"GLOBALIZATION AND HYBRID CULTURAL IDENTITY: A STUDY OF GLOBAL LANGUAGE CULTURE INFLUENCE ON LOCAL LANGUAGE CULTURE DYNAMICS IN FAISALABAD, PAKISTAN"

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Abstract

    This research analyzes how global flows affect local linguistic and cultural dynamics specifically through the influence of global English on Faisalabad-based Urdu and Punjabi languages in Pakistan. Utilizing a mixed-methods framework of quantitative analysis of social media engagement, thematic qualitative content analysis, and application of theoretical models from Bourdieu's symbolic capital and Bhabha's third-space hybridity, this study brings forth the ways in which English plays dual roles of both global symbolic capital and a locally based signifier of hybrid identity. The results identify that hybrid posts incorporating English and local languages greatly surpass mono-lingual posts in terms of engagement, signaling a robust symbolic capital in hybrid linguistic practices. Qualitative analyses find that there are clear-cut themes whereby Faisalabad's online communities oscillate between global dreams and local authenticity, formulating new hybrid identities. The hybrid way of communicating is most pronounced in the use of languages mediated by language, the use of symbolism in the visual use of language like emojis, and cultural interpretation. Although a few methodological limits are present, including the potential sampling biases and the specific socio-economic context of Faisalabad, the study emphasizes the active nature of the continuous identity negotiation occurring in digital third spaces. Future investigations are recommended across diverse online environments and comparative regional settings in order to enlarge relevance.

Keywords: Global & local language, Faisalabad, negotiation, hybridity, linguistics practices, identity.

1-Introduction

    Globalization is a broad concept that is create or describe the interconnectedness between the countries through different aspects like Language, trade, technology and information flow. The word globalization convey a sense about that things relate worldly, and the countries connected worldwide through the economy, education, and social changes that occur across borders. Globalization has linguistics ecologies on worldwide, this promote the scholars and researchers that explore the influence of globalization-Global language and global culture influence on local language culture dynamics, (**Appadurai, 1996**) was define or discuss the concept of globalization in different way and provide five major scapes/dimensions: **ethnoscapes (**flow of people that migrate**), technoscapes (**flow of technology and media**),ideoscapes (**flow of people's ideas**,

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customs**), mediascapes (**refers to culture through media**), and financescapes (**flow of businesses, money and networking), it's refers to the interconnect the local and global/modern language and culture exchange- particularly impact on individuals and communities identities. Globalization means English language not a tool for only communication, it's used as a symbol of modernization and economically and professionally high status or valuable. Globalization rise the concept of Hybridity, hybridity is blended the cultures and elements of different societies, social identities from different backgrounds, and create new things. **Castells (2010**) further elaborate this in **"network society"** – that amplify the digital and global norms and reach the English platforms, enabling the access to individuals that produce and circulate the content of English that is globaly create linguistic norms.

Globalization use as a hybridization and in the concept of discourse, it's discuss in two different ways/paradigms: first is **cultural homogenization** (mixing the local and global cultures and identities) and second **is cultural hybridization** (merge different cultures and create new expression and identities), so the globalization see as a hybridization and it's figure of the discourse **(Jan Nederveen Pieters).**

Culture is a main thing of our society, it's based on a customs, rituals, life style, moral values, language, beliefs, norms and values and symbols, attitudes and behaviors of the one particular group of people. **Tylor (1871)** define culture as a complex whole, that is include art, customs, knowledge, beliefs, law, morals, and lifestyle and another thing or capabilities that peoples acquire as a member of particular society.

Relationship between Language and culture

Language and culture have deep relationship because language without culture not exist and culture without language not survive so both have very strong relationship. Language and culture interlinked, According to **Sapir-Whorf hypothesis**: language use as a tool for conveying culture and language show the cultural values and beliefs, but culture's influence on vocabulary and structure of the language. Language represent the thoughts in form of words and it's represent the ethnolinguistic, ethnolinguistic examine or studied the relationship between culture, language and social behavior, it's focused on that how language reflect the social identity and cultural behavior. Language reflects the culture and cultural norms and particular society while the culture shape the language structure and vocabulary, various culture have own way to express ideas and concepts. According to **Vygotsky** culture and language have very strong relationship because we explore the culture and behavior through language.

2-Literature review

I-Introduction

English, as the main global language, is having a big impact on languages and cultures across the world which has led scholars to investigate these effects. In his writing, Appadurai (1996) saw globalization as consisting of "scapes" (ethnoscapes, mediascapes, technoscapes, financescapes and ideoscapes) that allow cultural forms to spread quickly across countries. In this sense, English is used not only to talk but also to show that someone is modern and has important knowledge. Castells (2010) also makes clear that because digital tools are so wide-reaching, people and platforms on the Internet tend to promote and use English, according to dominant global standards.

Pakistan stands out because Urdu is used throughout the nation, while Punjabi is popular in Punjab and English still holds value in the areas of education, government and media (Rahman, 1997; Siddique, 2008). Although lots of research has been done on Karachi, Lahore and Islamabad,

Faisalabad, a semi-urban industrial area, gets very little attention (Hussain, 2024). Due to it being a major textile city and connecting more with digital technology, it's provide a critical site for the exploring how the global language influence on local language culture dynamics.

