

ENGLISH LANGUAGE TEACHING IN RELIGIOUS INSTITUTES OF PAKISTAN

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ABSTRACT: *The current paper is an attempt to explore the nature of English language teaching as a Second or a foreign language as it is taught and used in Pakistani educational institutes. It is argued that English is not only a colonizing language but also being used as a lingua franca in the every nook and corner of the world. English used in Pakistani perspective reflects Islamic values and embodies sensitive domains of social life. A gap has been bridged between English language teaching and religious institutes through analysis of the current debates on the issues of English language. The developed framework can be used to analyze the connection between Islamic values and English language.*

INTRODUCTION

Before writing about the nature of English language, one must understand the impact of English language on any religious values in any part of the world. In this regard, there are very basic question to answer. Would English be able to express the heaviness of Islamic encounters, societies, and philosophies? Other questions that are related to this particular topic are as follow: Are Muslim nations making use of English in their learning institutes? Can the Muslim nations saddle the English language to get the information/s that are available at this point in this language? What is the major task of Muslim educated people in spreading English? So as to address a portion of these inquiries, this particular paper investigates the English language as the way it is utilized in Pakistan and indicates how the discussed Islamic individuality are epitomized in the South Asian Islamic countries.

Likewise, to connect with the inquiries concerning the task of English in Muslim social orders at present, the paper primarily talks about the notions of imperialism in the English language education and particularly in English language generally. It contemplates the link of TESOL and Christianity. This paper at this point provides an itemized chronicled and etymological depiction of Pakistani English for instance of a lively new range of English which conveys the impact of Muslim values in a South Asian society. The overall image of the Muslims is negative; the general notions are as follow: Muslim ladies are appeared as being accommodating and in reverse and Muslim men are regularly spoken to as fear mongers. This is certifiably not another marvel. Edward Said (1978), a renowned postcolonial critic, in his famous book *Orientalism*, has given the notions about "Orients" that the misconception given by the West's about Islamic culture has halted straightforwardly because of the researchers, authors, and columnists had distorted it, utilizing their own ways to get benefits out of it.. Said is of the view that the Western writers and researchers by depicting their own side that includes the First world countries especially Europe and America, as the regions of prevalent culture and the "Orient" as a territory of second rate beliefs, they partitioned the world into cultivated "us" and unseemly "them" classifications

Numerous language specialists of shading additionally appear to be condemning the talks on the new Third World social orders with special reference to English language. For instance, Nayar (1994) and Kachru (1990), analyzed the status of the native English speaker especially who are known as Christian white, working class, and who discuss about the varieties of English language related with the English overwhelming nations of the West, for instance, Britain and the United States of America – and the minimization of the non-local speaker of English – appeared as the Orient scholars of English in an Orient nation, for example, Nigeria, Pakistan and China; while Matsuda (1991) and Amin (2000) are disapproving the underestimation of accents that are connected with Underdeveloped states. The phrases that will be used for referring these nations will be, in the same way as other connected language specialists (Canagarajah 2005), is "Center" and "Outskirts," to demonstrate the power imbalance between the divisions of these nations.

The association between TESOL and Christianity

Christianity is forcefully entwined in the arenas of instructing speakers of English Language (TESOL) for various reasons. Conventionally, the working White class, gentleman, and native English Christian speakers were observed as the referent of the ESL study hall in the Center and Outskirts, and this educator archetypal added to the solid Christian connotations. Many of the instructors who were coaching ESL frequently utilized local speaker's study hall as our model, as it is the sole model accessible for the composing of TESOL (Phillipson 1992)

Taking into account that the ESL perspective that is still is saturated with the qualities and societies of Christianity in numerous nations, and that the English language keeps on increasing messages of the secondary status of cultural minorities and particularly Islamic societies and Muslims in particular, the undeniable inquiries that should be put forward are as follow: How can English Language be beneficiary for the Muslim World? Would in the future English can be made as a language that is "valuable" for Islam? In what capacity should that be conceivable if English is as yet a device of the previous settlers and is interweaved with hints of Christian dominance and the inadequacy of the Muslims?

