** gang that operates within the fold of the party needed after Nawaz Sharif of Gawalmandi. (THE NATION: Sep 21, 2020)*

*The Punjab police from Sharief and the **Gullu Butts** also have moved out (THE NATION: Sep 22, 2020)*

This lexical phrase provides two concord occurrences in the given corpus. The coinage of *Gullu Butt* plural with -s *Gullu Butts* was coined to revive a lamentably barbaric *Reign of Terror* past built through the carnages of the historical and violent Shahid Aziz, known as *Gullu Butt*, the only mirror in the identity of Punjabi as a representative of Punjabi's culture and psyche, Maula Jutt's was held at Minhaj-ul Quran in June 2014.

The Express Tribute (a Pakistani English local newspaper) also defines *Gullu Butt* as a popular character. However, his story is part of a larger picture of violence and vandalism sponsored by political parties through their civilian activists. Pakistan's state power involvement is deliberate in damaging public and private property; it has been a common trend throughout Pakistan's history. However, the recent police brutality and excessiveness in the Model Town tragedy are no laughing matter. *Gullu Butt*, with plural -s, indicates this broad interpretation of the generic phenomenon prevalent in Pakistan and contributes to lexico-semantic altering it from the basis of instilling fear and fright among disarmament people through horrifyingly horrendous actions and horrifying looks. Therefore, it applies equally to all of these characters in society. Because they are so specific to their particular civilizations, such coinages are challenging to understand when transplanted into an alien society.

ii. Jihadi outfits/Terror outfits

*The two militant groups that splintered from the announced. They would merge into the fearsome (terror) **jihadi outfits**, pledging their allegiances to chief Mufti Noor Wali. (THE NEWS: SEP 24, 2020)*

*The creation and funding of **jihadi outfits** came from the USA (THE NATION: Sep 19, 2020)*

This word shows a high usage rate, also pronounced as terror outfits, almost providing eight concordance hits in the given corpus data. Following the 9/11 attacks, the term became prevalently used in Pakistani. The Taliban and the Daesh group openly declared jihadism and

gained worldwide attention. Jihadism is a 21st-century neologism used within Western languages to describe a militant Islamic movement perceived as threatening to the West and rooted in political Islam. The term is derived from Arabic, where Jihad is a pillar against Islam's enemies and represents Taliban culture.

The times of India newspaper has used the word *Jihadi outfit*, talking about terrorism and Talibanization. *There is no room for the jihadi outfit and jihadi culture in Pakistan: Prime Minister Imran Khan (Sep 23, 2019).*

In the Pakistani context, the jihadi outfit also reflects the educational system of Madrassah practicing Islamic teachings. The Madrassahs gained popularity by targeting the lower class and refugee populations, to whom the Pakistani sovereign has failed to provide adequate full rights to education, and where they offered food, clothing, and a place to reside. They only instruct religious subjects to their students, placing rote memorization of Arabic texts ahead of basic skills like math, science, and geography. The Madrassahs' new prominence is the weakening of Pakistan's state.

Pakistani students from the minority of Madrassahs have also caused a rise in violence in other parts of the country. These students return to their respective states with a different outlook, contributing to increased violence. They are recurrently sent abroad to fight in conflicts in Kashmir, Afghanistan, Chechnya, and various other wars deemed by the school officials to be core components of the Jihad. Consequently, this coinage is broadly used to raise public awareness of the 'Jihadi outfit' symbolizing violence and terror.

iii. Zainab case

Zainab's case in Kasur made me feel unsafe. It took me quite a long time to be at peace with myself. (THE NATION: Sep 27, 2020)

The Zainab case (rape case) in Kasur, back in 2017, brought the abuse of helpless young children by sexual predators to the international spotlight. (THE NATION: Sep 26, 2020)

The given corpus provided 228 concord instances of *the case* and two instances of this lexical phrase. Pakistan hanged Zainab Ansari's murderer in June 2019, a man accused of the rape and killing of a six-year-old. The case, the oddest in a series of similar child killings in Kasur city, had provoked indignation and protest in the country. Zainab's death led to the enactment of Pakistan's first national child safety law. The bill mandates that any individual found guilty of child abuse suffer a minimum mandatory penalty of life imprisonment. It also takes direct legal action against law enforcement employees who cause undue harm to children.

