

Globalization of Narratives for Clothing and Appearance: Corpus-Assisted Analysis of Intercultural Communication

Fatima Tuz Zahra (Corresponding Author)¹, Tehseen Zahra², Akhtar Abbas³

Abstract

Narratives provide a manifesto to explore how fiction writers, from Pakistan to the West, present their identities through intercultural communication tools concerning their place in literary texts. Previous investigations have focused on illustrating the unique features of Urduized words in intercultural communication. Fiction corpus highlights 'the idealization of "imagined" linguistic conflicts in the socio-cultural norms and how such issues are handled through indigenous vocabulary. However, colloquial patterns of these language pairs, chosen consistently by the writers, are yet to be investigated. The corpus-assisted analysis investigates the use of clothing and appearance-related vocabulary and significant differences in employing Urduized words merged in English.

Keywords: *Corpus-assisted, Urduized words, colloquial patterns, fiction, appearance-related, literary texts.*

1. INTRODUCTION

The current movement of people in search of better educational or economic opportunities across the globalized world, especially the West, has given rise to the concept of intercultural communications, where shared language and education are regarded as a sense of belonging with the West and their homeland as observed in Sharma (2011). Angusheva (2004) observed that the Balkan intercultural narrative has gradually changed from exploring the translatability of cultures to intercultural dialogues. These generalizations apply to other intercultural communications as fiction writers have revamped the global narrative landscape through the innovative use of indigenous vocabulary. Accepting such indigenous terms and observing post-colonial literature started after rigorous research on the perspective of world Englishes (Kachru, 1997). Post-colonial literature of Pakistan carries a rich cultural load through Urduized words in English literary texts. Urduization has recently gained scholarly attention among journalists and fiction writers. Though it has yet to enter English as a Second language (ESL) or Teach English to speakers of other languages) Several investigations have identified unique features of such insertions in the TESOL industry, whether in the English frame or the Urduization of English in the Urdu frame (Khan, 2020). Later, research scholars (Baumgardner, 1993) started exploring these instances of indigenous content and revealed unique characteristics of Urduized words. Tallat (1993) argued that Urdu borrowings and indigenous lexical content had found their way into locally produced discourse. Yasir (2019) observed the cultural integration of Urdu and word formation

¹Research scholar Air University, Islamabad, Pakistan Lecturer Minhaj University Lahore
fatematuzzehra@gmail.com

²Bahria University, Islamabad tehsin.azhar@yahoo.com

³University of Sialkot, Pakistan Asharabbas83@gmail.com

processes in the Urduized version of English. Studies, such as those (Kanwal, 2022) and Zahra et al. (2023) on Pakistani English discourse observed the new meanings constructed by intertextual elements and their pragmatic function in the selected data sets. Blending indigenous vocabulary is a unique feature of fiction discourse that calls for research investigations to understand collocation patterns in language pairs. This study observed the blending of sensual and theologically laden vocabulary. This writing practice of merging language pairs in local socio-cultural contexts was observed and well-addressed through investigations. In previous investigations and seminal works, Pakistani variants of the English language at the levels of use and integration of Urduized words are profoundly arguments concerning grammatical concerns, word formations, and vocabulary (Abbas et al., 2022; Baumgardner, 1995; Jenkins, 2009; Mahboob, 2009; Rahman, 2020; Talaat, 1993). Merging these different lexical domains is yet to be explored regarding grammatical constraints.

Collocation is defined ambiguously through different perspectives if it is for re-current usage (Palmer, 1933) exerts that English consists of odd word combinations that come together, single item (Halliday et al., 2013), and for social perspective, as a socio-cultural phenomenon. Benson et al. (1997) classified these linguistic patterns or combinations of words in a language that occur very often and more frequently than would happen by chance in two main categories: lexical, such as verb-adverb, and grammatical, such as preposition and noun collocations. Grammatical collocations are as crucial as lexical collocations in identifying linguistic patterns. Grammatical collocations perform essential grammatical functions, and their syntactical importance is unquestionable. Several researchers have focused on lexical collocations and their role in vocabulary building from a socio-cultural or pedagogical perspective. Concordance and collocations are utilized to analyze language pairs and code-switching utterances. Collocational is significant in realizing the tendency of a lexical unit to co-occur along with one or more other words. Adjacent collocates are more reliable when dealing with language pairs than window collocates. Though both lexical and grammatical collocations provide evidence of the relationships, lexical collocations are more fixed, idiomatic, and unpredictable than rule-bound, less arbitrary ones. Combined with English words, hybrid formations, lexical collocations, and single items of Urduized words provide insight into this dynamic colloquial formation. Systematic categorization of indigenous equivalent and non-equivalent English collocations can reveal linguistic patterns of these formations. Social change initiates deviant linguistic patterns, and fiction writers' hybrid formations are accepted globally and considered a bridging device between East and West. Fiction writers represent themselves closer to their Eastern roots, scared of diving into the unknown Western world while distancing themselves from the West, providing an insight into the West.

Fiction discourse and journalistic writings carry the rich load of such colloquial patterns. Barthes (2013) analyzed costume magazines as a language, an effective carrier of human material culture, yearning for spirits, conveying its unique message to people. Clothing expresses unique language and intercultural narrative function. Tyner (2007) and Isakova et al. (2009) established a design narrative to observe clothing origin and how it affects meaning-making processes in the discourse. The study observed dress-related meaning through comparison and interpretation. Previous investigations have focused on different aspects of intercultural communication and hybrid lexical items using English collocation, and it is in academic lists. However, collocations with Urdu single or hybrid items still need to be explored. Using corpus data to establish a word list, glossary, or digital word bank can increase the validity of such words. Hence, this work aims three-fold: the identification, classification, and analysis of Discourse patterns and the identification of intercultural communication through clothing and appearance. It aimed to provide a window on to what extent these discourse samples provide evidence of collocation employment; more

specifically, the familiar patterns regarding lexical and grammatical collocations were investigated. The first objective is "understanding the awareness of collocations, if any while writing their fiction or other texts with indigenous vocabulary. The second objective is to measure differences in such hybrid data sets, as derived through wordlist tools of the corpus. The study was primarily meant to elicit the similarities and differences of collocation patterns that emerged through the analysis of the local variety of English used in Pakistan regarding intercultural communication and the globalization of English. This paper is organized around the intercultural communication of Urduized words. The data is analyzed to emphasize the importance of realizing clothing and appearance-related vocabulary for intercultural communication through fiction.