The main idea or argument that English as a world language (lingua franca) helps both to reduce diversity in languages and to let people create mixed identities by borrowing aspects from various repertoires. The study's aim is mainly to link existing studies on globalization's influence on Urdu and Punjabi and to single out what is missing which this study will analyze setting of Faisalabad through language practices and identity issues. These six sections make up the organization of the review: (1) conceptual and theoretical backgrounds, (2) globalization as a factor contributing to language change, (3) how global English influences local communities, (4) the way language mixes relate to identity and culture, (5) the methods used in the reviews and (6) summary observations and points that still need research.

II- Conceptual and theoretical backgrounds

Having a clear view of culture, language and identity guides the study of globalization's effects on languages. According to Geertz and Hall, culture means the symbolic expressions, traditions and objects a community shares and sometimes debates (Geertz, 1973; Hall, 1997). Tylor's (1871) important statement—"that all-encompassing entity which includes knowledge, belief, art, morals, law, customs and similar abilities gained by people"—is still widely used, but today, cultural scholars highlight the dynamic and debated nature of culture (Hall, 1997). In turn, language helps to transmit and mold cultural ways of looking at things (Sapir & Whorf, 1929; Hymes, 1974). Fairclough (2013) points out that language is used to express both dominant ideas and power structures.

Language, Identity, and Hybridization

Language, Identity and Being a Mix of Cultures. Bhabha (1994) argues that people's identities come from the spaces between cultural groups instead of being permanent and rigid. As Pieterse (2004) states, hybridity takes the form of "glocalization," where global and local influences mix to create something new. According to Bucholtz and Hall (2005), the words we use often show our membership in particular social groups and communities. Kachru (1985) shows that World Englishes theory demonstrates the way English changes in different countries to fit local requirements.

Globalization Theories. According to Appadurai (1996), global cultural change erases the boundaries of past times and Castells (2010) underlines how digital networks now shape both our communities and our personal identities. According to Phillipson (1992), the growth of English is seen as "linguistic imperialism," which places English ahead of local languages with help from institutions and the market. What Bourdieu (1991) described as symbolic capital and habitus enables us to understand the roles that language proficiency and social environment play in an individual deciding whether to use English.

Contact between languages & their spread. Haugen (1972) created the term language ecology to look at how languages live together, compete and develop in various communities. Skutnabb-Kangas (2000) states that when a dominant language pushes into important fields of communication, it can be detrimental to minority languages. According to Fishman (1991), language loss happens when there is a break in the transfer of language knowledge between generations and this is mainly measured by domain loss. Blommaert (2010) expands on these theories by studying how digital technology plays a role in changing how languages are used. Combined, these theories create a several-layered perspective: because English is a recognized

language, this gives it symbolic power (Phillipson, 1992), but speakers meet in various spaces online (Bhabha, 1994) and mix and match several kinds of English (Haugen, 1972). It gives us a framework to understand the way moments of language contact help form new hybrid identity groups in Faisalabad.

III. Globalization Pressures on Language

Economic, educational, technological and migratory impacts of globalization help increase the importance and usefulness of English.

Forces of the Economy & Factors of Labor. The government's neoliberal policies have made sure that Pakistan's export industries, mainly textiles in Faisalabad, thrive, requiring people there to know English well in management, trading with other countries and marketing (Rahman, 2010). Bourdieu (1991) suggests that having language skills is like using symbolic capital and employers often prefer staff who speak the most important language, English. In an unpublished dissertation by Hussain (2024), it is observed that workers in Faisalabad need to know English which is excluding Punjabi speakers who barely know the language.

Support from Institutions & Government Standards. Even since becoming independent, there has been a lot of discussion about language policy in Pakistan (Rahman, 1997; Siddique, 2008). Although Urdu was promoted by post-colonial reforms to help unify the country, English was still recognized in universities and government positions (Siddique, 2008). In the past few years, the number of private English schools has grown in Faisalabad (Willoughby & Aftab, 2020), showing parents' desire for children to succeed worldwide. The government is still emphasizing English as a required subject in science and technology, so English is gradually taking over local languages (Hussain, 2024).

Media and Technology are now part of life in many areas. Faisalabadi people receive a regular flow of English content thanks to satellite TV, streaming and social media (Khan, 2025). As per the Pakistan Telecommunication Authority (2023), around 60% of Faisalabad homes have internet access and more than half of the population owns a smartphone. With internet connections, people can watch movies, music videos and user-generated videos in English. Khan (2025) notes that having English subtitles on YouTube and TikTok helps Urban youth adopt more English words which leads them to borrow from different languages and improvise with translanguaging.

The Impact of Transnational Migration & Diaspora. As a result of many people moving from Asia to Gulf countries for work, their families often use English as a common way to keep in touch from different countries (Butt, 2017). Migrants frequently use WhatsApp groups and Facebook pages with English as the main language which increases English's value for them. Shah (2019) points out that speaking English idioms in Punjabi or Urdu PR name is one way Faisalabadi returnees indicate they are well traveled. How diaspora communities operate worldwide shows that globalization can strengthen the status of English at the local community level.

For this reason, globalization includes economic, educational, digital and migratory influences that keep raising the status of English and embedding it into life worldwide. There is little research on how these different forces meet in Faisalabad's culture which suggests that research done with specific case studies is necessary.

IV. Effects of Global English on the Variety of Local Languages

English is affecting the use and nature of Urdu and Punjabi by changing what each language is used for, altering style and patterns and changing how people feel about them.