Zainab's case is unique because it sparked a public debate. Under public pressure, the government promised tough action regarding police training and legislation. Nevertheless, now that Zainab's tormentor is already hanged, one is reminded of the sad reality that not much happened after those initial declarations of intent. In the Pakistani context, whenever there is a child abuse and murder case, people remember the Zainab case as a horrifying reality.

iv. The global Idiot

The global Idiot Modi must know that corporate India will create fake accounts of traders and purchasers to bring down the market price of agriculture. (THE NATION: Sep 26, 2020)

There are 80 instances of Modi and two instances of this phrase in the corpus data. Indian Prime Minister Modi's image as a global bashing is not an issue either, as his tarnished image would certainly not help solve any problem between Pakistan and India. Pakistani news editors, therefore, used this phrase frequently to bash Modi's policy. Modi has been diagnosed with obsessive-compulsive disorder (OCD). He felt the need to continually point the finger at Pakistan for its alleged involvement in terrorism while addressing the World Economic Forum in China.

There are countless conversations about Modi and his political choices throughout the world. For instance, in July 2015, Google titled Modi the stupid Prime Minister, and soon after the images appeared on social media, the hashtag "top ten criminals" shot to the top of the global Twitter trends. The business then defended itself by claiming that the outcomes were driven by a British magazine that featured an image of Modi and misleading metadata, which is typical of Pakistani political culture. For this reason, the lexico-semantic interpretation of this phrase denotes the last resort for political crooks whose sarcastic statements, false talks, blunt decisions, and fluctuating circumstances establish a persistent characteristic in Pakistani political culture.

v. Juicy Topic

The International Monetary Fund (IMF) has been pointing out this glaring misstep in every program the country entered; improving the tax collection is the juicy topic of the talk shows (THE NATION: Oct 1, 2020)

There are two concord instances of the juicy topic in the given corpus. Juicy is an adjective used to qualify a fruit, which is a fruit with much juice; it is now being extended in this context to qualify the popular topic. Pakistan has one of the lowest taxes to Gross Domestic Product (GDP) ratios in the region and among most of the economies. So, the experts decided to improve the collection of taxes for economic development. In the Pakistani scenario, this topic is criticized by the opposite parties and has become a pressure point among the localities.

In Addition, in Pakistan English Newspaper Corpus, a juicy topic is cynically linked to the use of institutions for one's selfish ends. Semantic transformation occurs when a topic is associated with exciting conversation and thus has nearest equivalents, such as sarcastic or hot topics, which create a difference in World Englishes.

b. Borrowing

Borrowing the words, the spread of English (from inner to outer and expanding circles) has created wide varieties of regional Englishes, which we call world Englishes. Such a journey mentioned above gave rise to the variations in lexical, semantic, syntactic structure, and even the phonological structure of this English. It is, therefore, pertinent to consider the level of dislocation caused by the movement from one circle to another.

i. Hazrat

*The society that was going to be the one **Hazrat Khadija** (R.A.) was a strong entrepreneur, strong enough to send out the marriage proposal* (THE NATION: Sep 20, 2020)

There are 29 concord hits in the given corpus data. It is an Arabic title *Hadrat* used to honour a person in the Pakistani English language. It denoted and translated to presence and appearance. Initially, the title was used for the prophets of the Islamic faith: the twenty-five great *Hadrats* include Muhammad (PBUH). It carries connotations of the charismatic and is comparable to traditional western honorifics addressing high officials, such as *your honour* and others.