The current study thus formulates the following questions to explore the research problem:

- 1) What are the types and frequencies of Urduized words in clothing representation of selected narrative discourse?
- 2) What are the possible lexical and grammatical collocation patterns of Urduized words, and how do these words support intercultural communication?
- 3) How far do these trends of Urduized words contribute to global intercultural communication?

2. LITERATURE REVIEW

English is used in almost all parts of the world, and this functional range and geographical distribution lead to several non-native linguistic variations that are also helpful in intercultural communication. Colonization remains one of the significant factors of this functional range, and now English enjoys the status of Lingua Franca or the official language of many communities. Mahboob (2009) observed that the language discourse of the post-1947 context represents Urdu as a firm Muslim identity in both parts of British India, which leads to variations in their English. It started appearing more frequently in English fiction and media Discourse after partition, and now journalists and fiction writers deliberately use Urduized English in almost all genres. Later, research scholars (Baumgardner, 1993) started exploring these instances of indigenous content and revealed unique characteristics of Urduized words. Term Urduization refers to Urdu borrowings in English text; another perspective is the usage of English words in Urdu data, such as the Urduization of English words in BBC Urdu newspaper (software as *روٹوس*) as observed in Khan et al. (2019). Tallat (1993) argued that Urdu borrowings and indigenous lexical content had found their way into locally produced discourse. Yasir (2019) observed the cultural integration of Urdu and word formation processes in the Urduized version of English. Previous investigations seem to focus on linguistic analysis under the influence of both syntax and context separately. Amir and Mehmood (2009) exploited Gee's theoretical tools in fiction discourse. They observed that there had been an ideological internalization and institutionalization through different institutions like the caste system, marriage, family systems, and customs. Post-colonial or contemporary fiction exhibits the properties of these Urduized words. Such lexical insertions are deliberately used in almost all types of local discourse, especially fiction and news discourse. Selected fiction, written by Bapsi Sidhwa, uses these words significantly as the writer acknowledges the support provided by the linguist Baumgardner during the composition of this fiction.

Scholars from the generativist school considered underlying grammatical patterns of both participating languages as a significant constraint of borrowing rather than surface structures. For example, MacSwan (2005) asserted that the restrictions responsible for languages with monolingual grammatical patterns, according to the Minimalist approach

(Chomsky, 2014), should consider bilingual grammatical patterns and language pairs. Similarly, Woolford (1983) argued that in code-switching patterns, all contributing languages emerge in parts of the sentences, whether lexical or syntactical. Though Firth (1957) described collocative meaning, preceding researchers have proposed analysis frameworks. Yan (2010), Mahvelati and Mukundan (2012), and Saudin (2014) presented at syntagmatic levels. Benson et al. (1997) proposed seven types of lexical collocation and eight main types of grammatical collocation, where lexical collocates are typically more in number than grammatical collocates. These can be used for the initial analysis of collocative language pairs, though their scope is limited.

Language pairs have been challenging for the investigations as both languages can be similar or different in code or syntactical patterns. Corpus tools facilitate such investigations, and several researchers have identified colloquial patterns of language pairs. A sociolinguistically inspired approach, world Englishes (Kachru, 1997), instead assumes differences in both languages. Baumgardner (1993), Tallat (1993), Rahman (2002), and Mahmood (2009) observed Lexico-grammatical features of these local varieties, especially that of English used in Pakistan. Urdu borrowing or code-switching can be understood through the dichotomy provided in the Matrix language Framework (MLF) (Myers-Scotton, 2009) that observed the provision of functional elements from matrix language and lexical elements through embedded language. Kachru (1997) and Baumgardner (1993) provided a model for classifying these insertions; Kachru's model is more about hybrid formations, whereas Baumgardner's model is about single items. Pnini's framework (Muzaffar et al., 2016) had Hindi representations. These frameworks help realize the semantic categories of Urduized words. Language as a sense of social attraction and intercultural communication not only implies its procedures on various aspects but also allows an understanding of these subjects of communication.

Balamurali et al. (2023) identified cultural and social strengths of gendered discourse, focusing on women in social contexts. An investigation conducted by Zagood (2023) disclosed distinctly that the translation of culture-specific items positions certain complications, and the potential of literary text and their translatability of both languages could overcome such issues. Another study by Kumar (2000) draws our attention toward the constructs of post-colonialism and cross-culturalism and presents these as new 'signposts' for exploring global multicultural communication. However, more is needed regarding grammatical agreement between these words and English POS. Syntactical differences make these agreements even more complex where verb position is different in Urdu grammatical structure. Previous investigations have yet to explore the collocations of Eng-Urdu pairs, whether single or hybridized items. According to Derrida (1976), language is open to change and redefinition with shifts in discursive constructs. Foucault (1977) refers to communication as a systematically organized discourse of the community, and Barthes (1986) advocates that if language is socially determined, then acts of representation are socio-cultural.

Baumgardner et al. (1993) observed that borrowed words from Urdu mostly belong to the domains of indigenous food, clothing, religion, government, etc. Such hybrid formations require a framework that accommodates both languages' context and syntax. Gee (2011) is the most suitable as it describes the context of the vocabulary and deals with the syntax. Furthermore, Gee (2011) has shown that language is a robust discourse embedded in context and syntax through which shared assumptions and knowledge are expressed. Gee's framework allows variation across syntax and context, encompassing almost all aspects of meaning-making processes. Its applications are flexible, where new tools can be added, old ones discarded, or a combination of tools can be exploited.