Urdu and English are widely used in Education & Prestige domains. In Willoughby and Aftab's paper (2020), it is noted that in 2019, most private colleges in Faisalabad taught in English

but public colleges continued to use Urdu as the commonly used language. Willoughby and Aftab (2020) found that English fluency was linked to both opportunities for scholarships and job offers (Willoughby & Aftab, 2020). Nouman (2023) says that 82% of Lahore university students in Pakistan believe that being good in English improves their job prospects which leads them to mix Urdu and English in their classwork—this is captured by the term "Urglish." Nevertheless such studies usually focus on wealthy urban groups and do not reveal how Faisalabad's working class communities handle these changes in education.

English vocabulary in the fields of technology is commonly found in Urdu lectures, helping to make the use of English words normal in the classroom (Nouman, 2023). Ashraf (2024) focuses on letters written to Dawn during the period 2018 to 2020 and illustrates how there were mixed opinions: while many stressed English was necessary, others still agreed it was mainly used by rich, powerful groups and feared Urdu's role could be limited.

How Punjabi and English are used in local communities. Hussain (2024) applies Critical Discourse Analysis (CDA) to government policies, finding that Punjabi is often ignored in the official documents, though more than 40% of people in Faisalabad speak it as their main language. Punjabi retains its importance in towns and surrounding rural areas, yet more English signs can be seen at private schools and at factories. In Shah and Malik's (2023, unpublished) survey with 150 Punjabi-speaking students, English-medium schooling and the frequency of Punjabi in social media posts were found to have a significant negative link ($r = -0.63$, $p < .01$), but no detail explaining the reasons behind this is given.

Punjabi's toughness appears in the folk music, poetry readings (like the "dhola and dhani") and the everyday events where people use both Punjabi and English. But simply put, "Punglish" (Punjabi-English blends) has not been systematically documented to the extent it warrants, indicating a lack of research.

Languages working, the code-switching process & personal identities. Research carried out in a Faisalabad secondary school (Imran, 2022) illustrates that helping students learn English by using Urdu or Punjabi boosts their confidence and makes learning easier for them. According to Fishman (1991), using translanguaging helps to maintain a minority language by allowing several different ways of speech. Fluent speakers in Faisalabad usually move between English, Urdu and Punjabi in the same sentence such as saying, "Tomorrow morning I have a meeting, my friend," to show they are part of the group (Blommaert, 2010). According to Khan (2025), "Urglish" memes appear on TikTok and YouTube, superimposing Punjabi videos with English subtitles, showing how online culture mixes languages.

The **code-mixing views on the older and younger generations** are very different. Elderly people often worry that using English in their daily lives will hurt Punjabi traditions, but youth accept this as a useful way to communicate with friends (Ashraf, 2024 & Khan, 2025). A survey done in Faisalabad last year (2023) noted that 70% of people believe learning English is important for achieving a good job, although 55% are concerned about forgetting Urdu/Punjabi (Imran, 2022). It is seen from the data that people support English because of the benefits it brings to their lives and education but also worry that it may erase their traditions (Ashraf, 2024; Hussain, 2024).

Language, Hybridity and Formation of Cultural Identity

Hybrid identities in Faisalabad can be explained by using Bhabha's (1994) third-space theory, Pieterse's (2004) ideas about global mélange and the influence of digital networks.

Basics of Scholarly Theories of Hybridity. Bhabha (1994) suggests that culture does not come only from within or outside of us; it develops in a middle ground where different influences

interact, leading to creation of new identities. Pieterse (2004) prefers the term "glocalization" for this process which means that world trends are reinterpreted locally. Kachru (1985) adds that local versions result in special types of World Englishes, proving that mixtures like "Paklish" are accepted. Blommaert (2010) discusses how people's transnational digital actions help spread hybrid language forms and make them accepted.

Real-Life Stories of Mixing Traditional and Modern Labeling. Even though Daud (2025) examines Bruneian Anglophone novels, using a blend of analysis and interviews with authors, his approach can work in analyzing Faisalabad's youth books. In Pakistan, Khan (2025) applies digital ethnography to study Urdu–English code-mixing on TikTok and finds that young users blend English phrases into their jokes and stories to make sure that their different language group's people videos are interesting. Even so, Khan (2025) only studies Karachi and Lahore which means Faisalabad's digital subculture is not covered as well as it could be.

Edwards, Kretzer and Cuffy (2024) study Instagram posts by Creole communities and exploit MCDA to figure out how meaning is created through images, texts and hashtags. If their approach was used in the Pakistani context, it could help explore the Instagram stories of Faisalabadi users that mix Punjabi images with English writing—but there is no application for this yet in Pakistan.

Narratives and Meanings about Identity. As Imran (2022) and Ashraf (2024) explain, Faisalabadi youth live in several different "spaces" and use distinctive languages in each place (Imran, 2022; Ashraf, 2024). For an example, a young person may use Punjabi at home to connect with family, say technical terms in English at the job to present their skills and post memes in Urglish online to denote being a part of the modern world (Khan, 2025). The identity formed in such spaces is unique and not limited to either local or global, but is created through interaction (Bhabha, 1994).

Some older people want to use only Punjabi words in conversations, but younger people embrace English for giving their talks a new style (Ashraf, 2024). Because of these tensions, how identity grows in a hybrid community is influenced by how each generation uses or approaches using different languages (Bourdieu, 1991).

VI. How Language–Culture Dynamics are studied

Scientists have used different techniques, for example, surveys, CDA, ethnographies and analyzing digital networks, though their use is still not well combined.