In Pakistani, *Hadrat* or *Hazrat* widely appears after the names of respected Muslim personalities such as imams, i.e., *Hazrat Alama*. It is an honorific name and code used for senior citizens in Pakistan based on their position and ranking. No title is given to persons not considered elders, as they do not meet the criteria for being senior citizens.

ii. Madadgar

Madadgar National Helpline and National commissioner for children, women experience sexual violence in public places. (THE NATION: Sep 19, 2020)

This phrase has provided concordance only once. The word *Madadgar* is borrowed from the Arabic language. It is also pronounced the same in the Urdu language means *helpful*. The phrase signifies the trueness of helping the needy using religious and cultural contexts. *Madadgaar*, Pakistan's first National helpline for children and women who have experienced violence, abuse, or exploitation, has closed. Over 13 years, it received over 119,600 calls and handled at least 20,700 cases of violence against women and children. It works at the preventive and protection level; provides counselling (telephonic, face-to-face, and virtual), crisis intervention, legal aid, and referral services to victims of violence, abuse, and exploitation. In Pakistan, the situation of human rights was of pity, and the cases of violence against women and children were endemic and increasing daily. This helpline exists significantly in the Pakistani context to ensure that her voice is heard when a woman takes the courage to speak up against violence.

In the Pakistani context, there is an eminent influence of Urdu and Arabic language among local users. Therefore, this borrowing helps the users understand this organization's purpose by reflecting the religious lexemes to ensure that this works for humanity and goodwill for the people.

iii. Jirga

*The release of the remaining prisoners was approved by a traditional Afghan council, or **Jirga**, called by President Ashraf Ghani earlier this month.* (THE NATION: Oct 30, 2020)

Jirga and jirgas have 32 concord hits in the given data. A Jirga (originally jerha) borrowed from the Pashto language (local culture). The traditional assembly of leaders is supposed to make decisions by consensus and according to the teachings of Pashtunwali. *Jirga* is also used as a court in criminal matters, although formal courts are supplanting this in some settled areas of Pakistan and Afghanistan. At the same time, it is still utilized as a court in tribal territories elsewhere. In Pakistan's tribal areas, i.e., Baluchistan, Sindh, etc., the Jirga has the status of a court.

According to the ruling, jirgas perform functions that courts of law should only perform. Any law does not bind them, and the finality of Jirga's decisions also violates natural justice principles. Jirgas violate the right to equal protection under the law and to be treated by the law, referring to Pakistan's international obligations and the constitution. There are variant types of jirgas, the more famous are Sarkari Jirga, Ulusi Jirga, Shakhsi Jirga, and Loya Jirga in Pakistani Pashtun culture. The decisions made by jirgas are detrimental to the 'life, liberty, body, reputation, and property of persons. They force people to commit illegal acts, leading to widespread discrimination based on gender and social status.

c. Idiomatic collocation

Leech offers a more in-depth definition of collocation. Collocative meaning includes the association that a word necessitates due to the meaning of words that frequently occur in an environment. Handsome and pretty, for example, mean "good looking," but they differ in the nouns to which they can be attached (Anwar & Khan, 2012, p.10).

Kuiper, Columbus, and Schmitt (2009) discovered that formulaic language, including collocations, offers processing efficiency. Single memorized units composed of a string of words are processed faster than word sequences generated creatively. In Pakistan, we examine the following trends of collocations that indicate Pakistani users are sufficiently competent for their relative background to grasp it.

Collocations are relatively frozen, and their constituent parts can judge their meaning, but these combinations occur more often than by chance; for example, 'crying shame' is an English collocation. Other free combinations are loosely constructed, and their constituent parts

can be changed or altered to produce a similar effect or meaning. However, collocations are controversial because "...the boundaries between them and other multi-word lexical items do not always happen to be clear-cut" (Grimm, 2009, p. 23).

i. Their wives

*A society that raises men intelligently so that they get the hang of striking the right balance between honouring their parents and siblings and valuing **their wives** and children, without getting the blame of being controlling pinned on either of them because this is normal in highly cultural society. A society that does not teach men that the strength of a man lies in never crying but never making cry. (THE NATION: Sep 20, 2020)*

This concord occurred 57 times as a Noun Phrase, but it is only possible to infer by contextual indications as a grammatical collocation. It has social, religious, and cultural origins, demonstrating that the woman is legally connected to a man. The legal requirement of religion and Islamic culture defines the juridical relationship between a man and woman, i.e., husband and wife. This partnership is thus focused on Islamization in the cultural aspect. This function reflects Boas's idea that a thorough study of religion is necessary for terms of culture across the globe, where language serves as a proxy for comprehension and comprehensibility and where nativised norms are coloured locally.