The present study attempts to investigate Narratives of Pakistanis in English as it provides a manifesto to explore how fiction writers from Pakistan to the West present their identities

through intercultural communication tools concerning their place in literary texts. The present study uses a fiction corpus from a purpose-built online corpus (PakLocCorpus) that is part of an extended project and will be completed by the year 2024. The study identifies the use of English lexical collocations in the fiction corpus of PakLocCorpus and examines whether there are any statistically significant differences between the frameworks used for Standard English to employ collocations in their written productions. Before analysis, the data were categorized according to a taxonomy divided into seven (Benson et al., 1997): verb+noun, verb+adj/adv., noun+verb, noun+noun, adjective+noun, adverb+adjective, and adverb+verb. A word list of Urduized words is generated through the AntConc 3.5.9 wordlist tool to explore the data. The current investigation is focused on identifying collocations in single or hybrid Urduized words when used in Eng-Urdu pairs. Though Akhter et al. (2018) observed a pedagogical view of Urdu collocations, these patterns are limited and call for an extensive study of language pairs.

3. METHODOLOGY

The present study uses a constructivist interpretive paradigm to realize intercultural communication strategies employed by fiction writers. Corpus of Pakistani English (PakLocCorpus), an ongoing research project (Zahra et al., 2022), was compiled and built with online data analysis tools. The fiction category of PakLocCorpus was used as the data source, and after compilation and cleaning of the file, it was converted into a machine-readable format. The category of clothing was selected from the socio-cultural subdomain of Urduized words. Language pairs in this category extend the analysis of discursive patterns and cover all grammatical and contextual deviations. Another reason for selecting this category was its proximity to intercultural communications.

Corpus tools and methods identify and compare lexical and grammatical collocations based on the eight categories. These categories of collocations, as classified in (Benson et al., 1997), are represented below.

Table 1. Lexical and grammatical collocations are classified (Benson et al., 1997)

Lexical	1	adj+n	2	Grammatical	prep+n	n+prep	v+prep	quantifier+n
		n+n			adj+prep			
3		n+v			prep+prep			
4		n+adj	5					
		v+n						
6		v+adv						
7		adv+adj						
8		v+adj						

words. For the categorization, Urduized words were selected based on their functions in the text; see Appendix A. For the analysis, proper nouns or nouns denoting the names of persons were excluded. Also, this analysis was limited to single entries, excluding phrases in Urdu as they show less tendency to collocation pattern. After identifying clothing-related words, a constructive approach was employed to investigate hybrid collocation patterns and their relationships and current intercultural relationships between parts of speech and the grammatical agreement of both languages. How do these hybrid formations complete the meaning-making process, and what types of collocations are utilized to express global intercultural communication patterns?

The study is restricted to collocations made of two lexical words that are either adjoining or

detached from function words. The study consisted of 104329 tokens and 12535 types of selected fiction, and the research was restricted to the English used in Pakistan. Words that showed shifts towards greater collocativeness were further analyzed through AntConc 3.5.9. Finally, after the analysis of collocations, Gee's (2011) framework was used to highlight relationships between building and social language tools in the selected collocations and to realize how far these trends of Urduized words contribute to global intercultural communication. Selected words are as follows:

Table 2: Urduized words in the category of clothing from ‘An American Brat’

Word	Urdu	9	Sari	بہڑاس
1 Lungi	لنگھی			
2 پتوہد	Dhoti			
3 اترک	Kurta			
4 Kamiz	ضمیق			
5 Shalwar	رولش			
6 Cummerbund	دنبرمک			
7 Caftan	رنتفک			
8 Shawl	لاش			

538 *Globalization Of Narratives For Clothing And Appearance: Corpus-Assisted Analysis Of Intercultural Communication*

Fr	Gender representation
1	male
1	male
2	both
3	both
4	both
1	female
1	female
10	female
31	female

Table 2 shows nine Urduized words found in the selected fiction discourse and the frequency and gender representation of these clothing items. "Sari," in the female category, stood first in frequency, and 'shalwar' occurred four times in the category of 'both. In the male category, 'lungi and dhoti have the same number of occurrences. The selected narratives used these clothing-related vocabulary expressions to create meanings local to the otherwise impossible context. These clothing items are cultural in tradition and have no alternative in English or other languages. The first two instances represent 'male clothing,' though the community's female members also wear these items. This practice is common in rural areas where members prefer to wear according to the local traditions without being concerned with their official appearance. The third and fourth instances show items common to both genders with slight differences, such as the 'kurta' being worn by both girls and boys, but the colors and designs are different for both genders. In the last instance, the 'sari' represents women as there is no chance of representing the male gender with it. Selected narratives carry English plural morpheme where it is required. In the following table, the plural forms are reported.

Table 3: Urduized Words with plural markers

Word	Fr	Gender representation
1 dhotis	1	male
2	1	both
kurtas	2	both
3	3	both
shalwa rs	2	both
4	1	female
shawls	1	female
5		
dopatt as		
6		
burqas		
7		
cholis		

The table shows English plural markers with Urduized words. Though all these words carry English plural morphemes, other examples from other categories also show Urdu plural morphemes, such as "beti-yan" (daughters). One word from each category is selected for the analysis. Selected words were 'sari,' 'kamiz' (a long tunic worn with shalwar or trousers), and 'lungi.' The selection criteria were the number of occurrences in each category, except the male category, as both words have the same frequency and meaning. AntConc version 3.5.9 was used to analyze collocates of the selected word "lungi" from the clothing category. Overall, collocations following this pattern have different aspects than those of other English fiction texts.

4. DATA ANALYSIS

Intercultural communication concerns the capacity or potential of the members of a Discourse community where social systems are understood according to the principles, enabling them to communicate inside and outside, whenever required for the ongoing development of that society, using social language to express their feelings, thoughts, traditions, and even appearance. The current analysis is based on extracting Urduized words (nouns only) in the fiction corpus (Zahra et al., 2022) and analyzing selected words in clothing and appearance. For categorizing Urduized words, words were selected per their functions in the text; see Appendix A. In this model, proper nouns or nouns denoting the names of persons were excluded. Also, this analysis was limited to single entries, excluding phrases in Urdu. After excluding proper nouns, possessive markers of nouns, words for making sounds, Urduized words with no significance in category building or collocation analysis such as affirmation, "jee" (جی) and "ho" (ہو) words from Indian English

(bhagwan) (نلوگھب), and Punjabi (vekh) (ھکیو) were also excluded. Urdu or English plural markers such as beti-yan (بٹی) (daughters plural) or shawl-s (لاش) were kept as it is, but words with plural and single entries, such as 'sari' (بیڑاس) and 'saris,' were added in this form 'sari/s.' People labels were divided into three subcategories: male, female, and neuter, with and without plural markers.