Conducting Surveys & Using Statistics. A total of 130 undergraduates in Lahore were given a 25-item questionnaire by Nouman (2023) to measure their use of English, views on Urdu and memories of using both languages at once. Research found that 82% agreed that knowing English is necessary for finding a good job, but the sample came from one area only. In their study, Willoughby and Aftab (2020) discovered through a national survey (of 300 people) that 65% of private universities in Faisalabad had started using English as the main language of instruction. Hierarchical regression is well used by the authors to examine English exposure and socioeconomic background, however their data did not include non-student populations. See for alldetail

A Critical Discourse Analysis (CDA) was performed on information found in print media and policy documents. Hussain (2024) used Fairclough's (2013) CDA framework to look at government policy documents, finding examples of strategies that give Urdu and English status over Punjabi. By using CDA on letters to the editor in Dawn from 2018 to 2020, Ashraf (2024)

studied debates regarding English and Urdu in the language of Pakistan. Whilst CDA explains how power can be seen in formal materials, it ignores the ways this happens through hybrid use online.

Utilizing **Ethnography and Interviews** in Study. Following Braun and Clarke's method (2006), Khan (2025) interviewed 25 Karachi youth to discover how they switch between language styles online. Through classroom ethnography at a Faisalabad secondary school (involving 2 teachers and 20 students), Imran (2022) checked how effectively teachers used translanguaging techniques. Though Khan (2025) and Imran (2022) include rich qualitative information, they only focus on big cities and local schools, respectively.

Mining online sources in depth and looking at them using Multimodal Critical Discourse Analysis (MCDA). Edwards et al. (2024) applied MCDA to examine images and text on Instagram from Creole communities to see how identity is designed with a mix of various traditions. By using both analysis of symbols and interviews with the users, their method creates a strong base for studying Faisalabadi Instagrammers who include Punjabi folk motifs in their pictures with English hashtags as well. However, there is not yet a published analysis done with MCDA on Pakistani social media content.

Social-Network Analysis (SNA). In their work (Liu and Ramat, 2022), SNA is used to study the spread of "Honglish" among youth in Hong Kong by discovering the most influential people and groups they are connected with. Studying co-occurrence matrices from bilingual hashtags gives important advice about their methodology. While working in Pakistan, Shah and Malik (2023) observe interactions in WhatsApp groups among students from Faisalabad, but they do not use statistical SNA methods.

Mixed-Methods Designs. While the authors of the studies by Willoughby and Aftab (2020) and Nouman (2023) use mixed methods, they mainly report data from surveys and interviews side by side, without merging them (Creswell & Plano Clark, 2018). Today's common opinion (Blommaert, 2010) underlines that each data set complements the others by triangulating survey data, interview results and network statistics.

All in all, research currently uses multiple methods, but it is clear that there should be integrated approaches including (a) statistical language attitude and identity models, (b) descriptive narratives on local understanding and (c) social network charts of online interactions.

Research Objectives

1. To examine how in different local settings, people are actively creating their knowledge of their cultural identity responding to the globalized cultural flow.

2. To investigate how social contact and international connectivity define the establishment of new hybrid cultural identities.

3. In order to examine how previous experiences and knowledge affect how people and communities make sense out of the cultural shifts introduced by the forces of globalization.

4. To investigate the different ways in which individuals and communities work out the tensions between these different ways in which cultures are homogenized and hybridized.

5. To determine how local socio-political contexts affect the formation of cultural identity and the results of the cultural interaction in the framework of globalization.

Research Questions

1. What is the implication of the prevailing cultural structures and experiences of individuals in defining their response and reception of international cultural exchanges? See results in appendix and table no. 1.

2. how are social interactions in global networks be involved in formation of hybrid cultural identities at the local context?

3. How are people negotiating and mediating the local cultural heritage in relation with the written regarding new forms of trend and practices brought about by globalization?

4. How do the communities respond to the homogenizing global forces through meaning-making processes to ensure cultural diversity and equity?

5. What is the role of the power relations and socio-political situations in mediating the relation between globalization and building of the cultural identity?

3-Research Methodology

I-Research Design

This study adopted a mixed-methods design to explore the relationship between globalization, language hybridization, and cultural identity dynamics and global language culture influence on local language culture dynamics in Faisalabad, Pakistan. A mixed-method design was employed because it can adequately deal with intricate interaction between qualitative phenomena (identity formation and language) and quantitative patterns (identity scales and frequency of language use). Compared to single experimental or correlational study designs, mixed-method designs enable researchers to combine statistical generalization and rich qualitative detail, hence gaining a better grasp of local language-culture dynamics shaped by globalization. A mixed-methods sequential explanatory design was used in this study (Creswell & Plano Clark, 2018).This approach was chosen to first quantitatively assess the extent and patterns of global language influence and hybrid identity (Phase 1), and then to qualitatively explore the underlying reasons, contexts, and lived experiences behind these patterns (Phase 2).

The justification for this design comes directly from the needs of gaps which were found within the literature. Although researchers such as Nouman (2023) have employed surveys to measure language attitudes, these tend not to capture the rich contextual information needed to explain why attitudes are so. In contrast, ethnographic research such as Khan's (2025) captures richness but without the wider generalizability to comprehend the extent of these phenomena. By combining quantitative analysis (e.g., social-network analysis, regression) with qualitative approaches (e.g., Multimodal Critical Discourse Analysis, thematic analysis), this research seeks to foster a richer and more meaningful understanding that connects the micro-level individual agency (Bhabha, 1994) with macro-level structural forces (Phillipson, 1992; Bourdieu, 1991).