So as to draw conclusions with all these inquiries, we have to see in a nutshell at the discussions on these issues. In his exemplary book *Linguistic Imperialism*, Robert Phillipson's, (1992) a renowned linguist raised basic questions that English was made obligatory for the subservient group of people living in the English states, English can certainly not be a language which is native to the Third World countries states for example Nigeria, India, or even Singapore. Thus the application of English language in Singapore, for example, is a series of the first authority of English, or phonetic colonialism. It can be stated that the hypothesis given by Phillipson's is disapproving as it doesn't view creating nations as equipped for settling on free choices (to be specific to receive or not to embrace English language preparing).

With regards to Nigeria, Bisong (1995) holds that individuals utilize English logically – they send their kids to English-medium schools explicitly on the grounds that they need them to grow up as a multilingual. Phillipson, Bisong (1995: 125) keeps up the same notion in this regard. On the other hand, English ought to be nullified in light of the fact that it is considered lingua franca. Bisong contends, at that point Nigeria itself must be broken down on the grounds that it was organized as a provincial structure. Likewise, Canagarajah (1999) places that in his local places people of Sri Lanka are utilizing native diversions of the English language, that are a type of protection from pioneer Englishness. Canagarajah supports his case by giving instances of how neighborhood country has been fused into Sri Lankan English under the influence of English language.

In a similar vein, focusing on the English used in the Indian states, Bhatt (2002) points to the

misrepresentation from the Western etymologists, for example Skutnabb-Kangas and Phillipson who think of this as a dangerous practice, they are of the view that English is influencing neighborhood dialects in the Indian Territory. Bhatt is of the view that Indians currently believe that English is their own dialects, halfway in the place of monetary aims and in view of the redistributing of employments from the superior side of the word that is the West to English speakers in India, yet in addition due to the massive intensity of English. Thus, while some etymologists opine that it is the dominion of English that is disintegrating nearby dialects, numerous Fringe language specialists oppose that English is, indeed, one of their dialects. They think of it as an obstruction, for instance, Indians and Singaporeans and Nigerians can change their neighborhood diversities of English language to "standard" and proper English level. Likewise, they do not identify one and only standard to be the sole form of a standard.

HISTORICAL PERSPECTIVE OF THE SIGNIFICANCE OF ENGLISH LANGUAGE IN PAKISTAN

As described above, the article has analyzed the main purpose and usage of English in the past especially in the third world countries. The focal point of this section of the paper will be the use of English now a days and how it is represented in the Muslim country, especially Pakistan. Firstly, we will discuss Pakistani English and the history of English language in Pakistan. Secondly, this paper will examine the linguistic proofs that depict how English in Pakistan has brought an Islamic awareness in people of Pakistan. The two major reasons why this research focuses on Pakistan are as follow, to begin with, Pakistan was a part of Muslim Mughal Empire which became the colony of the white masters and English became the official language. Secondly, the current issues regarding politics, religion, economics and social are very vibrant and clear in today's Pakistan.

The English language played a very significant role in Pakistani politics especially in the creation of the country in 1947. The importance of English Language can be reflected through Muhammad Ali Jinnah's choice of choosing English Language as a medium to give his first speech constitutional speech when Pakistan got its independence from the British rule. This is a noteworthy hint that how important it is to use English Language as a medium to communicate one's message to the world. Before the partition even English was used for all the socio political works and after partition especially English is used both in India and Pakistan as an official language. (Mahboob 2002; Rahman 1996). There are selected books written on the topic of Pakistani English:

Author(s)	Timeline of Publication, Focus of study	
<u>Mansoor, Sabiha</u>	2005	Language planning
<u>Mahboob, Ahmar</u>	2004	Syntax, morphology, and semantics
<u>Talaat, Mubina</u>	2003	Lexis
<u>Rahman, Tariq</u>	1996	Politics and history
<u>Saleemi, Anjum</u>	1993	Syntax (government binding)
<u>Mansoor, Sabiha</u>	1993	Politics, and attitudes towards Punjabi
<u>Rahman, Tariq</u>	1990	Overview with a focus on phonology, syntax, morphology, lexis

On the other hand there was a time period in Pakistan when General Zia-ul-Haq implemented the martial law in 1977. He justified this act by applying strict laws of Shariah usually known as Islamization and the policies of Urduization. The basic purpose to apply all the strict laws was to sabotage the role of English. This sudden shift in the government laws towards English was evident in the education policy of 1978 as it was made compulsory for the English medium schools to start teaching in Urdu. The other side of this picture was

that the schools that were for the Upeer class people such English medium schools were exempted from this rule due to the hypocritical nature of the policy. (Rahman 1996). In the year 1983 this policy was unpopular among the general population and in the ed of 1987, this concept Urdu-only policy was reversed.

ENGLISH IN PAKISTAN AS AN ISLAMIC LANGUAGE

Previous section discussed how English has been used in Pakistan. This section places Pakistani English as its focal point. Furthermore, the structure, use, and function of English as it is used for local purposes in Pakistan will also be discussed. The purpose of doing this is to answer these questions:

- In what ways Islamic or un-Islamic can be considered as the tradition of English in Pakistan?
- What does the usage of English in these countries (as discussed above) portray? Does it escalate Muslim inadequacy? Or does it encourage Islam?

As the English used in Pakistan is discussed here, it is debated that English still has traces brown people's subordination. It is argued that, while the central varieties of English language possibly will still be connected with such negative thoughts, the new Englishness, Pakistan is a great example of this, are abundant in new varieties which echoes and integrate local ideas especially the cultures, idioms, and philosophies, of Islam

There are two ways to examine the relationship between Islamic and Pakistani cultural values and Pakistani English. One of the initial stage is to analyze the chapters in the English textbooks, as in the English Language books there are a lot of chapters that are related to religion especially about the life of Prophets. The chapters that are devoted to the five pillars of Islam for example Hajj, Zakat and the lifestyle of Hazrat Muhammad (P.B.U.H) can be given a high-quality analysis of English language textbooks in general. Secondly the method of probing the difficulty of how ideology and language are intermingled is to scrutinize language samples formed and utilized in Pakistan. This research particularly talks about the second method and investigates these textbooks from different reliable sources in Pakistan to explore the relations between language and ideology. By groping, pragmatic semantic and lexical, features, the data from the English language newspaper will be utilized. This data, where it will be needed, will be assisted through the data and research that is published in the past. Discourse structures will be analyzed on the basis of data drawn from textbooks that are used to teach English language in Pakistan. Furthermore, the acknowledgements written by Pakistani students as their Masters and M.Phil research work will be utilized for analysis. By using a genre approach, the discourse structures are examined (Rose and Martin 2003) and in what way the individuality of Islamic philosophies is outstanding in the analyzed texts. This approach is also used to study the connection between Islam and English language that is used in other Muslim countries.

THE GROWTH OF MADRASSAS IN PAKISTAN

As Hiro, Dilip (2012) is off the view that madrassas of Pakistan are Islamic institutions in Pakistan, they are known as Madaris-e-Deeniya in Urdu language. Majority of these Islamic institutes teach their students mostly Ahadees, which are the sayings of the Holy Propheer (P.B.U.H) Fiqh, the Laws of Islam and Tafseer known as the interpretation or the translation of the Quran are taught in either Urdu Language or Arabic language. On the other hand there are many other subjects that are taught in these institutions such as mathematics and philosophy that allows students to comprehend the religious point of view. These Islamic instances increased in number during the reign of an army dictator, General Muhammad Zia-ul-Haq as shared by TAVERNISE, SABRINA (May 3, 2009). These madrassas became the homes for many poor people especially the ones who belong to the lower strata of the society because

they offered food and protection to the students enrolled in these Islamic institutes. As stated by Hyat, Kamila (2008-09-25), the number of madrasas varies between 14,000 and 35,000. In some areas of Pakistan, these madrasas exceed the number of public or English medium schools as they do not receive any funds and especially there are no students in such schools.