Assigning categories to the words and selecting a clothing category from the data set ensured data reliability. See Appendix A for all the categorization of Urduized words. For this investigation, only nouns were selected. This research can be extended to verbs and adjectives. The female category has example words with or without gender markers. The male category also describes 'wallah' (لاو) labels. The neuter category covers adjectival labels assigned per community identity or the popular jargon associated with the communities, such as 'paki-s' (پکاپ). After selection, as per their frequency of occurrence in each clothing category, collocates, as emerged through AntConc version 3.5.9, were also realized. Finally, after collocation analysis, Gee's building tool (activity) and 'social language' perspective were employed to highlight how these words represent intercultural communication through fiction discourse.

Selected corpus identifies several instances of lexical and grammatical collocates of Urduized words, such as 'sari' (a traditional garment draped around the body) and 'lungi' (لینگل) (a garment wrapped around the waist and extending to ankles), with a span of 5 on both right and left sides, and have several lexical and grammatical collocates. Urduized words used as proper nouns or pronouns were excluded; onomatopoeic words, reduplicated words such as honor –shounour, local, yokel, Urdu case markers, verbs such as bhajjay (بھجیب) (sent), religious words such as aa-meen (word used to conclude prayer), were also excluded because of the limitations of the study. Current analysis is limited to noun collocations.

After identifying collocation patterns, words were categorized for further analysis. A final analysis

of these patterns shows that Urdu nouns have several combinations with English POS; at the same time, these nouns have patterns with functional categories such as prepositions and conjunctions. Based on these comparisons, it is generalizable that writers deliberately use Urdu nouns, but somehow, the usage of other categories is limited. In some places, phrases are inserted with other verb forms and Urdu case markers such as 'bas kar' (رک سب) (stop it) and 'chup karo' (رک پچ) (shut up). These insertions are often used with or without English inflections. Lexical and grammatical collocates in the selected data sets also apply to other instances. Though Urdu word order, SOV (Subject object verb), is different than English SVO (Subject verb object), fiction writers have utilized Urduized words in a way that these are merged in the English frame and do not interfere with intelligibility or any grammatical pattern.

After collocation analysis, concordance lines were used to identify Discourse patterns, reveal how these patterns can merge in another language, and help develop a sound understanding of clothing and appearance in intercultural communication.

Though several combinations are possible in such pairs, see Table 7 for further details, some examples of grammatical collocates found in the data sets were as follows: conj+n

1. shirts and shalwars (رولش)

Shirts an

Noun conjunction
shalwars

Noun (pl) a pair of traditional pleated trousers

2. or zina (انز)

And zina

Conjunction Noun (illicit sexual relations in Islam) 3. and kusti (پشک)
and kusti conjunction Noun (a religious cord worn around the waist by Parsees)

In the first instance, a conjunction between two nouns indicates both patterns of conjunctions possible in Eng-Urdu pairs, n+conj, and conj+n.

5. RESULTS AND DISCUSSION

The current study has described the linguistic patterns of the words in the category of clothing and appearance in terms of intercultural communication. Concordance and Collocations of Urduized words in original, corpus-based texts are used for this purpose. Combining this perspective with a parallel focus on identifying possibilities of these hybrid collocations, analysis is presented, and there is evidence that these patterns are consequences of the borrowing processes. There are 31 instances of the word 'sari,' which reveal intercultural communication patterns.

Table 4: Adjacent Collocates of “sari”

Pattern	Type	Example
1	Adj+n	My sari six-yard sari Beautiful sari Sleeveless sari navy and silver sari Tanchoi sari old satin sari old silk sari crumpled sari lace sari cotton sari sari scarf sari set sari edges sari blouse sari blouses sari was In sari sari with sari to NA the sari her sari my sari a sari five saris Sari and jewelry sari and
2	n+n	
3	n+v	
1	prep+n 2	Grammatical
3	v+prep	
4	quantifier+n	
5	conj+n	
6	n+ conj	

Table 4 shows both lexical and grammatical categories of the adjacent collocates of 'sari.' Three

lexical categories describe how Urdu noun is merged with English adjectives, nouns, and verbs.

Also, the grammatical category shows six types of function words as merged with the Urdu noun 'sari.' Figure 1 to 6 (Appendix B) shows window collocates and concordance lines of the selected word, and the results show how lexical and grammatical collocates, along with concordance, extend intercultural communication through social language. If adjectives are more significant in number on the lexical side, possessive adjectives, prepositions, and conjunctions are on the grammatical side.

Gee's concept of social language highlights linguistic choices employed by the writer to build a connection with the socio-cultural aspects of the context and how a particular social language is used to enact a practice or activity. Such measures denote intercultural communication beyond borders that is not limited to the local languages. Thus, a selected corpus of fiction is suitable for exploiting aspects of social language. Such activities are built through clothing and appearance.

Analysis shows the 'sari' noun in almost all possible lexical and grammatical relations. The writer has well-expressed cultural norms and associations related to 'sari,' and here, social language is intertwined in the identified 31 instances of language pairs. The first category of Adj+n has nine instances as patterns that emerged from the fiction corpus. If the first instance, 'My sari,' is focused on the character's appearance and representation, the second instance is more considerate of the features of the sari, such as shimmering and six yards. The writer intentionally expresses the length of the sari in the context of the time and place where the character puts away her clothing and jewelry used in the day's event. The possessive adjective, 'my,' highlights the possibilities of utilizing pronouns with Urdu nouns, and it further informs about the range of grammatical categories exploited in data sets.

Both 'old satin' and 'old silk' sari representation is used to build the imagination of utilizing old,

worn-out saris for other purposes. In one place, the sari is used to avoid noise, whether it is from the old rickshaw or the nearby mosque, and in the other place, the male character has used a scarf cut from an old satin sari to cover his eyes. A sudden act of utilizing this piece of the sari in the middle of an argument with his wife turns the focus on the social language and how it changes the overall mood of the narrative. Also, predict ways of doing things in different places and times. Navy and silver sari (بیہڑاس) or 'Tanchoi' sari (sari of unique fabric) are also examples of elegance and elite clothing appearance as the narrative unfolds the social representation of characters and following events.