In the social context, Pakistani women are treated as submissive Pakistani male dominant society. They are provided with limited fixed seats in employment. They have no direct rights to love, marriage, and independence. However, with the new political trends and laws, the government has started considering the significance of Pakistani women and giving them independent status. The phrase their women provide the idiomatic collocation and co-occurrence of lexemes providing the L1 interface of Pakistani social, religious, and cultural context.

ii. Tall claims

*Bollywood celebrities Vivek Oberoi and Akshay Kumar left the match midway as the Indians started to lose against Pakistan on Sunday after making **tall claims** in the beginning. (THE NEWS, Oct 1, 2021)*

This phrase has six concordance hits in the given newspaper corpus. *Tall claims* to be an inappropriate collocation for the native English speaker, but L1 speakers choose *Tall* instead of *Big* due to L1 interference; Pakistani users replace the words according to their language convenience, providing unclear meaning to the L2 audience.

Tall claims on promoting tourism (the irregular manner of constructing buildings suggests that the administration has no control or planning) are mentioned in an article in the Pakistani newspaper *Express Tribune*, 2019. This statement reflects the ironic claims of the government toward promoting tourism. This collocation reflects the satirical nature of the meaning in context with Urdu interference, like big stories instead of long stories.

This phrase provides the simultaneous co-occurring in the text to give the idiomatic and semantic meaning of the behind context. According to the Pakistani context, the phrase is satirical and highlights the person's false statement.

i. Pakistani Woman

I am a Pakistani woman and mother of a three-month-old child daughter. We are never met or spoken to each other nor crossed paths. (THE NATION: Sep 28, 2020)

As a Pakistani woman, I don't want to hear lofty promises. I want basic rights as a citizen of this country to live with my head held high and not sit scared in the corner. (THE NATION: Sep 27, 2020)

The corpus contains three instances of the specified phrase and 187 concord instances of women. Today, the phrase "a Pakistani woman" is used as an adjective. In Pakistani socio-cultural milieu, men predominate. Women are not encouraged to work outside the home to consider themselves fragile, and their basic human rights are ignored. They have seats for women for recruitment in the state's private and public sectors, which further limits their freedom of speech. They are compelled to do household and perform domestic chores.

According to the BBC (2016), Pakistan closed the loophole that permitted perpetrators of honour killings of women to evade prosecution by seeking forgiveness from other family members; therefore, they are legally pardoned. The position of women in Pakistan varies greatly across classes, regions, and the rural/urban split as a result of uneven socioeconomic growth and the impact of tribal and feudal social structures on the lives of women in Pakistan. However, with the advent of Aurat March, Pakistani women are considered the strongest independent beings and recognize themselves not in their home country but in the whole world.

Such utterances contribute to a new stream of metaphorical language with contextual semantic features. Due to the opacity of the aforementioned contextual element, this coinage cannot be understood based on semantic clarity. It strengthens the social interpretation that was given to it in the context of Pakistan.

iii. Master of U-turn

*Calling Prime Minister Imran Khan as **Master of U-turns**, he alleged that the PTI government had brought the country's economy to the brink of complete collapse. (THE NATION: Dec 15, 2020)*

The corpus data provided nine instances of *Master* and two instances of *U-turn* used in the Pakistani newspaper. The opaque clarification adds a fresh yet locally born flavor to this idiomatic expression, making it less predictable. According to Mackenzie (2014), "...the use

of local idiomatic coinages is devised to meet an immediate communicative need" (p. 110). It refers to an indigenous local original man. It also refers to people who are not only famous but who play an important part in society. The nationalist character and determination of the individual are also defined. Later, as a result of the outstanding achievements of the individual for which society recognizes him, this proved significant.