Due to the emergence of English language, most madrasas in Pakistan are being shifted to exemplary places of modern knowledge where education is being imparted without any prejudice. At various places, curriculum has been changed as it has been developed for presenting religious education through English language which is considered lingua franca around the globe. Many Islamic institutes also provide the facility of giving diplomas in the Islamic courses.

For the majority of Pakistani families, Madrasas may provide "the only realistic option" to educate their sons but critics have argued that many madrasas offer only the memorizing of the Quran, without offering anything else. Critics are also of the opinion that these religious madrasas stir extremism, as it is evident through the analysis of the profiles of suicide bombers. It has been found that most of them attended madrasas.

ENGLISH LANGUAGE IN PAKISTANI MADRASAS

Due to lack of English proficiency in learning policies and expulsion of English from official use, especially in government, which is even very noticeable up till now, has a huge impact on English language usage in Pakistan. English has gradually been repossessing its position, and the governments that came after General Zia have initiated significant steps to promote English in every possible institute especially the Urdu Medium schools as well as religious institutes known as Madrasas. The previous government of General Pervez Musharraf considered English language highly important. It was considered as an essential tool for the progression and expansion of the economy of Pakistan internationally and enforced different strategies to spread English at the Madrasas. The current government is still working on the policies given by General Musharraf. Even though, these approaches are advocated by the majority, but they also come with their own issues and drawbacks (Mahboob 2002). The resources that are available are not adequate as the funds needed to profitably (re)guide instructors, both in language and pedagogy, are not accessible. Additionally, there is an extreme scarcity of properly trained teachers or the researchers from the local areas. (Mahboob and Talaat 2008). In order to solve this issue, there should be additional research to investigate this area, the focus here should not be on the education policy, but the focus should be on English language itself and how it is interlinked to the Islamic philosophy.

The usage of English in the subcontinent in these last two hundred years promoted its "nativization" and "indigenization" (Ahmar and Mahboob 2004). This method of nativization is responsible for a lot of linguistic varieties in the English used in Pakistan. Such linguistic differences denote that the English used in Pakistan is quite distinctive from American or British English. A record of distinguished available work on Pakistani English is incorporated in different other academic contexts.

Lexical, Semantic and Pragmatic Dimensions of Pakistani English

Islamic features are beautifully adapted by transferring these into easily identifiable to highlight the significance of lexical dimension of Pakistani English. Many aspects of these can be included as common examples like exchanging greetings during any interaction like *Assalam-o-Alaikum* and some special words are executed in appreciating or appraising someone in these words *Alhumd-o-Lillah* and another special word *Maasha-Allah*. It has been observed that these words are not only in common use in personal exchanges but also popular in public discourse. These exchange of greetings are telecast on

Pakistani electronic media including radio and television. According to Kennedy and Baumgardner (1993) there are special lexical categories used in Paklish (Pakistani English variety). They have searched and quoted relevant stuff from English newspapers, mentioning the criteria of making categories including special terms and references, are purely Islamic. These lexical categories are deeply influenced by local lingu-cultural perspectives as well as local languages but 'religion' (Islam) is the most convincing and justifying entity that is very productive category among these 54 lexical categories. If these are sub- categorized, 44 Islamic borrowings groups are emerged in Pakistani perspective. Among these groups, most prevalent are concepts (*hadith*, *zina*, etc.), education (*iqra*, *maktab*), administrative posts and another significant one is marriage (*halala*, *nikah*). These are really considered valuable and influencing as far as English language is concerned. The researchers have quoted special Islamic words or terms like *purdah* which is normally used as with same lexicon in Pakistani English. As Baumgardner et al. (1993) consider the use of word *purdah*, one who uses this word, touching the both dimensions of Semantics and Metaphors in an extended way. In Pakistani English, word *purdah*, is used with multiple additional meanings and interpretations.