Both 'old satin' and 'old silk' sari representation is used to build the imagination of utilizing old,

worn-out saris for other purposes. In one place, the sari is used to avoid noise, whether it is from the old rickshaw or the nearby mosque, and in the other place, the male character has used a scarf cut from an old satin sari to cover his eyes. A sudden act of utilizing this piece of the sari in the middle of an argument with his wife turns the focus on the social language and how it changes the overall mood of the narrative. Also, predict ways of doing things in different

places and times. Navy and silver sari (بیوٹاس) or ‘Tanchoi’ sari (sari of unique fabric) are also examples of elegance and elite clothing appearance as the narrative unfolds the social representation of characters and following events.

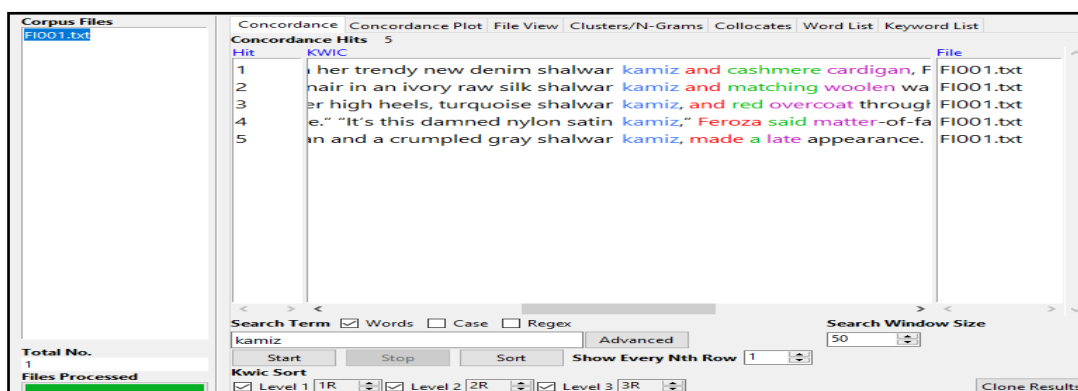
In the last instance, the 'crumpled sari' shows the character's grief and astonishment in the political situation where a beloved, popular leader is hanged after political manipulation. The context presents detailed socio-cultural and even religious accounts related to this 'activity' as it is built through social language. Also, religious references are found in the narrative, from the autobiographical Parsee rituals to the practices of Muslims, Christians, and Jews. Criticizing almost all religious practices has continued from the beginning till the end of the narrative. The female dominant character has used a 'sleeveless sari' to develop a decent outlook of a Parsee girl, whether her husband appreciates it or not.

Table 5: Adjacent Collocates of “kamiz” (ضیمق)

Lexical	Grammatical
1 Nylon satin	and
2 Shalwar	

Selected narratives have five instances of the word 'kamiz' (ضیمق). Here, two are for male representation, and three are for female relevance. In the first instance, 'kamiz' has collocates of 'her trendy new, denim shalwar kamiz(ضیمق رولش) and cashmere cardigan'; the character is ready to leave for the West, relieved from the Eastern traditions. Her dress represents a mixture of both Western and Eastern cultures, as denim is used explicitly for Western outfits. As a traditional dress, the 'shalwar kameez is a global representative of Pakistan. Though Arab long 'thobe,' Turkish kamiz(ضیمق), and Iranian shalwar رولش and jameh ہماج with kamerbund دنبرمک (waist belt) are also traditional local representation, Pakistani knee-length kamiz (ضیمق) has distinctive features. The following figure shows five instances of the selected word. The narratives of Pakistani fiction writers in English provide a rich ground to explore how travelers, students, and migrants from Pakistan to the West relate to the realities of the place and their place. Yasir (2019) observed Urdu's cultural integration and intercultural communication along with word formation processes in the Urduized version of English. Concordance analysis of selected words reveals patterns of these indigenous vocabulary items and, let alone lend these patterns for a socio-cultural analysis. Clothing and appearance-related vocabulary is a window to the native culture and surroundings. The word 'kamiz' represents both genders with slight differences.

Figure 1: Concordance lines (kamiz)



The first concordance line shows four adjectives in a row, starting from the possessive 'her' and ending with 'new.' If the third instance reveals the color of her clothing while roaming in New York, the fourth and last instance of kamiz, in the fiction, present nylon satin shalwar kamiz as a symbol of desis or Pakistanis in the West. How West has changed the character 'Manek' and his thinking as he considers desis from Pakistan are stinking with hygiene issues. As the story unfolds, it continues in one way or the other. The second and fifth concordance carry the same pattern of adjectives, but this time, there is the male representation of raw silk and a woolen waistcoat in the third one and a crumpled, gray shalwar kamiz in the fifth line. Urduized words for clothing appearance build activity around the context and highlight social language through class and economic status. Ivory raw silk can be easily compared with grey crumpled shalwar kamiz. Also, as the narrative continued, the character with the crumpled dress appeared to be a journalist, and the activity that shows the context suddenly changed the atmosphere from the economic background to the profession and pressures of journalists.

Table 6. Adjacent Collocates of "lungi."

Lexical	Grammatical
1 Greasy	NA

Table 6 shows both lexical and grammatical collocates of "lungi" (ینگل). Collocation analysis shows the incline of Urdu nouns towards English adjectives, and after this, there are traces of Urduized words combined with verbs and prepositions. The word 'lungi' concordance line shows only one instance and represents a male character in the food business. The writer has used adjectives such as massive stomach and greasy lungi to build an atmosphere of an unhygienic environment. Also, a massive stomach or belly denotes such characteristics in the food business. The adjective 'greasy' further builds an understanding of the social language and context. Here, 'greasy lungi' has created an otherwise impossible situation. Social language denotes characters in a particular context that carry clothing representation within itself. Another interesting pattern is that of conjunctions, noticed before and after Urduized words without any grammatical complexity, such as "shalwar and kurta" (ڪرتا ۽ شلوار) (kurta is a bit longer than kamiz or sometimes of the same length). Following concordance line shows a sample analysis of the Urduized word "lungi" and collocates in a window span of -5, +5. Sample text: 'his massive stomach and greasy lungi led his customers to...'