The phrase can implicate the individual who works on his established rules in various cultural practices. It is widely used in Pakistani English newspapers to describe anything with a certain cultural significance and is also acceptable to the community's users. According to Brown & Ogilvie (2009), this association with cultural stance heralds Kachru's definition of *functional nativeness* based on creativity "used to construct localized identities" (p. 366).

Localized identities allow lexical and semantic distinguishing. The fact that the lexis point is the most abundant and dynamic mode of variation is right in Babatunde (2001). At present, English speakers, particularly in the external cycle, can, because of practical considerations, defy the standards in place and thus be versatile to mould the new culture into which the English language has been transplanted. (p. 109).

iv. Venue of jalsa

The venue of the jalsa should have been expanded because people were standing outside due to the lack of capacity. (THE NATION: Dec 15, 2020)

There are 44 concord instances of venue and 18 instances of *jalsa* in the given corpus. *The venue* is an English word that means the place where something happens, while *jalsa* is borrowed from the Urdu language and means assemblage gathering, *Hujoom* as roman Urdu means a group of persons together in one place in Urdu. *wordinn.com* and acceptable in Pakistani English language as a probe to highlight the Political agendas. However, in the Pakistani context, *jalsa* is a large area, and the political and religious parties have filled the crowd during their speeches.

Nowadays, Pakistani political parties are facing the heights of political turmoil. People are protesting against government policies, and political opponents are taking part in the effort to uncover corruption against government rulers. Therefore, the term *venue of jalsa* became the colloquial term for the upcoming protests. The word *jalsa* was borrowed from Urdu to stress the political turmoil and highlight the agenda.

d. Semantic Shift/changes

Semantic shift or semantic change is a form of language change with the evolution of word usage to the point that the contextual meaning is different from the original meaning. According to Weinreich, if two languages have partially similar semantics or units of material, the intervention consists of the recognition and adjustment of the semantics to fuller congruence. The semantic shift must be expressed in terms of probability, both for individual users and for the language community. Any systems of categories applied to physical dimensions likely have this property because of the difficulty of learning sharp discriminations and because the perceptual conditions for the speaker and reinforcing hearers are rarely identical (Arvin, 1961).

vi. Women seat

The joint candidate of the government on the women's seat in Balouchistan, candidate Samina Mumtaz won the seat while defeating Pakistan Muslim League Fozia Arshad collected 174 votes; meanwhile, the women's seat from Islamabad went to the ruling party Nawaz candidate Farzana 161 votes as PTI Fozia Arshad collected votes (THE NATION: Mar 4, 2020)

This phrase provides five concordance hits in the given newspaper corpus. Pakistani culture is trending with the upgradation of Pakistani woman's idealism. A male-dominant culture in Pakistan is losing value, and Pakistani women struggle to achieve equal opportunities like males in Pakistan.

Therefore, there is an upgradation in the women's political scenario, and women hold many seats in the legislative culture. The National Assembly is a democratically elected body with 342 members known as Members of the National Assembly (MNAs), of which 272 are directly elected members; 70 reserved seats for women and religious minorities are allocated to political parties based on their share of the total vote.

vii. Chief

Saeed Khan and Haji Daud, the former chief of the Taliban in Karachi who operated in the tribal district of Orakzai, joined Daes. (The Nation: Sep 24, 2020)

Former Chief Justice Ifikhar Chaudary had taken suo moto notice of the two plots policy for federal secretaries before the Musharraf emergency. (THE NEWS: Oct 4, 2021)

This word provides 2266 concordance hits and 18 collocates in the given newspaper corpus. The word *chief* means *chief* in Urdu, and in Roman, we write it as *Saddar*. Chief is a noun according to parts of speech and has several meanings depending on the context behind it. In Pakistani English, the chief word is used at official and government levels as leader or *Rehnuma*, *Haakim*. It is used mostly for any leader to be addressed.