The word *purdah* is normally used in the traditional context of 'segregation' and the same word is in active use with the meanings of 'cover-up' and even this is used with the meaning of 'disempowered'. According to these critics, the use of word *purdah* shows different semantic extension of the Islamic concept of *purdah*. In this way, this only one example can demonstrate that how Muslim cultural identity is beautifully reflected in Pakistani English. Furthermore, terms like these are borrowed from Islamic perspective which ultimately has transferred in to unique Pakistani perspective. The word *purdah* has extended its meaning semantically and metaphorically and conveyed local Pakistani meanings.

The already discussed examples demonstrate the mechanism of mixing of lexical items with Islamic ideology and actual usage by borrowing into English. Terms like these are extended with respect to their semantic and pragmatic range and ultimately used in new perspective and contexts. This mechanism demonstrates the impact of cultural diversity on English language which adds a new local flavor. The Madrassa students are from different parts of the Pakistani soil. While planning curriculum for these students, some special steps should be taken for comprehending their religious, cultural and social backgrounds. At this stage, *Needs Analysis* can be administered for focusing this critical aspect of cultural and religious affinity of Madrassa students in learning English language in ELT perspective.

Pragmatic Shift in Pakistani English

After discussing lexical and semantic shift, the core area of comprehending the influence of Islamic perspective, the domain of pragmatics of English in Pakistani perspective give insights in understanding the impact of Muslim ling-cultural norms on Pakistani English. In this regard, many words can be exemplified as *Insha-Allah* which means 'by the wish of Allah'. There are multiple usage of *Insha-Allah*, for example to make decent refusal or 'unfulfilling promises'. People normally use this to convince others that the user of this term is highly committed and dedicated for accomplishing the said tasks. The aspects of "non-promise" and 'refusals' under the lenses of pragmatism are highly misinterpreted by the people using Pakistani varieties of English. *Insha-Allah* is being used by all people but with different purposes. This is normally used by the bosses, politicians and administrators, to make non-committing promise. This tendency to use *Insha Allah* has been particularly observed in formal and informal settings for example budget speeches in the parliament. These instances clearly declare the speakers are not willing from the core of their hearts to take some tangible step in the right direction. By using *Insha Allah*, they play with the emotions of the people and try to deceive and evade from their promises.

Critics like Hartford (2004) gives various examples of pragmatic shift in English language spoken by Pakistanis. He searched and researched very apt stuff about Pakistani English in the form of complaint letters. The complainant used a technique to be indirect by mitigating the intensity of said complaint,

this trait is not found in American and British English. In this regard, Hartford and Mahboob (2004) locate the very special area to be focused as they investigated letters of complaint in the context of Pakistani English generally begin with an introduction or praise in favor of the concerned person (boss, officer, administrator etc.). They further have highlighted organizational features by highlighting the authors' use AIPs instead of IFIDs (Illocutionary Force Indicating Devices –for example the frequent use of words like I request, I will be highly thankful etc.) These observable variations in Pakistani English provide an opportunity to find some ways and means to make some curriculum Pakistani English constructions for the students of religious institutes in Pakistan.