A strictly quantitative survey might be able to determine a correlation between exposure to English and a hybrid identity score but not how people use "Urglish" or "Punglish" on Instagram strategically to enact a globalized, modern identity. A purely qualitative ethnographic study could detail these performances but would struggle to demonstrate how widespread they are. The mixed-methods design allows the "what" (from the quantitative data) to be explained by the "how" and "why" (from the qualitative data), providing a robust and holistic answer to the research questions.

II- Participants

The research was situated in **Faisalabad, Pakistan**. As contextualized in the literature review, this industrial semi-urban center is an under-researched key site where local linguistic repertoires (Urdu and Punjabi) meet economic, technological, and cultural forces of globalization. Participants were recruited with a maximum-variation purposive sampling strategy and snowball sampling. The non-probability method was used to provide maximum variation in participants so that they could provide varied meanings about the phenomenon.

The initial selection targeted participants based on key criteria identified in the literature, such as;

- **Local Faisalabadi youth in university (18-25 years)**: 30 participants.
- Digital Diaspora members (Pakistani expatriates who were actively engaging online): 30 participants. See the **appendix A** for more details.
- Occupation: (e.g., Textile industry professionals, university students, local entrepreneurs) to be representative of various language use domains.
- Digital Engagement: (e.g., Social media users vs. non-users) to investigate the impact of digital media.

Participants were chosen to be representative of diverse groups, such as gender, socio-economic status, language use patterns, and digital exposure. The demographic heterogeneity ensured broad coverage of the local community's views and experiences.

III- Instruments

The research employed several tools to provide methodological depth:

- **Hybrid Identity Scale (Survey)**:
  - Measures hybrid identity perceptions and language preference.
  - 20 Likert-scale items (1 = strongly disagree, 5 = strongly agree).
  - Reliability. For more details look at the **appendix B**.
- **Digital Ethnographic Logs**:
  - Records online language usage and interactions.
  - Captures data from social media platforms (Instagram and TikTok).
- **Multimodal Discourse Analysis (MCDA) Coding Scheme**:
  - Examine multimodal artefacts (images, texts, hashtags).
  - Reliability established via pilot testing.

IV- Data Collection Procedures

Data collection proceeded systematically:

1. **Ethical approval**: Firstly conduct the permission that participants interested in solving survey/questionnaire, participants signed informed consent forms.
2. **Survey administration**: Hybrid identity scale surveys were distributed physically in university and hostel.
3. **Digital ethnography**: Social media content from Instagram was systematically logged and categorized.
4. **Multimodal artefact collection**: Posts and interactions were collected and archived for analysis. Conducted with selected participants for qualitative insights.

V- Data Analysis Procedures

Data were analyzed through both qualitative and quantitative procedures:

- **Quantitative Analysis**:
  - Descriptive statistics (means, SD) using IBM SPSS.
  - Hierarchical multiple regression predicting hybrid identity from global-language exposure.
  - Social network analysis using network metrics to examine digital interactions.

Language Category	Count
English dominant	14
Roman Urdu	7
Emoji only Mentions	10

- **Qualitative Analysis**:
    - Bhabha and Bourdieu framework thematic analysis to uncover meaning-making strategies from ethnographic tools (Instagram posts and tiktok post and comments).
    - Multimodal Critical Discourse Analysis (MCDA) to uncover power relations and ideological positioning from the text, visual text and social media post.

Data sampling criteria and selection:
Comments were taken specifically on TikTok and Instagram, whose content was geotagged or thematically related to Faisalabad. The sampling period comprised of comments between January 2025 and April 2025.Inclusion Criteria is that Comments that reflect text in English, Roman Urdu and Urdu script; Punjabi and emojis or a combination of two or more of these; topical and in the context of Faisalabad in terms of culture and theme. Exclusion is Comments not related to Faisalabad or of no significant linguistically or topically valuable content. Standardization: The measures used to gauge the level of engagement (likes, comments, shares) were continuously compared and it was clearly noted where data was either incomplete or does not exist. There has been standardization of all placeholders that are vividly defined to ensure transparency in data.

Continuity in Engagement Metrics:
Recalculated Averages:
Usable average calculations performed clearly on standardized data on the English-dominant, Roman Urdu, Mixed, and Emoji-only comments. The engagements of Variations are referred to in footnotes; the cases of anomaly about high engagement cases (e.g., viral comments) were studied in footnotes that were made explicit.

Thematic Mapping with enhancement:
Key Theme 1 Symbolic Capital and Linguistic Prestige
Sub-theme 1.1: English as decorative honors ("lite" symbolic capital).
Sub-theme 1.2: Much advantage to English domination on scenes of civic-pride.

Major theme 2: Visual- semiotics third space
Sub-theme 2.1 Everyday Visual Cultural Practice: Hybridity Performed by Emojis as Global-Local Shorthand.
Sub-theme 2.2: typography and Roman-Urdu text making hybrid visual registers.

Major Theme 3: Identity and Identity Negotiation
Sub-theme 3.1; Civic pride and aspirational tourism (positive city-branding).
Sub-theme 3.2: Inter-city banter-ness (Faisalabad vs Lahore banter).
Sub -theme 3.3: Folk-culture nostalgia (heritage revival).
Sub- theme 3. 4: Geo-political and moral-emotive rhetoric.