In the Pakistani context, the term is closely associated with the most powerful forces, particularly the Pakistan Army leaders, political

diplomats, and bureaucrats. The word exploits someone's personality by designating a weak person as chief, adding irony to the situation. As a result, the chief word provides semantic explication with the representatives, although popularly used among vendors, local markets, and streets.

viii. Female

The role of the female has extended from the medical core to being part of frontline army ranks ready to stand shoulder with their male counterparts. (THE NATION: Sep 30, 2020)

There are 138 concord instances of females in the given corpus. In Pakistani socio-Islamic culture, the female was considered a fugitive human being who was relegated to housework and caring for children.

Females, plural with -s females, are now regarded as the most powerful beings in Pakistani culture. They worked both outside and within the house to meet the financial requirements. In terms of social standing, women are on par with men. The government is also taking steps to avoid women's quotas in all fields, including medicine and education. Females in Pakistan's chauvinistic society came to be seen as independent female nurses, actresses, journalists, and the female workforce.

This collocation is therefore rooted in the cultural component of Islamization. This characteristic illustrates Boas' view that culture must be comprehended by carefully examining religion, marriage traditions, social taboos, and other factors (Boas, 1963).

As a result, this collocation also represents comparative differences among cultures worldwide, where the localization of nativized norms moulds understanding and comprehensibility and where the language serves all intents and purposes.

ix. Long March

Ruling out rumours of differences among the constituent parties of the PDM, the PPP chairman said they were all united Long March on Islamabad to send the incumbent government packing. (THE NATION: Dec 14, 2020)

On Saturday, the government dug up a trench on G.T. road near Gujranwala in response to an announcement by Tehreek-e-Labbaik Pakistan (TLP) that they will set out on a Long March toward Islamabad. (THE NEWS: Oct 23, 2020)

This adjective phrase provides 136 concord hits in the given corpus. The trend of the Long March is very famous in Pakistani political history. It is widely expressed in Pakistani Newspapers; for example, *The Express Tribune* described the vivid grounds of these marches. The first march was held on Jul 4, 1980, when the Shia community protested against then-President Zia-ul Haq's government over the implementation of the Zakat and Ushr Ordinance. From then until now, Pakistan has experienced countless lengthy marches, some of which have blemished the country's history while others have flown the flag of change.

The most significant and historical Long March (public protest) took place against alleged governmental corruption in Pakistan; the march moved from Lahore to Islamabad between 14 and 17 January 2013 and was organized by the Pakistani Sufi Scholar Muhammad Tahir-ul-Qadri. The situation suggests a power show, but its effectiveness appears largely based on the pressure built toward government laws. *The long march* became a slogan in the political culture in Pakistan. There are historical incidents involved behind this adjective phrase which signifies its objectivity.

x. Rally

Opposition holding a political rally in Minar e Pakistan, Lahore, amid an alarming rise in Corona Virus cases in the country. (THE NATION: Dec 15, 2020)

A rally in Faisalabad to protest the rising inflation in the country was addressed by Pakistani Muslim League (PML) divisional President Akram Ansari. (THE NEWS: Oct 24, 2021).

There are 176 concordance hits of the rally in the newspaper corpus of 2 million words. This word is borrowed from the Urdu Language *Jama hona*, written in Roman Urdu and now widely used by English speakers and writers in Pakistan. There are many synonyms for the rally: assemblage, assembly, meeting, and others mentioned in the Pakistani national newspaper *Urdu.Point*. Rally in the Pakistani context has two meanings. It identifies the group of people who join together to highlight a specific cause or purpose by raising allegations to the opposite. It is a raid type of off-road race organized by the *Tourism Development Cooperation of Pakistan*.