Discourse analysis is intended to analyze clothing items from the narrative, its discourse structure, and how this narrative is consumed. Another type of collocation, such as v+n and v+Adj, v+Adj, or Adv+Adj, is not possible due to the SOV structure of Urdu. Thus, these lexical categories are excluded from the framework designed for Urduized words. Regarding identifying grammatical patterns of collocations, some patterns are not possible again due to the Urdu word order limitations, such as adj+prep and prep+prep combinations. Also, Urdu nouns, when combined with English conjunctions, exhibit grammatical properties, and this can be Conj+n or n+ conj as Urdu frames allow both orders, such as 'dupatta' and, or, 'shirt and shalwar.' When it comes to the verb collocates, these are one combination in lexical categories, such as n+v "ayah (ايا) piped up," and one in the grammatical category, such as v+prep "bas kar." Though selected data shows both entries from Urdu, English verbs are also possible, such as "cut kar" or 'hit kar', where kar ڪر is an Urdu verb.

Previous investigations focused their attention on identifying unique features of Urduized words, but somehow, colloquial patterns of these pairs are yet to be investigated. Such patterns are not by chance but chosen by the native speakers consistently as literary considerations. As it appears through clothing and appearance, identity construction ties with language and literary works. Here, the West is imagined, and literary texts communicate the inner side out, keeping love and the idealization of identity in the domains of many fictional and autobiographical accounts. Finally, it and how this narrative is consumed. Another type of collocation, such as v+n and v+Adj, v+Adj, or Adv+Adj, is not possible due to the SOV structure of Urdu. Thus, these lexical categories are excluded from the framework designed for Urduized words. Regarding identifying grammatical patterns of collocations, some patterns are not possible again due to the Urdu word order limitations, such as adj+prep and prep+prep combinations. Also, Urdu nouns, when combined with English conjunctions, exhibit grammatical properties, and this can be Conj+n or n+ conj as Urdu frames allow both orders, such as 'dupatta' and, or, 'shirt and shalwar.' When it comes to the verb collocates, these are one combination in lexical categories, such as n+v "ayah (ایہ) piped up," and one in the grammatical category, such as v+prep "bas kar." Though selected data shows both entries from Urdu, English verbs are also possible, such as "cut kar" or 'hit kar', where kar کڑک is an Urdu verb.

Previous investigations focused their attention on identifying unique features of Urduized words, but somehow, colloquial patterns of these pairs are yet to be investigated. Such patterns are not by chance but chosen by the native speakers consistently as literary considerations. As it appears through clothing and appearance, identity construction ties with language and literary works. Here, the West is imagined, and literary texts communicate the inner side out, keeping love and the idealization of identity in the domains of many fictional and autobiographical accounts. Finally, it is observable that the four patterns perform in a one-way direction and cannot be used in both, such as the Adj+n combination of "greasy lungi" cannot be used as "lungi greasy." The same is the case with n+n "Sari palu" (لپی ہڑاس) (edge of the sari), n+v "Sari was." One aspect of n+ Adj scan can be confused with constructions such as "Sari ritual, "but these are n+n combinations. The meaning-making process works closely in these combinations, and native speakers design these combinations without even knowing it. Here, the adj+n and n+ adj combinations work in both directions. However, somehow, it can be considered n+n instead of n+adj as sometimes a noun takes the form of an adjective in Urdu borrowings. The same is the case with prep+n and n+prep regarding grammatical categories. Instances in the data set show that both are possible. The framework designed for the tagging system is open for further investigation, and corpus data sets can be used to provide evidence of such insertions.

Table 7: Lexical and grammatical patterns of collocations in Urduized words Pattern

Type	Example		
1. Adj+n	2. n+n	Lexical	Old sari Sari pallu
3. n+v			Ayah pulled up In sari
4. prep+n	5. n+prep		Sari with Bas kar A sari
6. v+prep			And shalwar Shirt and shalwar
7. quantifier+n	8. conj+n	Grammatical	
9. n+ conj			

Table 7 shows possible patterns of collocations in language pairs. Fiction corpus highlights the idealization of 'imagined' linguistic conflicts in the socio-cultural norms and how such issues are handled through indigenous vocabulary. Parafita and Gullberg (2019) observed robust patterns across three corpora, highlighting the significance of linking multiple language pairs using similar coding. Zahra et al. (2021) identified grammatical changes in Urdu-English pairs. Wang and McLaughlin (2022) revealed that language interpreters' roles are shifting between those of transmitters of information, cultural insiders, and constructors of shared understandings and intercultural communication, and this role shift is in dire need of training and judgment.

The current investigation used character representations of narratives as it depicts Eastern socio-cultural norms through clothing-related vocabulary. Literature receives tremendous global support from readers, and the audience or critics from different linguistic backgrounds enjoy this amalgamation of languages at the vocabulary level. Shared social language draws images of indigenous content. It creates a sense of familiarity as an 'intellectual passport' or identity in a globalized world where intercultural communication is crucial in all aspects. The study yields interesting insights into global movements of people, shared social language, and a confident sense of identity, which work well with the West and its culture. Indigenous linguistic expressions are well merged in the discourse, and the glossary provided at the end of the fiction also supports foreign readers. The findings highlight significant results in terms of both lexical and grammatical collocations as utilized to cater to the need for global readership and intercultural communication. Different syntactic configurations allow three lexical and six grammatical patterns where n+conj and conj+n are unique and not found in the language pairs with the same syntactic agreements. Discursive patterns follow the global intercultural communication patterns, the first-hand experience of the authors, and the belonging of the characters in both East and West. The study yields fascinating insights into the current relocation of communities across the globalized world. This investigation can provide literature for detailed study as it provides a manifesto for intercultural communication in narratives. Such discursive practices can be regarded as "signposts," moving beyond the dividing contemporary constructs of race, identity, representation, and socio-cultural norms.