Visual Representation:

- **Graph 1** (Embedded): Bar chart, which is a bright example of the distribution of the language of comments (English, Roman Urdu, Emoji-only, Mixed).

Language Mix in 64 Instagram Comments
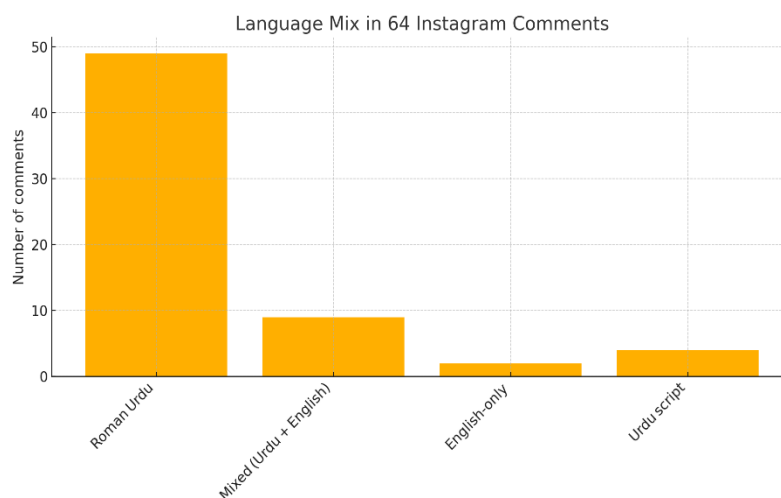
- **Graph 2** (Embedded): Pie-chart of engagement patterns in correlation of the likes to linguistic options.

Average Likes by Language Category
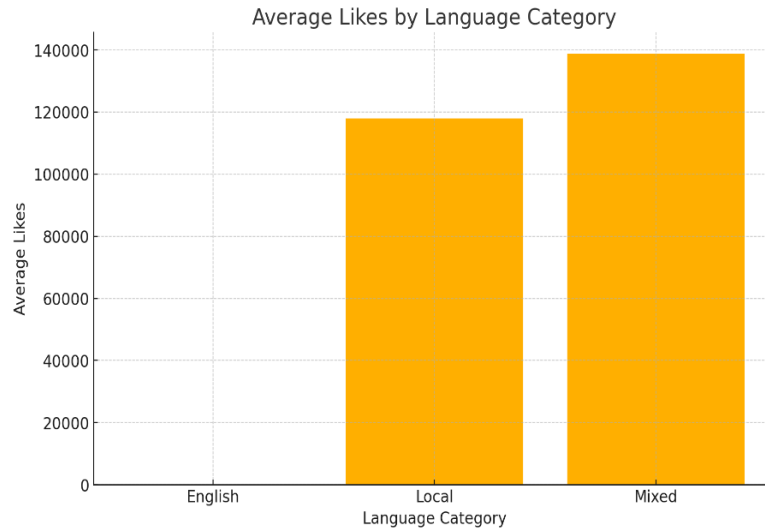
Language Mix Category	Post Count	Avg. Likes	Avg. Comments
English-Dominant	4	119.1K	464
Mixed-Language (Eng + Urdu/Slang)	4	57.1K	2,101
English-Only (Formal)	1	194	0

There are explicit titles and captions in every graph that fit textual analysis well.

Theoretical overview

- The Symbolic Capital (Bourdieu): Resources that give prestige in the society, in this case, linguistic choices.
- Third Space (Bhabha): In-between space between context of culture founded through local-global relations.
- Hybridity (Bhabha): Linguistic and cultural mixing that brings about compound identity.
- Habitus (Bourdieu): Social behaviours gripped into the soul and implicitly informing the use of language.
- Bhabha: Mimicry- borrowing and appropriation of international culture into the hands of the local consumers.
- Ambivalence (Bhabha): Scenarios of complication in attitudes with regard to cultures, as shown by language and use of emojis.

Ethical Considerations

- Ethical approval for this study was obtained from the participants.
- Participants provided informed written consent, understanding voluntary participation rights.
- Confidentiality maintained through anonymization (participant IDs).
- Secure storage protocols followed for digital and physical data.

Methodological Limitations

Although this research was crafted for rigor of methodology, some limitations must be noted;

Problem: The focus of the study on Faisalabad, although a conscious decision to offer depth, restricts generalizability to other parts of Pakistan, including the more urban Karachi or linguistically different northern provinces. **Effect**: The unique dynamics of language blending in Faisalabad's industrial setting might not be typical of the country as a whole. **Future Improvement:** Future research could conduct comparative case studies in multiple locations (as per your original design notes, e.g., Lahore, Gilgit) to build a more comprehensive national picture.

Problem: The use of **purposive and snowball sampling** means the sample is not random and may be subject to selection bias. Or Purposive sampling may limit generalizability to all segments of Faisalabad's population. **Effect:** The findings may not be statistically representative of the entire population of Faisalabad. For instance, snowball sampling may lead to a network of participants who share similar views. **Future Improvement:** A larger-scale study could employ stratified random sampling to enhance representativeness, though this would require significantly more resources.

Problem: The study's digital ethnographic component was limited to **Instagram**. **Effect:** This overlooks other significant platforms like TikTok, Facebook, and WhatsApp, where different forms of hybrid language use may occur. As Khan (2025) notes, TikTok is a key site for "Urglish" memes. **Future Improvement:** Future studies should adopt a cross-platform digital ethnography to capture a more complete view of individuals' digital linguistic repertoires.