This semantic shift in the Pakistani context reflects the mindset of the Pakistani people, and their vigil ought to run toward the new political government under Shehbaz Sharif (Pakistan President). However, it is not only a rally but a voice against the injustice in the country.

xi. Pitilessly exploited

The US-Israel combined has pitilessly exploited these weaknesses to split and subjugate them. (THE NATION: Sep 28, 2020)

This form has 34 concords of exploited and one concordance instance of pitilessly in the given corpus data. In Standard British English, Pitiless means without mercy or cruelty. Similarly, the word 'exploited' defines taking advantage with unfair means. The word already defines the severe and unpleasant behaviour of ultimate cruelty. In Pakistani English, the word is used frequently to exaggerate the context by adding the suffix *ly* at the end of the pitiless, changing the adjective to the adverb. Pakistani users mostly use the suffix -s, -es with the words to exaggerate the vibrant context of words. Similarly, with pitiless, the Addition of *ly* provides more stress during the verbal and written context to highlight the sensitive nature of the incident. The semantic shift has emphasized the emergency of the

situation by adding a verb with the adverb.

In light of the results, it is concluded that lexico-semantic features of Pakistani English Newspapers comprise lexical categories like coinage, borrowing, collocation, semantic shift, etc., to express the predominant thoughts of the society. Standard English has no standardised level to measure the actual meaning used behind the context (Jilani & Anwar, 2018). Table 1 below provides supplementary details of the frequency of the given corpus that were not subjected to analytical descriptions here.

Table 1. Comparison of lexical variation frequency of PEN Corpus and BNC

S/N	Lexical categories	Words/phrases (Frequency)	PEN Corpus	BNC
a.	Coinage	Gullu Butt	2	0
		Jihadi outfits	4	0
		Zainab's case	2	0
		Global idiot	2	0
		Juicy Topic	2	0
b.	Borrowing	Hazrat	29	2
		Madadgar	1	0
		Jirga	28	9
c.	Idiomatic collocation	Their wives	57	360
		Master of U-turn	1	0
		Tall claims	6	0
		Pakistani women venue of jalsas	3	3
d.	Semantic shift	Chief	2266	11,577
		Women seat	4	0
		Female	138	7,747
		Long march	136	42
		Rally	176	1,561
		Pitilessly exploited	1	0

7. Findings of the Study

The findings show that certain words and lexemes in Pakistani English Newspapers are borrowed from local Pakistani languages, especially Urdu, for example, gullu Butt, rikshaw wala, Master of U-Turn, etc. The research highlights the effect of cultural and socio-historical aspects on the innovation of new lexemes in Pakistani English. The regional traditions and cultural norms were not offered during British rule, but now they compromise Pakistani culture and social realities. These cultural realities are expressed through language, interpreted by the local users, and draw attention to the role of socio-cultural appropriateness in determining communicative success and effectiveness (Nelson, 2019).

Pakistani Newspapers, The Nation and The News, are very well-known and important English language publications because it is widely read in Pakistani regions. International linguistics, however, has been included by English newspapers as a means of distinguishing between Standard English and Pakistani variant. The English language has specific shapes and forms employed by different people from various societies. English has rented some terms in his regional dialect (Adnan, 2020). Therefore, bilingualism and lexical borrowing are important research areas in Pakistani linguistics and communication studies.

Several coinage lexemes are found in the given Pakistani English corpus comprising the local culture, for example, Zainab's case, jihadi outfit, etc. Coinages are made because new experiences, emotions, thinking, patterns, and lifestyles must be accommodated. Examples include: half current, buggy, house girl, transportation, etc., cited by Babatunde (2001, p. 113) better refers to coinage and says that the collections and hybridization determined from the background are coinage categories (Oyiza, 2011). Language users need to pay more attention to codified terms of reference because, despite their limited knowledge of the English language, they try endlessly to express themselves.