6. CONCLUSION

Clothing and appearance, once presented through narrative, provide a window to the culture. Urduized words used for clothing objects highlight the significance of intercultural communication in the globalized world. However, these patterns are bound to the syntactical configuration of a language. Types and frequencies of Urduized words, when categorized as per their semantic and syntactic relations, highlight social language as employed through intercultural communication. Language pairs possess unique features of collocations, and understanding these patterns provides directions for analyzing intercultural communication and analysis paradigms. Urduized words possess robust differences when identifying lexical and grammatical collocations. Such entries are visible only in a few categories. However, deliberate use of Urduized words has revamped the colloquial landscape, and these patterns can be compared with language pairs of other data sets. Findings reveal possible patterns of adjacent collocates of Urduized words. The noun category stood first, and thus, it shows adj+n and other similar pairs. An interesting combination is that of conj+n and prep+n. These two grammatical categories highlight the meaning-making processes of language pairs.

Meanwhile, the results put forth that native speakers tend to use noun collocations. As observed in

the analysis, native authors preferred to increase their force of statements by using single and hybrid items such as; “haveli (a mansion), izzat (honor), police-thana (police station),” etc. Urdu word order determines the possible lexical and grammatical collocates, and the study observed three lexical, Adj+n, n+n, n+v, and six grammatical categories, prep+n, n+prep, v+prep, quantifier+n, conj+n, n+conj as emerged from the analysis. This classification can be used to devise a POS tagging framework for Urduized words in English text. Possible lexical and grammatical collocations (see Appendix B) and their types reveal collocation patterns that can be helpful in the development of POS tagging frameworks. The close relation of collocations between these two languages is evident in the language sample, and competence depends on the type of discourse used. This study observed the exploitation of indigenous vocabulary for global intercultural communication in a paradigm shift. English grammatical inflections in Urduized words also predict the productivity of the borrowed items and how these can be exploited in the colloquial figures. Findings suggest that the patterns of language pairs require differential treatment and tools, as compared to the available frameworks based on Standard English patterns. Research-informed, purpose-built frameworks and tools could yield better results in linguistic analysis and highlight the significance of collocation analysis in the development of a category framework of Urduized words in an English frame that is otherwise impossible.

Details of Authors

Fatima Tuz Zahra

Fatima Tuz Zahra is PhD scholar at Air University Islamabad, and serving as a lecturer in Minhaj University Lahore, School of English. She has taught languages (English) online and face-to-face in the UK, UAE and Pakistan in the primary and secondary school sector, as well as in higher education. She is interested in language learning and teaching, in particular, the use of indigenous content in teaching and learning a second/foreign language. Fatima is also interested in intercultural communication, corpus linguistics and social language.

Fatima Tuz Zahra

Fatima Tuz Zahra is PhD scholar at Air University Islamabad, and serving as a lecturer in Minhaj University Lahore, School of English. She has taught languages (English) online and face-to-face in the UK, UAE and Pakistan in the primary and secondary school sector, as well as in higher education. She is interested in language learning and teaching, in particular, the use of indigenous content in teaching and learning a second/foreign language. Fatima is also interested in intercultural communication, corpus linguistics and social language.

Tehseen Zahra

Tehseen Zahra is an Associate Professor at the Department of English, Bahria University, Islamabad. Her research interests are corpus linguistics, discourse studies and pragmatics. She is the Managing Editor of *Corprum: Journal of Corpus Linguistics*. She is Co-PI of a Research project named PakGenText funded by Higher Education Commission, Pakistan.

Akhtar Abbas

Akhtar Abbas is an Associate Professor at the Department of English, University of Sialkot. His research interests are academic discourse, corpus linguistics and metadiscourse. He is Co-PI of Pakistan National Corpus of English, a research project funded by Higher Education Commission.

REFERENCES

1. Abbas, A., Zahra, T., & Shahzad, W. (2022). Issues and Challenges in Legitimizing Localized English: A Critical Reappraisal of Native Speakerism in Pakistan. In N. A. Raza and C. Coombe (Eds.), *English Language Teaching in Pakistan* (2nd ed., pp. 117–128). Springer
2. Akhter, S., Anwar, B., & Qureshi, A. (2018). A Pedagogical View of English/Urdu Collocations. *International Journal of English Linguistics*, 8(2), 133–139.
3. Amir, M. A., & Mehmood, A. (2018). Critical Discourse Analysis of Tariq Ali's Novel "The Stone Woman": A Corpus Driven Study. *International Journal of English Linguistics*, 8(1), 94-106.
4. Angusheva, A. (2004). Four Authors and a Traveller: Intercultural Narrative in Balkan Prose of the Second Half of the 20th and the Beginning of the 21st Centuries. *Language and Intercultural Communication*, 4(1-2), pp. 48–59.
5. Balamurali, E., Hariharasudan, A., & Gnanamuthu, M. T. (2023). Women in Society Through the Aspect of Language. *Journal of Intercultural Communication*, 23(1), 107-112.
6. Baumgardner, R. J. (1993). The indigenization of English in Pakistan. In R. J. Baumgardner (Ed.), *The English language in Pakistan* (41-54).
7. Baumgardner, R. J., Kennedy, A. E. H., & Shamim, F. (1993). The Urduization of English in Pakistan. In R. J. Baumgardner (Ed.), *The English language in Pakistan* (83-203).
8. Baumgardner, R. J. (1995). Pakistani English: Acceptability and the norm. *World Englishes*, 14(2), 261-271.
 - a. Barthes, R. (1986). *The Rustle of Language*. Oxford: Blackwell.
 - b. Barthes, R. (2013). *The language of fashion*. A&C Black.
9. Benson, M., Benson, E., & Ilson, R. (1997). *The BBI Dictionary of English Word Combinations*. Amsterdam and Philadelphia: John Benjamins Publishing Company.
 - a. Chomsky, N. (2014). *The minimalist program*. MIT Press.
10. Derrida, J. (1976). *Of Grammatology* (trans. G. Spivak). Baltimore: John Hopkins University Press.
11. Foucault, M. (1977). *Power/Knowledge. Selected Interviews and Other Writings, 1972-1977*. New York: Pantheon Books. Gee, J. P. (2011). *How to do Discourse Analysis a Toolkit*. Oxon: Routledge
12. Halliday, M. A. K., & Matthiessen, C. M. (2013). *Halliday's introduction to functional grammar*. Routledge.
13. Isakova, V. & Kiuru, K. (2009). Discourse of a Glossy Fashion Magazine in The Context Of Globalization Changes. *European Proceedings of Social and Behavioural Sciences*. 541– 547.
14. Jenkins, J. (2009). English as a lingua franca: interpretations and attitudes. *World Englishes*, 28(02), 200–207.
15. Kachru, B. B. (1997). World Englishes and English-using communities. *Annual review of applied linguistics*, 17, 66-87.
16. Khaleel, B., & Ahmed, K. (2024). Navigating the Legal Landscape: A Discourse Analysis of Domestic Law in Pakistan. *International Research Journal of Social Sciences and Humanities*, 3(1), 15-33.
17. Khan, I. A., Ullah, I., Yousaf, M., & Ali, S. S. (2019). Extraction and Analysis of Urduized English Words From BBC Urdu Newspaper, Pakistan. *The Discourse*, 5(2), 231–243.