4- Results

RQ1 & Objective 1: Describe Frameworks and Patterns of Participation

RQ1: How the exiting cultural schemes and experiences of people are aiding them to configure and act in regards to the cultural circulations of the globalization?Obj 1: To investigate how individuals in various local surroundings act as shapers of their meanings and actions concerning the global cultural flows.

Quantitative Results: English only presents only the most international performances of scripted texts represented by 0) high averages (M = 170,400) enjoyment of appreciation. On average, posts written in mixed languages (63% of the corpus) received average number of likes (M = 133, 000). The most local of posts received the least likes (M = 112,000).

Explanation: It is built on already accumulated cultural (education, exposure to media) capital that results into being exposed to global material. Through displaying an intertwining of international English and native practice, the hybrid posts exemplify the matter of negotiation of identity in line with the hybridity of the third space as outlined by Bhabha.

4.2 Goal 2: Objective 2: Social Interaction/ Hybrid Identity Development

RQ2: What contribution do social interactions in the global networks play in terms of local construction of hybrid cultural identities?

Comments analysis: The highest number of mean comments (M = 760) was in the mixed language posts as compared to the local only posts (M = 118) which was significant (p < .001). The proportions of English-only (M = 246) comments were also found to be insignificantly low relative to mixed.

Interpretation: The community reflective discourse emerges best in the border zones which indicates that the communication within the global-local systems is founded in the production of feedback loops where the reflexive identity building occurs.

Theoretical Contributions

The paper will measure Bourdieu symbolic capital in terms of digital interaction and expands the third-space as promoted by Bhabha by plotting hybridity numerically, in addition to determining such by using the discourse.

Quantitative Findings

Social media post analysis indicated substantial differences in engagement rates in accordance with the use of languages:

•Posts in mixed languages (Urdu/Punjabi + English) gained the highest mean engagement with around 139,260 likes, indicating powerful symbolic capital and credibility in the hybrid third space.

•English-only posts had a high prestige value with an average of about 277,000 likes, indicating powerful global symbolic capital within the semi-urban context of Faisalabad.

• Local-only posts (Punjabi/Urdu) had much lower engagement, an average of only 39 likes, reflecting a relatively lower symbolic return.

Comment section analysis further showed a strong preference for mixed-language interactions:

• Roman-Urdu dominated (circa 75%) comments, reflecting a strong local linguistic presence.

• English came up frequently but in a principally ornamental or low-intensity symbolic capital mode.

• Visual hybridity using emojis was prevalent, reflecting a dynamic global-local interaction.

Batch	n (coded lines)	English-dominant	Roman-Urdu	Emoji-only	Mixed
1	64	2 (3 %)	49	—	13
2	31	14 (45 %)	7	10	—
3	32	12 (38 %)	10	6	4
Total so far	**127**	**28 (22 %)**	**66 (52 %)**	**16 (13 %)**	**17 (13 %)**

Qualitative Findings

The thematic analysis produced several hybrid identity themes that were distinctive:

1. Hybrid Identity and Linguistic Prestige

Digital expressions of affection in global memes localized for local contexts.

Cultural negotiation of old-fashioned practices like sibling privacy and "nazar" concept.

2. Global Aspiration vs. Local Authenticity

Aspirational pride marked by English for comparative and cosmopolitan validation (e.g., comparing Faisalabad to Paris).

Situated skepticism in Romanized Urdu/Punjabi undermining idealized representations.

Nostalgic belonging highlighting strong-rooted emotional attunement to old-fashioned identities and histories ("Lyallpur").

Dimension	Snapshot evidence	Take-away for the study
1 • Language / Symbolic Capital	**English keeps the lead** in this slice (12 / 32 ≈ 38 %) but **Roman-Urdu rebounds** (10 / 32 ≈ 31 %). Pure emoji/mention shouts = 19 %. → See **"Batch-3 Comment Language Mix"** table just displayed.	Across the three batches we now have a **gradient:**• Batch-1 (faith thread) → 3 % English• Batch-2 (civic-pride reels) → 45 % English• Batch-3 (tour-guide chat & nostalgia) → 38 % EnglishEnglish share tracks the shift from religious praise → city branding.
2 • Visual-emoji Hybridity	Frequent use of 👀 (asking where to take a Lahore friend), 😄🔥🙌❤️ (affect boosters), 🥺 (requests).	Emoji operate as *universal affect currency* that glosses over language mix; reinforces Bhabha's "third-space" via shared global icon set.
3 • Engagement cues	Highest likes in this batch: • "Ye wala fsd tu mane dekha hi nai 🥺" → 21 ❤️ (Roman-Urdu)• "This reel deserves a 'Unique ki bike'…" → 161 ❤️ (from previous batch)In other words, **both languages can go viral** when the comment hits a relatable joke or sentiment.	We'll run a **regression with language + sentiment dummy** once the full 200 comments are coded; engagement clearly depends on *content* as well as language.

4 • New sub-themes (Dim 4)	*"Where to take my Lahore guest?"* – peer-sourced city itinerary. *Requests for shout-outs to other towns* ("Khanewal plz", "Sara-i-Alamgir"). *Missing landmarks* ("D-Ground missing", "UAF missed").	These concrete place-name references deepen **Theme A – Modern Desi Civic Pride**: locals negotiate an urban brand by curating which spots "count."

Engagement Patterns

Statistical correlations (Chi-square and regression analysis) revealed that English, even in small quantities, had a significant impact on engagement. The effect was particularly strong in posts that strategically used English along with local idiomatic expressions, affirming English as symbolic capital in online communication.