Most ESL learners need competency and L1 interference to choose the appropriate collocational combination. Pakistani English learners make similar mistakes because they rely greatly on Urdu to acquire English. Pakistani English learners make similar mistakes because they rely largely on Urdu to acquire English (Anwar, 2012). For example, suppose big **claims** are an appropriate collocational combination for native English speakers. In that case, Urdu-speaking ESL students are likelier to choose **tall claims** due to L1 influence, resulting in incorrect collocation patterns. However, the Urdu equivalents of English collocations, such as **fast forward** and **scorching heat**, are sometimes proper and appropriate collocational combinations. In Pakistan, building English vocabulary through particular words is a strong tradition. This propensity leads to incorrect interpretations of written and spoken discourse. Pakistani English provides new variations of linguistics which are significant to its cultural context providing endonormative standards.

Languages are another exciting way of changing the use of modern English. In the English Second Language sense, English unexpectedly becomes the medium for communicating with an indigenous community. For example, an older woman shudders at the tale of a tattered basket (Babatunde, 2001), p.114. When a semantic term is extended beyond its normal limit, semantic extension or generalization occurs. A collection of broader references emerges from a former narrow context in this case. For the mother's brother, the term 'Uncle' has a French origin but has now been transferred from the name of an elderly person. Others are examples of semantic expansion: chasing (to go

after a woman), escorting (to look at a guest off), and machine (motorcycle) (Babatunde, 2001, p. 112). Odebunmi (2006) notes that semantic shifts or extensions are some of those that have a narrowed, widened, or often entirely changed sense in Nigerian English in Standard English. As a consequence of this operation, Words such as case escort, computer, etc., derive their significance.

According to the detailed analysis above, the study's findings reflect that the frequent utilization of such expression in socio-cultural settings lays the foundation for the formalization and codification of new variety. It also provides new communication variety and highlights the endonormative standards in the Pakistani socio-cultural environment. (Jilani & Anwar, 2018). Furthermore, the interference of the Urdu language in Pakistani English nativized the British English variety as defined by Kachru's three concentric models.

8. Conclusion

In light of the findings, certain core lexico-semantics categories include selecting lexical constituent entities with a high degree of traditionalism and behavioural prototype. The lexico-semantic interpretation shows that a decisive factor is the widespread use of coinage, idiomatic collocation, borrowing, and change in non-native Pakistani culture, which the people can retain as their indigenous taste. The Arabic language also has a broad influence on the Pakistani language variety. Numerous words are borrowed from the Arabic language, for example, Hazrat, Madadgar, and Ulema. Such expressions are, therefore, recurrently resilient in Pakistan's socio-cultural setting. The status of institutionalized sentences in Pakistani English's non-native mould states that English has become a mixture of the socio-cultural tones of Pakistan, which are essentially the result of the specific forms that are genuinely in our own right. It is stated strongly in this relation that English no longer belongs in a single country but can adapt even within the transplant community in non-born contexts. Therefore, British English is one of many standardized and established varieties in this region, based on other varieties where standard norms are deeply rooted.

The lexico-semantic research area thus encapsulates the associative meaning of words. These concepts include the significance of connotation, style, effectiveness, analytics, and community. The emphasis of the study is the selection of words and the analysis of how the author manipulates language for a particular intent and effect. It is used in language Newspapers to transmit ideas and sentiments. The present thesis falls within the boundaries of lexico-semantic research since the owners and titles of newspapers express their intentions and philosophies through careful word selection which they find befitting as names for their newspapers. The media is playing its part in establishing the identity of Pakistani English as a different variety and trying to minimize its intelligibility gap. It also provides new doors to future researchers, focusing on the linguistic differences of different authors from a national and even transnational viewpoint. They are based on corpus-based methodologies. It will also broaden the researchers' spectrum by bringing them to the linguistic trend as a reflection of the plausible in English. To understand Pakistani English thoroughly, one must be familiar with the linguistic features of the Pakistani cultural Urdu language and the influence of the Arabic language. The study asserts that Pakistani English is a distinctive English variety with its norms and standards. It should be addressed as a good variety in the educational and socio-cultural environment.

However, The English language in Pakistan is developing its personality and maintaining its endonormative standards. This identity is proposed and perpetuated by Pakistan's powerful English-speaking elite and the prevailing English mainstream media. It will influence and perpetuate through educational materials utilised in Pakistani schools.

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