18. Khan, T. A. (2020). Morphological integration of Urdu loan words in Pakistani English. *Global Journal Of Human-Social Science*, 20(G2), pp. 17–28.
19. Khan, A., & Kanwal, N. (2022). Convergence of Sexual and Sacred in Home Fire: Analysis of Collocation Networks. *City university research journal of literature and Linguistics*, 5(2), 42-65.
20. Kumar, M. (2000). Post-colonial Theory and Crossculturalism: Collaborative Signposts of Discursive Practices. *The Journal of Educational Enquiry*, 1(2).
21. Mahmood, R. (2009). Lexico-Grammatical study of noun phrases in Pakistani English. Unpublished doctoral dissertation). Bahauddin Zakariya University.
22. MacSwan, J. (2005). Précis of a minimalist approach to intrasentential code-switching. *Italian Journal of Linguistics*, 17(1), 55.
23. Mahboob, A. (2009). English as an Islamic language: A case study of Pakistani English. *World Englishes*, 28(2), 175–189.
24. Mahvelati, E. H. & Mukundan, J. (2012). The role of cognitive style in the collocational knowledge development of Iranian EFL learners through Input Flood treatment. *English Language Teaching* 5. 10(2012): 105-117.
25. Muzaffar, S., Behera, P., & Jha, G. N. (2016). A Pāniniān Framework for Analyzing Case Marker Errors in English-Urdu Machine Translation. *Procedia computer science*, 96, 502-510.
26. Myers-Scotton, C., & Jake, J. (2009). A universal model of code-switching and bilingual language processing and production. Cambridge University Press.
27. Palmer, H. E. (1933). Second interim report on English collocations. In the Tenth Annual Conference of English Teachers under the Auspices of the Institute for Research in English Teaching. Tokyo, Institute for Research in English Teaching, 1933.
28. Parafita Couto, M. C., & Gullberg, M. (2019). Code-switching within the noun phrase: Evidence from three corpora. *International Journal of Bilingualism*, 23(2), 695-714.
29. Rahman, T. (2020). English in Pakistan: Past, present and future. In R. A. Giri, A. Sharma, and A. James (Eds.) *Functional variations in English: Theoretical considerations and practical challenges*, 37(1) 127–148.
30. Saudin, H. (2014). The realization of collocation in EFL students' written texts across three proficiency levels. *Proceedings of the 61st TEFLIN International Conference 2014. Book I* pp. 367–370.
31. Sharma, M. (2011). Language and the negotiation of identity and sense of belonging: a study of literary representations of Indians in England. *Language and Intercultural Communication*, 11(4), 351–363. Tallat, M. (2003). Pakistani English: A sociolinguistic variety. *Journal of Research*, 4(1), 17–30.
32. Tyner, K., Ogle, J. P. (2007). Feminist perspectives on dress and the body. *Clothing and Textiles Research Journal*, 25(1), 74–105.
33. Wasim, M., Ahmed, K., Joya, N. (2023). Role of Concordance of Lexicon and Collocations in Indian Newspaper Headlines on Pulwama Crisis: A Critical Discourse Analysis. *Journal of Development and Social Sciences (JDSS)*, 4(4), 308-319.
34. Wang, T., & McLaughlin, C. (2022). The multiplicity and dynamics of the interpreter's roles in mediating cultural differences: a qualitative inquiry based on an international collaborative teacher professional development program. *Language and Intercultural Communication*, pp. 1–15.

35. Woolford, E. (1983). Bilingual code-switching and syntactic theory. *Linguistic Inquiry*, 14(3), 520–536.
36. Yan, H. (2010). Study the causes and countermeasures of the lexical collocation mistakes in College English. *English Language Teaching*, pp. 162–165.
37. Yasir, S. H. M. (2019). Correlation of Urduization in Pakistani English: A Cultural Integrant. *Journal of English Language, Literature and Education*, 1(01), 69–82.
38. Zahra, F., Zahra, T., & Abbas, A. (2022, June 15). PakLocCorp. Retrieved July 8, 2022, from <https://pakloccorp.com/>
39. Zahra, F., Zahra, T., & Abbas, A. (2023). Neoliberal Co-option of English: A Study of Urduized Terms in Pakistani Magazine Articles through Corpus Approaches. *Rivista Italiana di Paleontologia e Stratigrafia. RIFL*, 17(2), 174-188
40. Zagood, M. (2023). An Analysis of the Arabic-English Translation of Culture-Specific Items in Al Shehhi'Uncle Sam & Myself. *Journal of Intercultural Communication*, 23(2), 13–24.
41. Zahra, F. T., Khan, A., Ahmed, K., Aziz, F. (2023). Episodes of Teaching, Assessing and Testing: Analysis of Teaching Listening in Pakistan. *Journal of Asian Development Studies*, 12(3), 1082-1092.
42. Zahra, F. T., Khan, A., Ahmed, K., Imtiaz, F. (2023). Teaching Spoken English in Pakistan: An Overview of Research Findings. *International Journal of Contemporary Issues in Social Sciences*, 2(4), 248-25