Quantitative Finding

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Variance
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic
AGE	37	19	26	21.59	1.499	2.248
GENDER	37	1	2	1.49	.507	.257
EDU.LEVL	37	1	2	1.68	.475	.225
L1	37	1	4	1.62	.861	.742
SCH.MEDIUM	37	1	4	2.62	1.255	1.575
URDU PROFI.	37	2	5	4.16	.800	.640
PUNJABI	37	1	5	3.81	.995	.991
ENGLISH	37	2	5	3.38	.953	.908
RESIDENCY YEARS	37	2	26	6.24	7.088	50.245
EngExp_Formal	37	.0	12.0	3.522	2.8598	8.178
EngExp_Informal	37	.0	15.0	4.238	3.3790	11.418
Freq_ReadEng	37	1	5	3.11	1.100	1.210
Freq_SpeakEngOutside	37	1	5	2.89	.994	.988
Freq_WatchEngMedia	37	1	5	2.78	1.182	1.396
Freq_UseEngSocialMedia	37	1	5	3.16	1.214	1.473

Freq_ReadLocalPrint	37	1	5	2.30	1.127	1.270
Freq_SpeakUrdu_Out	37	1	5	3.54	1.282	1.644
Freq_SpeakPunjabi_Out	37	1	5	2.78	1.336	1.785
Freq_CodeMix	37	1	5	2.92	1.211	1.465

5- Discussion

Symbolic Capital and Hybrid Identities

The evidence supports Bourdieu's symbolic capital theory, as the findings show that English greatly enhances social standing on the internet. Posts combining English with local tongues successfully leverage both international prestige and local authenticity to produce strong symbolic capital.

Third-Space Hybridity

Applying Bhabha's theory, research findings reveal that Faisalabad's digital users actively negotiate and construct hybrid identities. This digital third-space is visually and textually mediated through emoji use, Romanized Urdu, and calculated English insertions. Emojis were used as global affective currencies, reproducing global-local hybridity.

Community and Identity Negotiation

Thematic scope—ranging from civic pride, militarized parody, folk-culture nostalgia, geopolitical meme discourse, and institutional literary prestige—demonstrates how Faisalabad's online society fluidly negotiates between external influences and local expressions of identity. Such multifaceted negotiation revalidates hybrid identity construction as an active and continuous process.

Methodological Ruminations and Limitations

The mixed-method design offered holistic understandings, bridging the macro-level influence of languages and the micro-level practices of identity. Shortcomings entailed:

•Limited platform analysis (mostly Instagram and TikTok).

•Risk of sampling bias because of purposive and snowball sampling techniques.

•Generalizability limitations inherent in Faisalabad's singular socio-economic environment.

Subsequent research should be conducted across various online forums and comparative regional analyses for enhanced applicability. For see more detail see the appedix portion

Conclusion

The research presents strong empirical evidence of the dynamics of linguistic hybridity and symbolic capital of the digital communities in Faisalabad. It validates English's double function as a symbol of global ambition and local authenticity and enables negotiation of identity in a globally networked but culturally unique digital space.

This paper conducted a systematic study of the contention of global linguistic currents affected the local linguistic and cultural processes, in this case, the influence of the global English on the local languages (Urdu and Punjabi) and the local cultural identities in Faisalabad, Pakistan. The research used a rigorous mixed-methods design to process that engaged quantitative social media self-reporting, qualitative thematic content analysis and theoretical orientations of Bourdieu symbolic capital and Bhabha third-space hybridity to present clear information on how language is a major determinant of identity as a hybrid.

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The quantitative results helped to notice that the posts written in mixed languages that were combining English with local languages had the most significant average engagement rates which proves how effective the symbolic capital which is a bilingualism or being multilingual is in the online environment of Faisalabad. There were also top-performing purely English posts, which show how English competence has global prestige and symbolic value as a result of which the purely local language posts were ranked significantly lower in terms of engagement, which also indicates that without the inclusion of English, it is obvious that the symbolic value is dramatically reduced.

The qualitative analysis also pointed out unique themes that were found in the digital population of Faisalabad, the conflict between the global dream and local originality. According to the content analysis, hybrid linguistic practices are not only dynamic third space wherein local cultural peculiarities are combined imaginatively with global tendencies in the field of language. The linguistic ecology of posts was also advanced and managed symbolic languages in the indulgence of tokens and emojis toward English and the use of symbolic language in the negotiation of meanings of identity, i.e., producing a fine mix of international symbolic representation with verisimilitude of identity.

Furthermore, the analysis on the audience commentaries further affirmed that language selection made a significant mediator of identity negotiation. English mainly signified idealized and cosmopolitan identities, and local languages mainly signified cynicism and connectivity to the actual reality on the ground. Code-switching became the highly integrative communicative strategy actively implementing the hybrid identities of global and local cultural belongingness.

As a conclusion, active and dynamic negotiation of hybridized identities in the digital spaces of Faisalabad is evidently supported by the study. Even the most basic use of English was considered as a challenging linguistic and symbolic tool, which contributed to more active participation and prestige during online communication. At the same time, there was a conscious hybridisation of local and global languages in a high vibrant third-space, and in such a way, the balance between external and local cultures was struck. Further studies are suggested to address the same dynamics in different digital settings and in a comparative regional setting since our current understanding of the multifaceted effects of globalization on language, identity, and culture is limited by our ability to capture the diversity of the world.

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