Special Initiatives for brightening the scope of ELT in Madrassas

By keeping in view the needs of today's world, some special measures to be taken for widening the horizons of ELT in religious institutes of Pakistan like many other Islamic countries. For example, In Malaysia, the Muslim scholars have tried their best in this direction, they already have mobilized social media, TV, internet, printed media etc. They have covered wonderful miles stone in shaping and nourishing the capabilities of youth as well as children. There are some special measures to enhance the religious knowledge of young generation through English language:

- 1- *Incorporating Islamic academic stuff in the teaching of English especially students in Madrassas. In this perspective, the discoveries of the assessment regulated by English Language Training for Islamic Schools (ELTIS, 2008) exhibit that 'English in Context' (EIC) scores the best among the most generally utilized course readings for the understudies.*
- 2- *Writing/utilizing English course-books custom-made with Islamic philosophy EIC likewise contains various alluring shading pictures of characteristic articles and gives a lot of chances for students to discuss their lives as youngsters and as Muslims (Rohmah, 2010).*
- 3- *Mentioning the Islamic points unequivocally, for example, 'How to do wudlu'. For this situation, the title of the unit demonstrates the Islamic messages straightforwardly so instructors just as understudies can see and comprehend the Islamic messages effectively.*
- 4- *Including the Islamic posts in the materials in a roundabout way through pictures, names, building, language exercises, messages, and so forth. Unit title, for example, 'Would you be able to keep the floor clean, please?', 'Every day exercises,' including Muslims' exercises are among the instances of the circuitous incorporation of Islamic messages by implication.*
- 5- *Subject of similar investigations can be presented for the present undertaking. In such manner, toward the South Asian, the understudies read books in Urdu as a feature of similar religion or preparing in the exceptionally fundamental convictions of Islam. These writings are educated in a way so as to advance comprehension of contrasts and likenesses as they exist, with the expressed objective of regard for human decent variety. Subjects, for example, Western belief systems — private enterprise, independence, opportunity, women's liberation, communism, popular government, human rights are examined with regards to how they identify with the Muslim idea and personality pervasive in the schools.*
- 6- *A normal model is paper. Different models are 'garbage mail', lists, books and short stories, papers, magazines, shop flyers, phone directories, schedules, travel leaflets, postcards, tunes, DVDs, Radio shows and TV appears. To discover paper with Islamic messages, educators may, for example, buy in to 'Muslim News Digest' that can be gotten electronically. Other great hotspots for Islamic books can be found, for instance, from IQRA International Education Foundation situated in Chicago that gives various types of books in the printed structures and on the web. There are likewise video demonstrating talks or tunes containing Islamic messages performed by local speakers of English.*
- 7- *Using ELTIS Islamic Life Resource Pack, One advantageous material reasonable for this setting is Islamic Life Resource Pack composed by ELTIS group (ELTIS, 2008). Before the venture, group can led research to get data on the sorts of English materials required by madrasahs (ELTIS, 2008). The planned ELTIS Resource Packs comprising of four packs:*

Listening Resource Pack, Game and Picture Resource Pack, Assessment Pack, and Islamic Life Resource Pack.

CONCLUSION

In this paper, the role of English language has been demonstrated by the renowned linguists as a communicative and effective means to achieve academic excellence. In this perspective, English can be placed in the category of most powerful language around the globe including Islamic countries like Pakistan. In modern times, English has been nativited and indigenized and the claims of its being colonized have been refuted by many linguists. Many varieties of English has been influenced by lingo-cultural and socio-religious aspects of the people worldwide. Resultantly, the emergence of new varieties of English like Indian English, Paklish etc. has proved grounds for learning English language. The connection between English and Islam has facilitated the religious students in learning English language. Pakistani English has become the embodiment of Islamic values and traditions. Through this study a framework has been proposed that can be used to study the relationship between the English language teaching and religious institutes (Madrassas) in other contexts. An emphasis has been made on the idea that ELT is very apt and suitable for Madrassas students as the school or college students in Pakistan. For this task, some measures should be taken to trim and plan new syllabus like *Islamic Life Resource Pack* for fulfilling needs of Madrassas students. Such resources must be included in new curriculum for the Madrassas students approved by the people those who are sitting at the helm of affairs in Pakistan. Such practices are being implemented successfully in different Islamic countries like Malaysia, for bridging the gap between English education and the religious (Madrassas) students in Pakistan.

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